

Family resemblances

18th **ICPIC** Conference



Parecidos de familia

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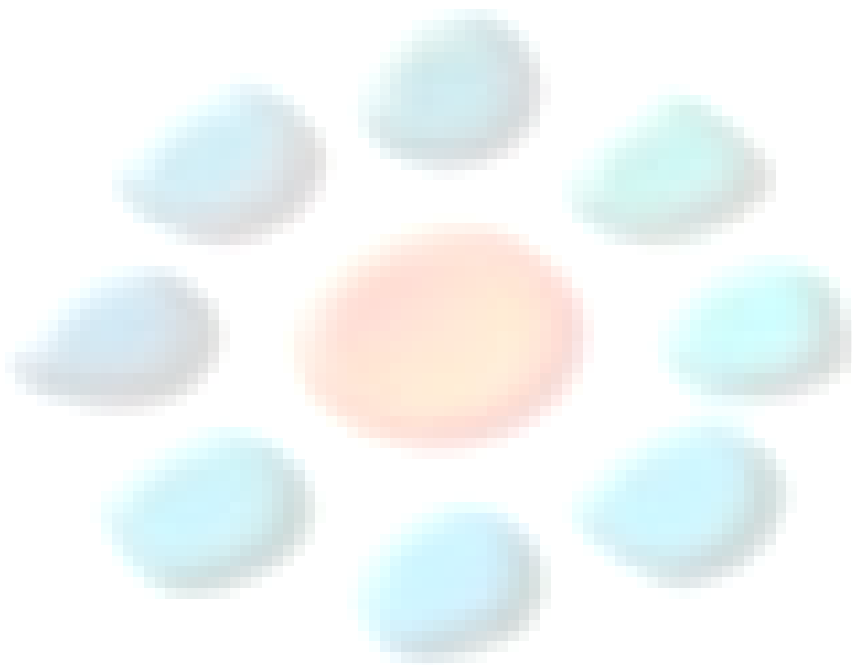
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1. METODOLOGÍA (METHODOLOGY). COORDINA FÉLIX GARCÍA MORIYÓN

ALINA REZNITSKAYA & IAN A. G. WILKINSON – “LEARNING TO FACILITATE INQUIRY DIALOGUE: EMERGING PRINCIPLES FOR TEACHER PROFESSIONAL DEVELOPMENT”

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In this paper, we report findings from a yearlong professional development (PD) program in dialogic teaching aimed to promote students' argument literacy. We define argument literacy as the ability to comprehend and formulate arguments through speaking, listening, reading, and writing. The professional development program was focused on helping teachers use a specific type of talk called 'inquiry dialogue' (Walton, 1998) in classroom discussions about text to promote students' argument literacy. When engaging in inquiry dialogue, participants in a discussion search for the most reasonable answer to a big, contestable question and, if agreement is not possible, they work to clarify the basis and criteria for their disagreement. The teacher's role is to support collaborative and rigorous argumentation around the big question.

Two strands of research informed the design of our program. The first is work on features of effective PD. There is an emerging consensus that effective PD needs to focus on students and what they need to know and be able to do, be grounded in the daily lives of teachers, be intensive and sustained, involve the collective participation of teachers, and provide both conceptual and procedural knowledge (e.g., Wei, Darling-Hammond, Andree, Richardson, & Orphanos, 2009). The second is prior efforts aimed specifically at enhancing teachers' discourse practices (e.g., Juzwik et al., 2012; Michaels & O'Connor, 2015). This strand of research is not as well developed but several features common to more successful PD efforts have been identified (Reznitskaya & Wilkinson, 2015). These include reflection on discourse through analysis of video and transcripts, co-planning, co-inquiry, and a focus on discursive moves to promote productive talk.

We used a pretest-posttest experimental design to conduct this study. Participants were 26 Grade 5 language arts teachers and their 492 students from public schools. In September, we videotaped 2 discussions in each classroom using researcher-selected texts to collect baseline information about teachers' typical discussion practices. We also assessed teachers' epistemic beliefs using the Reflective Judgment Interview developed by King and Kitchener (1994). Approximately half the teachers were randomly assigned, by school, to receive the PD (experimental) and half to receive business-as-usual language arts instruction (control). From October through April, we implemented the PD with teachers in the experimental group by means of 2 workshop days, 6 biweekly 2-hour study group meetings, and 6 coaching sessions with each teacher. Following the initial workshops, we asked teachers to conduct discussions at least once per month. In May, we again videotaped 2 discussions in each classroom using researcher-selected texts and we assessed teachers' epistemic beliefs.

Our results show that teachers found many aspects of the professional development program valuable. At the same time, teachers struggled to integrate theoretical and practical aspects of dialogic teaching and argumentation. Further, although teachers made substantial shifts in their discourse practices and in the quality of argumentation during inquiry dialogue, there was little apparent change in their epistemic beliefs. We conclude with a description of emerging principles for effective professional development in dialogic teaching.

ANA ISABEL GARCÍA VÁZQUEZ – TALLER: “¿SILENCIO?”

La propuesta de taller pretende aportar un ejemplo más de variedad metodológica que se nutre del proyecto de Filosofía para Niños y de la Práctica Filosófica del Instituto de Prácticas Filosóficas.

Los principios metodológicos que vertebran esta actividad son la participación, la toma de conciencia sobre los propios procesos del pensamiento, el compromiso por la actividad filosófica y la cooperación.

Del proyecto de Filosofía para Niños se recoge la idea de partir de una experiencia significativa y del planteamiento de preguntas como motor de arranque de la actividad. Igualmente, el cierre del taller con la evaluación figuroanalógica es una aportación de esta propuesta, concretamente del Grupo Iref .

De la actividad realizada por el Instituto de Prácticas Filosóficas se toma la idea de no sólo trabajar sobre los procesos del pensamiento, desarrollando habilidades para ello, sino que también la propuesta de centrarse en las limitaciones del pensamiento que tienen las personas que participen. Por ello, el objeto de investigación será doble: los presupuestos de las preguntas que se lancen por parte de quien participe y los impedimentos que las personas muestren que tienen a nivel individual y a lo largo del diálogo. Este último punto se considera muy importante y crucial dentro de la metodología ya que recupera al ser humano dentro del proceso de pensamiento. El trabajo filosófico no sólo es el desarrollo de unas habilidades de pensamiento como si de un motor al que hay que poner a punto se tratase. Esto es algo fundamental pero no suficiente. Para pensar mejor se necesita que las piezas funcionen pero también que seamos conscientes de cuáles no nos permitimos que funcionen y de cuáles son los conceptos que inconscientemente hemos asumido que no están posibilitando ni eso ni que se puedan considerar ciertos argumentos.

Desarrollando más esta idea diríamos que se trata de pensar lo impensable y de pensar de manera impensable. Lo que puede parecer una paradoja a simple vista, tiene sentido. Pensar lo impensable consiste no en procesar algo que de por sí no puede ser considerado sino más bien en lograr comprender lo que otra persona piensa pero que de partida es algo que nunca antes lo había pensado. Las razones por las que previamente no había pensado en esa opción pueden ser dos: una razón es una cuestión de variedad de experiencias o de pensamiento lo que se soluciona fácilmente con un aumento en esas vivencias o en la diversidad de argumentos que se escuchen sobre un tema. Diciéndolo en pocas palabras se trata de buscar más datos e información sobre un tema a través de diferentes recursos (personales, materiales,...). Por otro lado, hay otra razón por la que algo ha resultado impensable para mí y es que dentro de mi esquema mental no tiene cabida pensarlo. Encontramos un paralelismo que ejemplifica muy bien esta idea con el concepto de paradigma dentro de la ciencia. En cada paradigma hay unas creencias, conceptos, supuestos que se dan pero que hacen imposibles otros y que, por tanto, sirven de limitadores del pensamiento.

Pensar lo impensable según la primera acepción es trabajado ampliamente dentro de la propuesta de Filosofía para Niños de M.Lipman. Sin embargo, pensar en lo impensable según la segunda acepción es trabajada con gran profundidad en el planteamiento del Instituto de Prácticas Filosóficas. Y de él se recoge para este taller.

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ANASTASIA ANDERSON, ELIZABETH WILSON AND SERENA GEAREY – “THE MANY ROOTS OF THINKING: REFLECTIONS ON METHOD FOR PHILOSOPHY FOR CHILDREN SUMMER CAMPS”

The philosophy for children summer camp is a relatively new phenomenon in North America. The Think Fun Camps that are offered through the Vancouver Institute of Philosophy for Children and the University of the Fraser Valley have been bringing fun, philosophically rich activities to children ages 6-11 for the past three summers. The overarching goal of the camps is to "help campers become wise people by creating an environment conducive to thinking carefully about reasons and to engaging in authentic philosophical dialogue." During the camps, children participate in games, crafts, activities like role playing, story-telling, and mini-lessons in such things as sign language and drama. The camp activities are all related to particular sets of philosophical themes and issues. The campers form communities of philosophical inquiry facilitated by camp counsellors and they discuss philosophical inquiry questions related to the day's events.

In this presentation, we will offer reflections on our experiences of doing philosophy with children at the Think Fun summer camps. We will outline differences between the summer camp environment and the school environment that present both challenges and opportunities for the facilitation of communities of inquiry. Our experience has been that the differences between the summer camp and the school setting have required us to be flexible in our methods when it comes to forming communities, determining inquiry questions, creating stimulus material, and recognizing opportunities for philosophical activity other than standard forms of communities of inquiry. In fact, we will maintain that in the summer camp context, rigid adherence to only one method of philosophy for children can spell the death of engaged, authentic inquiry.

We will present examples of the range of methods we have used and argue that each of these can be understood as emphasizing and supporting the development of different intellectual virtues. While the aims of philosophy for children have been described differently by different practitioners, all these aims can reasonably be understood as involving the promotion of a set of overlapping intellectual virtues. However, we believe that there is no universally correct way of prioritizing which element, aspect, or virtue of philosophical thinking should be the focus of education in a summer camp setting. There is no single method that should be strictly adhered to without reference to the children's own responses and input. The approach to doing philosophy with children should be determined by what the particular children in the camp community find relevant and engaging. Rather than being inflexibly committed to a single process for doing philosophy for children, our experience suggests that the summer camp facilitator must have a clear understanding of what distinguishes philosophical dialogue from other forms of discussion, the intellectual virtues that philosophy for children aims to foster, and a philosophical background sufficient to allow her to recognize opportunities for philosophical dialogue outside of the traditional communities of inquiry. The camps are successful in helping children to develop as thinkers when the facilitators follow the children's lead in choosing methods and recognize the many facets of good reasoning.

ANGÉLICA SÁTIRO – ESTAND DE PÓSTERES: “EL JARDÍN DE JUANITA. UNA PROPUESTA ÉTICO-ESTÉTICA DE FILOSOFAR SOBRE LA NATURALEZA Y A PARTIR DE ELLA”

El stand de pósteres presenta las experiencias de las organizaciones (escuelas, colectivos, talleres de artista) de los 7 países que participan del proyecto “Jardín de Juanita” durante el período de septiembre 2016 a junio 2017. Todo el proceso narrado visualmente, está

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fundamentado en los diálogos filosóficos sobre la naturaleza, los valores ecológicos y su relación con el arte de los jardines. Los protagonistas del proyecto son los niños de 3 a 11 años, quienes piensan, construyen y utilizan el jardín, acompañados de lxs adultos que les apoyan.

Además de los pósteres de experiencias, el stand contará con pequeñas partes de jardines creados por lxs niños en escuelas de Madrid, audiovisuales que narran las diferentes experiencias, además de obras creadas por estudiantes de la Escuela de Arte de Almería (escultura, modelismo, fotografía, audiovisuales), quienes participan conjuntamente con la experiencia de educación infantil que se presenta en uno de los talleres.

En horarios específicos habrá sesiones de dialogo sobre el “Jardín de Juanita” con la presencia de niños que han desarrollado el proyecto en sus escuelas. Igualmente estarán presentes algunas de las coordinadoras de este proyecto y maestras que lo han llevado a cabo en sus contextos.

LA FILOSOFÍA Y LOS JARDINES

No hay una única idea de jardín. Si miramos desde los principios de las civilizaciones, esta necesidad de crear jardines se muestra concretamente en las diferentes culturas y desde variadas perspectivas. A lo largo de la historia, los jardines han sido expresiones de la relación estética y ética de los humanos con la naturaleza, revelando una idea de mundo comprometida con la buena vida y una cierta armonía. Obviamente hay que preguntarse: ¿qué sería una buena vida? ¿a qué llamamos armonía?, lo que genera una interesante reflexión filosófica. Todo jardín es una construcción intelectual que ha revelado a lo largo de los tiempos unos valores sociales, políticos, éticos, estéticos y epistemológicos comprometidos con un mundo mejor. Y, en general su objetivo es generar serenidad, equilibrio, paz, placer, goce y condiciones para la contemplación, meditación, reflexión. En las diferentes culturas es muy variada la manera de concretizar estos valores e ideas, por ello, la problematización de estos valores es una tarea que puede ayudar a pensar la contemporaneidad y sus retos ambientales. Esta es una de las razones que sostiene este proyecto.

De alguna manera, la filosofía no se ha alejado mucho de los jardines en la antigüedad. La escuela pitagórica ha estado marcada por este tipo de ambiente. La academia platónica y el liceo aristotélico eran un tipo de parque. Y, el ejemplo más directo es el Jardín de Epicuro y de todos aquellos que le seguían, los llamados los filósofos del jardín. Pero, las relaciones entre la filosofía y los jardines no se limitan a espacios dedicados al desarrollo del pensamiento, en los cuales se produjo filosofía. “El jardín es la parcela más pequeña del mundo y es por otro lado la totalidad del mundo. El jardín es desde el fondo de la antigüedad, una especie de heterotopía feliz y universalizante.” (Michel Foucault: “Des espaces autres (1967), en Architecture, Mouvement, Continuité, nº5, oct.1984).

¿POR QUÉ UN JARDÍN? ¿POR QUÉ JUANITA?

“El jardín es el placer que siente la mente humana cuando cuenta sin ser consciente de contar.” (Santiago Beruete: Jardinosofía – una historia filosófica de los jardines. Turner, Madrid, 2016)

Uno de los currículos de filosofía para niños, el Proyecto Noria, tiene a Juanita como una de sus protagonistas. En el cuento dedicado a niños de 3-4 años “La Mariquita Juanita” (Angélica Sátiro, ed. Octaedro, 2004), el jardín es el hábitat donde nace el personaje principal (Juanita) y donde viven sus amigos, con quienes ella mantiene pequeños diálogos filosóficos sobre su identidad y sobre su descubierta del mundo y de los otros. Es un personaje que representa la espontaneidad y el imaginario de la infancia. Y, a la vez, ella, como Sócrates o Montaigne, (por citar algunos filósofos) propone preguntas y busca pensar a partir de ellas, asumiendo las respuestas como provisionales dentro del proceso reflexivo.

LXS NIÑXS COMO FILÓSOFOS DEL JARDÍN

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Epicuro, filósofo griego (siglo IV a.C.), fundó su Jardín a las afueras de Atenas. Esta Escuela Filosófica estaba centrada en el amor hacia la naturaleza y su cuidado, además de un respeto a la amistad, al cuerpo y a la dimensión placentera del pensar. Sin contar sus valores democráticos e inclusivos, ya que eran los únicos a aceptar la presencia de esclavos y de mujeres, algo muy inusual para la época. Es decir, en el Jardín había una filosofía práctica, comprometida con un buen vivir. Tratar a lxs niñxs como filósofos del jardín de Juanita es reconocerlxs en su dignidad humana y repetir lxs en su capacidad de pensar, de crear, de aprender a ser personas mejores desde sus propias posibilidades.

ÉTICA Y ESTÉTICA AMBIENTAL: LA NECESIDAD DE REFLEXIÓN ECOLÓGICA EN EL SIGLO XXI

Es indiscutible la gravedad de la situación ecológica del planeta. Igualmente evidente es la necesidad de desarrollar personas éticamente responsables con su entorno. Bien como es indudable la necesidad de desarrollar la capacidad de pensar mejor de forma crítica, creativa y ética para afrontar a los retos del siglo XXI. Desde el Movimiento Filosofía Lúdica se propone el JARDÍN DE JUANITA como un proyecto para asumir esta problemática. ¿Para desarrollar conciencia ecológica, hace falta tocar la tierra, descubrir los procesos de la vida vegetal, mineral y animal, entendiendo y respetando sus ciclos e interacciones? Quien crece creando, cuidando y habitando un jardín, ¿cómo podrá destruir su entorno natural sin plantearse críticamente las consecuencias de ello? ¡Crear un jardín es crear vida! ¡Cuidar y disfrutar de un jardín es cuidar y disfrutar de la vida! Habitar un jardín de forma placentera, reflexiva, creativa y cuidadosa es aprender a amar la vida, respetarla y ayudar en su sostenibilidad a través de los tiempos. ¿Acaso no es ésta la mayor tarea ecológica que tenemos entre manos actualmente?

ARACELI OCHOA DE ERIBE MARTÍNEZ DE LAFUENTE – TALLER: “¿QUÉ OCURRE AL FILOSOFAR LÚDICAMENTE CON NIÑOS DE 2 A 11 AÑOS A LOS LARGO DE VARIAS GENERACIONES?”

EL TALLER

Este taller parte de una experiencia continua y sistematizada con los programas del Proyecto Noria de educación infantil y primaria en la escuela pública Sol Ixent (Corbins – Lleida). El trabajo con este currículo de filosofía para Niños se inició en el año 2005. En el siguiente año ya se implementó en todos los niveles educativos de la escuela: desde P-3 a 6º de Primaria, dedicando sin excepción una sesión semanal a jugar a pensar. Actualmente contamos con una generación formada en esta línea de trabajo que ya está en el instituto. Y continuamos creciendo ya que en la escuela se sigue implementando el Proyecto.

El propósito de este taller es presentar el currículo Noria desde la perspectiva de este contexto escolar y su práctica a partir de la reflexión compartida con lxs participantes a través de estas cuestiones iniciales:

¿Qué ocurre cuando se tiene una experiencia sostenida en el tiempo de 12 años de sesiones regulares de filosofía?

¿Qué sucede cuando escuchamos a lxs niñxs que tienen espacios para jugar a pensar a lo largo de los años?

¿Qué tipo de impacto en la comunidad puede causar ese trabajo continuado en la escuela con filosofía lúdica?

En el taller realizaremos algunas actividades experimentadas con lxs niñxs (con arte, juegos y narrativa), con el objetivo de compararlas con lo vivido por los adultos participantes. Se trata de

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contrastar estas experiencias entre sí y reflexionar sobre las consecuencias pedagógicas de la aplicación de este currículo de forma continuada. El diálogo filosófico se centrará en este contraste.

Se incluye en el taller un audiovisual que documenta la experiencia de los años de implementación del currículo en la escuela. En dicho video los protagonistas principales son: Zaira Barrientos y Pere Ripoll (dieciséis años), Carla Escoda y Adrià Solans (once años), Jaume Berga y Jana Camats y (seis años).

Cómo se enfrentan a la experiencia filosófica del jugar a pensar niños de tan diferentes edades nos permitirá comparar sus miradas con las nuestras y establecer aproximaciones.

Con las consideraciones de estos niños y jóvenes, y con los participantes en el taller, reflexionaremos sobre la importancia de dedicar sistemáticamente un tiempo y un espacio para jugar a pensar y sobre cómo ello puede influir en nuestro autoconocimiento, nuestra autoestima y nuestro desarrollo de un proyecto de vida. Igualmente, ellos comparten su relación con el entorno, su visión del mundo, de qué manera pueden participar en la construcción de un futuro y como estos razonamientos pueden estar influidos por los años de reflexión compartida.

Es importante también contextualizar el trabajo realizado en nuestra escuela con el entorno en el que se relaciona y entreteje. Es por eso que completamos la mirada con las consideraciones del director del Instituto Josep Lladonosa donde están la mayoría de nuestras generaciones Noria, una madre y una maestra de la escuela, la maestra coordinadora del proyecto en la escuela, la Comunitat de Recerca de Ponent (Equipo de Investigación de Filosofía para Niños del Instituto de Ciencias de la Educación de la Universidad de Lleida), una responsable de la Universidad de Lleida y la coordinadora de La Panera (Centro de Arte Contemporáneo).

Con los participantes en el video nos interrogamos: desde el recuerdo y la emoción de lo compartido, estamos pensando de una manera más creativa, más cuidadosa y más crítica?

CELSO LÓPEZ SAAVEDRA – “LA ARGUMENTACIÓN COMO INSTRUMENTO PARA DESARROLLAR LA COMUNIDAD DE INDAGACIÓN”

Lipman considera que el diálogo es esencial para el desarrollo de la Comunidad de Indagación y para el desarrollo del pensamiento personal. El diálogo, en efecto, nos obliga a asumir tareas que no surgen cuando se piensa en silencio.

El diálogo, no obstante, puede ser controversial y, en consecuencia, requiere de un conductor que lo haga progresar.

En este trabajo se hará una clara distinción entre dos instrumentos del diálogo: lógica y argumentación. Además se hará un análisis más detallado de la Argumentación.

El propósito de la Lógica (Formal) es inferir consecuencias necesarias a partir de premisas verdaderas. Esto requiere el uso de un lenguaje riguroso, de modo que cada expresión usada, siempre tenga un único significado.

La argumentación, en cambio, parte de opiniones sobre un tema controversial. Cada participante debe proporcionar razones en favor de su punto de vista, a fin de que éste resulte convincente. Si no lo es, diremos que se trata de una falacia.

En este trabajo consideraremos sólo dos teorías de la argumentación: la teoría de la lógica informal de Johnson y Blair y la teoría pragma-dialéctica de van Eemeren y Grootendorst.

La teoría de Johnson y Blair establece tres criterios fundamentales para determinar que una argumentación es convincente: relevancia, suficiencia y aceptabilidad. Estos criterios, en

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oposición a los de la lógica formal, deben ser analizados a la luz del contexto, puesto que pueden variar en diferentes contextos. Por esta razón, el lenguaje riguroso carece de sentido.

Así, podemos decir que “Juan es una buena persona” porque se preocupa de sus compañeros. El “preocuparse de sus compañeros” es una razón relevante para ser considerado una buena persona, puesto que es una característica que está correlacionada con ser una buena persona. Es decir, cuanto más se preocupa por sus compañeros, mejor persona es. (Esto funciona en el mismo sentido que un síntoma médico).

Una razón o, más comúnmente, un conjunto de razones es suficiente si considera todos los síntomas relevantes y deja de lado los síntomas irrelevantes.

Por último una razón es aceptable si es verdadera en el contexto de la argumentación.

El enfoque pragma-dialéctico considera la argumentación como un proceso, en lugar de considerarla como un producto terminado. Para esto, van Eemeren y Grootendorst determinan ciertas reglas críticas que permiten someter a un control las etapas que deben seguirse para la resolución de una controversia. Cualquier falla que impida el desarrollo de la controversia es considerada una falacia.

Una regla importante en la fase de argumentación es la exigencia de hacer uso de un esquema válido para probar que un punto de vista es convincente. Si bien hay muchos de estos esquemas, existe un cierto consenso sobre la existencia de tres esquemas básicos de argumentación: sintomáticos, cuya finalidad es hacer un diagnóstico; instrumentales, que intentan establecer un nexo causal y analógicos, que pretenden llegar a una conclusión por medio de una comparación. En este punto ambas teorías coinciden sobre estos tipos de argumentación

CLAIRE CASSIDY – “PHILOSOPHY WITH CHILDREN: FACILITATING CHILDREN’S VOICES ON CHILDHOOD”

Dr. Claire Cassidy; Dr. Sarah-Jane Conrad; Dr. Marie-France Daniel; Dr. Maria Figueiroa-Rego; Dr. Darren Garside; Dr. Walter Kohan; Dr. Karin Murriss; Dr. Janet Poulton; Dr. Xiaoling Wu; Dr. Tsena Zhelyazkova
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Increasingly there is a search for participatory research methods that work to ensure children’s authentic voices are heard. In this presentation we will propose that Philosophy with Children might be employed as a research method that facilitates children’s participation and voice in research. Further, it may also impact positively in children’s wider participation and engagement in recognising children’s agency and conceptual autonomy.

We will discuss the advantages of using philosophical dialogue as a method for collecting data and will also consider challenges that arise from using Philosophy with Children as a research tool. In discussing the challenges and opportunities afforded by such a method, the presentation will draw on two studies to exemplify the approach. One study explored what kind of society children want to live in, and the second is an on-going international study that aims to explore children’s conceptions of child/childhood. We will also suggest that using Philosophy with Children might be considered as addressing the need for rights-based approaches to research as in affording children ownership of the dialogue it does not assume children as deficient in their capacities and it recognises children’s particular perspectives on the world. In addition, we will suggest that using a philosophical approach to gathering children’s views might offer a deeper insight into their thinking of and understanding about the world.

Elements of the approaches used in the study will be discussed in order to gauge the strengths and limitations of using practical philosophy as a means of gathering data in subsequent analysis.

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In juxtaposition to the Philosophy with Children approach discussed, we will comment briefly on the use of an alternative research method, Nominal Group Technique, which was also used in the first project. In comparing the two approaches we aim to show where Philosophy with Children may provide richer and deeper evidence when seeking children's views.

While the presentation will not share the findings of either of the projects mentioned above, the approach taken in using Philosophy with Children as a research method, relates strongly to the findings of the initial project and the goals of the Children's Voices on Childhood project.

In using Philosophy with Children, it will be proposed that, while there may be some limitations in using the approach, it takes account of children's voices in research; it affords opportunities to explore children's conceptual thinking and the application to 'real life'; it allows children to have ownership of the topic under consideration; and it potentially leads to addressing children's status in wider society.

ELLEN DUTHIE – “THE WONDER PONDER VISUAL PHILOSOPHY FOR CHILDREN'S INDEPENDENTLY NARRATIVE BUT THEMATICALLY CONNECTED VISUALS AS STIMULI FOR PHILOSOPHICAL INQUIRY”

The aim of this paper is to provide an overview of the Wonder Ponder Visual Philosophy for Children material and compare it with other stimuli used for philosophical inquiry. I will compare the mechanisms of engagement operating in three kinds of stimuli: 1) Lipman's philosophical novels, 2) quality picture books chosen for their potential for philosophical inquiry, and 3) Wonder Ponder scenes of visual philosophy.

I will suggest that, by virtue of being both deliberately philosophical and deliberately literary, the Wonder Ponder material interestingly incorporates advantages of the two former kinds of stimuli and adds one important advantage of its own: the possibilities arising from comparing and contrasting different scenes that are easily read and immediately grasped yet complex and far-reaching in potential for inquiry.

At the crossroads between philosophy, art and literature, Wonder Ponder boxes use thought-provoking visuals to encourage readers to explore philosophical issues (cruelty, identity and freedom in the three boxes published to date), aiming to foster independent, deep and playful thinking. Each box contains 14 striking, independently narrative but thematically connected scenes for thinking about and engaging in philosophical dialogue on a given issue. It also includes a further 3 blank scenes for readers to contribute to the book as authors and artists and, innovatively, as thought-provokers.

Like Lipman's philosophical novels, the Wonder Ponder material is designed with philosophical intention, even though the result is far closer to the picture book form than the novel form. The advantage of being able to design material with philosophical intention is that it allows you to purposefully pack the material with philosophically stimulating potential. I will explore the differences and similarities between engaging with text-based philosophical stimulus and image-based philosophical stimulus in these two cases.

On the other hand, like picture books, Wonder Ponder scenes are designed and developed with literary intention. The advantage of creating material with literary intention is that it allows authors to bring out the deep connections between philosophy and literature in ways that are interestingly effective for stimulating philosophical inquiry with children. I will explore the differences and similarities between engaging with a picture book and one Wonder Ponder scene, and between a picture book and a full set of Wonder Ponder scenes, as a philosophical stimulus.

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I will end by exploring the possibilities for comparison offered by using full sets of Wonder Ponder scenes as stimulus for inquiry. Although individually narrative scenes, each of them designed to prompt questions and thinking by themselves, Wonder Ponder images are also designed to prompt thinking through comparison and in conjunction with the other scenes in their box. Thus, each box tells 14 stories with connections, both literary and philosophical, incorporating an interesting and relatively unexplored territory within the range of stimuli for philosophical inquiry: the possibility of comparing and contrasting complex, yet easily and immediately grasped scenarios from an early age and making connections between different fields and issues.

GILBERT BURGH, SIMONE THORNTON, LYZ FINES – “DO NOT BLOCK THE WAY OF INQUIRY: CULTIVATING COLLECTIVE DOUBT THROUGH SUSTAINED DEEP REFLECTIVE THINKING”

Gilbert Burgh & Simone Thornton (School of Historical and Philosophical Inquiry, The University of Queensland). Liz Fynes-Clinton (School of Education, The University of Queensland)

The literature on philosophy for children and community of inquiry pedagogy makes reference to wonder, fallibilism and genuine doubt. However, the literature aimed specifically at classroom practice and professional development programs is mostly lacking in these concepts and how to apply them. In response, this paper returns to the pragmatist roots of Charles Peirce to argue that there is room to improve the fit between Matthew Lipman’s theoretical explorations and classroom practice. We provide a Camusian/Peircean notion of inquiry that emphasises an attitude of fallibilism and sustained epistemic dissonance (Burgh & Thornton, 2016).

But how are teachers to cultivate doubt? We outline a theory of classroom practice founded on Deep Reflective Thinking (DRT), in which the cultivation of collective doubt, reflective evaluation and how these relate to the phenomenological aspects of inquiry are central to inquiry (Nichols, Burgh & Fynes-Clinton, 2017). DRT is the overarching term used to define a specific way of thinking and engaging in learning that emerges from a balanced, dynamic interplay among four key elements: the immersion in CPI, the development of a repertoire of intellectual skills and processes, and explicit attention to metacognitive practice which leads to the reconstruction of experience. It is an ongoing method of self- and peer-assessment for both students and teachers to measure and propel the intellectual progress of inquiry. A further difference in the practice of DRT is the shift from books as stimulus to the stimulus being derived from the children’s individual and group reflection.

DRT was developed during a longitudinal investigation conducted in a Brisbane state primary school where CPI had been established as a whole-school pedagogical method that underpins all curriculum planning, development and implementation at the school. The preliminary evidence demonstrates that if students engage in DRT, they more frequently experience cognitive dissonance and as a result improve their ability to engage in further and more frequent DRT. It is proposed that when students actively engage in DRT and this becomes a habit of mind, then this reconstruction of thinking habits would enable them to perceive themselves as inquirers. They develop an identity as a thinker and inquirer and this in turn facilitates the inclination to examine their internal prejudices and the ways in which these prejudices impact on their understanding of the world. This proposition leads to further analysis of the data to determine ways in which doubt was cultivated amongst the students.

An attitude of fallibilism is apparent when collective doubt is demonstrated, which could become a significant indicator of intellectual progress during collaborative philosophical inquiry and would have implications for teacher professional development. Sustained intellectual progress occurs

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when the inquiry reaches a point whereby students are able to thoughtfully move between the position of disequilibrium (doubt) and equilibrium (belief) whilst understanding the impermanency of any fixed belief, which, in turn, enables reconstruction of thinking in the classroom community of inquiry and appropriation of learning in the context of collaborative philosophical inquiry and beyond.

JANE YATES – “PHILOSOPHER'S BACKPACK: A TOOLKIT FOR ENRICHING CRITICAL GLOBAL THINKING”

@philos_backpack Armathwaite Community Primary School, Armathwaite, Nr Carlisle, Cumbria CA4 9PW Action Research Project funded by the Global Learning Programme Innovation Fund

"I am not Athenian or Greek, I am a citizen of the world." (Socrates 469-399 BC)

My paper explores the convergence between Philosophy for Children(P4C) and Global Learning(GL). Rather than seeing the two methodologies as distinct or overlapping, I propose for their togetherness to become something 'new', in the form of 'critical global thinking'(Shah 2010 and Brown 2010). I share my personal reflections from an action research project that was funded by Global Learning Programme Innovation Fund in conjunction with the Institute of Education(IOE) in London. The Global Learning Programme(GLP) is a government national education programme that is committed to equipping pupils to make a positive contribution to a globalised world by helping their teachers to deliver effective teaching and learning about development and global issues.

My action research project is based around a metaphor called the Philosopher's Backpack™ that uses a mnemonic aid to enrich critical global thinking. The metaphor of a Philosopher's Backpack™ assumes that P4C can be done anywhere in the world, inside or outside the classroom, with no limitation to social or academic background of pupils. It also emphasises the metaphor of a 'backpacker' or 'traveller' who explores and examines the world, just as Socrates might have done in Ancient Greece. I suggest that in order to develop critical global thinking, practitioners should focus on the metacognitive questioning that leads to the product of critical thinking. Contained within the backpack are various pieces of 'kit' that can represent metacognitive questioning, for example:

- glasses for alternative perspectives;
- compass for directionality;
- rope for polarity;
- magnifying glasses for deepness;
- torch for luminosity;
- global ball for universality.

Over the two year period of my action research, I found the Philosopher's Backpack™ has enriched my practice in facilitating P4C with pupils and staff at my own school. This is a small rural school in the north of England which caters for children aged 4-11 years old. I also found the backpack was a helpful tool for practitioners on my P4C training courses across the UK, especially those new to P4C and without a background in academic philosophy. More specifically, I found the Philosopher's Backpack™ has helped pupils and practitioners to move beyond memorisation to internalising the metacognitive questioning that can enrich critical global thinking. Finally, I recommend the greater potential and scope for teachers and pupils to devise their own

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metaphors for metacognition, beyond my own example of the Philosopher's Backpack™, that could be more effective and meaningful on an individual level.

KERSTIN MICHALIK – “THE PHILOSOPHICAL CONVERSATION AS A METHOD OF EXAMINING CHILDREN’S PERCEPTIONS, MINDSETS, AND INTERPRETATIONS OF THE WORLD”

Kerstin Michalik, University of Hamburg (Germany)

“The philosophical conversation as a method of examining children’s perceptions, mindsets, and interpretations of the world”

Philosophising with children as a research approach holds great potential for childhood studies. One important field is the investigation of the content of children’s thoughts. Children’s perceptions and interpretations of the world can be reconstructed on the basis of philosophical conversations and thus contribute to a more complex image of the child. This explorative approach to children is also relevant for the professionalisation of teachers in the context of higher education.

For a long time, the traditional methods of studying childhood consisted of clinical one-on-one interviews or experimental-testing, hypothesis-verifying processes oriented towards theories of cognitive psychological development in the tradition of Piaget. Questionnaires – the evaluation of which takes place based on predefined category systems – were and are also implemented. These research approaches have obvious limits and, at times, produce questionable results because they are too far removed from the contexts of children’s lives and fail to sufficiently take children into account as reflexive subjects.

The particular advantages of the philosophical conversation as a qualitative method in childhood studies can be neatly summed up in comparison with one-on-one interviews as follows:

- Suitability of the object of research and proximity to everyday life
- The conversation’s openness to children’s positing of relevance and social processes of negotiation and communication
- Less restriction of responses based on social acceptability

The philosophical conversation as a research method lends itself to various key areas of research. With a view to content, children’s thoughts and worlds of perception, perspectives and interpretations can be reconstructed on the basis of philosophical conversations in terms of a systematic engagement with children’s points of view regarding fundamental questions about the meaning of human existence. What perceptions do children have, for example, of friendship, justice or time? What do nature and natural things mean to them? Which aspects are developed into a topic? What assumptions, opinions, convictions are expressed and developed?

Processes of participation and interaction over the course of the conversation can be also examined alongside – or in a reciprocal relationship with – content. What forms do children use to make arguments? Are they able to assess arguments or differentiate between better and worse reasoning? How do children’s ways of arguing develop in a mutual exchange with others? How do children deal with different opinions and arguments from other children; how do they attempt to convince one another or reach a consensus? How do shared thoughts arise in conversation, in exchange and in interactions with other children?

The focus of this contribution is on content; it concerns philosophical inquiry as a method of data collection and reconstruction of children’s object-related perceptions, thought processes and

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conceptions. Through the use of two examples – philosophical conversations on “humans and animals” and “death and dying” – the intention is to demonstrate how these can be identified and analysed. To conclude, the application of this method in university-level teacher training will be presented and discussed in this regard.

MAGDA COSTA-CARVALHO Y ANA ISABEL DOS SANTOS – “NO DEBE DAR LA PALABRA A LOS AMIGOS... ESO NO ES JUSTO. REPRESENTACIONES DE LOS NIÑOS SOBRE EL GESTOR DE LAS PALABRAS EN LA COMUNIDAD DE INVESTIGACIÓN FILOSÓFICA”

La presente comunicación tiene como objetivo presentar y discutir las representaciones de los niños acerca del papel del Gestor de la Palabra (GP). El GP es un recurso concebido y desarrollado en el contexto de las sesiones de Filosofía para Niños (FpN), de acuerdo con la metodología de la comunidad de investigación filosófica de Lipman (2003) y de Sharp (1987). Designamos como GP al miembro de la comunidad de investigación que es responsable, en cada una de las sesiones, por escoger, a lo largo del diálogo, quien habla y cuando habla.

El GP surge como una estrategia para envolver activamente a los niños en los procedimientos de la sesión y su importancia se extiende hacia las dimensiones pedagógica y filosófica de la comunidad de investigación. La fundamentación de esta estrategia ha revelado virtualidades inicialmente insospechadas para la FpN, así como para la educación en general.

En términos pedagógicos, el GP es el responsable por aquello que sucede en la comunidad, ejerciendo, por el grupo, la tarea de coordinar las contribuciones de cada miembro en el espacio público de la comunidad. De esta forma, adquirir esta competencia procedimental (Splitter & Sharp, 1995, 109-110) implica aprender a administrar tres niveles de interés: al gestionar la palabra, el niño se ve confrontado con la necesidad de articular de forma eficaz a) su propio interés en el diálogo (cuando, como miembro de la comunidad, quiere participar); b) los intereses de los demás miembros (que se encuentran con la mano levantada) c) y los intereses de la propia comunidad de investigación como tal (cual la mejor decisión para la investigación en curso).

Sin embargo, esta tarea del GP trae compromisos también a nivel filosófico, particularmente en lo que respecta a dos grandes ejes: uno (efectivo) participación democrática y un ejercicio (justo) del poder. La comunidad de investigación es un microcosmos de la democracia, bien sea por su naturaleza autónoma (selfgoverning) y autorregulada (Lipman, 1998), bien sea por el compromiso del diálogo racional hacia valores como el pluralismo y la libertad (Sharp, 1991). El GP se encuadra en este contexto, al afirmarse como un recurso que promueve, en la comunidad de investigación, una educación políticamente consciente y participativa.

Metodológicamente, este estudio se caracteriza por ser un estudio exploratorio, a través del cual se recorrió a un cuestionario para efectuar el levantamiento de las formas de pensar de los niños sobre el GP. Del análisis de contenido realizado, han surgido tres sub-categorías en lo que respecta a la definición de lo que, de acuerdo con ellos, el GP debe y no debe hacer: una dimensión cognitiva, una dimensión ética y una dimensión social.

Los resultados nos llevan a concluir que, de hecho, el GP se puede revelar como una estrategia que promueve la consciencia de las opciones de cada miembro de la comunidad en relación al otro, sea él un elemento individual de la comunidad, o sea, sobre todo, la propia comunidad como un todo.

Concluimos que, así como la comunidad de investigación extrapola las paredes de la clase (Splitter & Sharp, 1995, 26), por su competencia transversal el GP también conlleva

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potencialidades pedagógicas y filosóficas que extrapolan las sesiones de FpN, pudiendo volverse un recurso a adoptar en cualquier otro momento del currículum.

MARÍA SOLEDAD HERNÁNDEZ BERMÚDEZ - "UNA NUEVA PRÁCTICA FILOSÓFICA COMO SUSTITUTA DE LOS LIBROS DE TEXTO EN EL AULA DE FILOSOFÍA: EL CUADERNO PRÁCTICO DE EJERCICIOS FILOSÓFICOS"

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Deseamos explicar nuestro trabajo de creación de ejercicios para el aula de valores éticos y de filosofía como sustituto de los libros de texto al uso. Hoy en día se ofrecen al alumno libros de texto repletos de información desde la primera página, repletos de preguntas, pero con muy pocos ejercicios prácticos... Tal vez muchos análisis de textos y mucha historia, mucha filmografía y mucha bibliografía que sobre-informan al alumno y lo saturan de información, ofreciendo a su cerebro mucho más de lo que éste pueda procesar. Estos libros del texto ya tan conocidos no dejan que el alumno piense por sí mismo primero y desde el comienzo... Sino que lo primero que el alumno se encuentra es ya la información preparada para ser posteriormente, y con toda seguridad, solicitada para su reproducción en el examen.

Para paliar esta falta que consideramos grave, pues mucha información acaba significando pura desinformación, y para evitar la monotonía de los ejercicios de análisis textuales, hemos creado una estructura a modo de libro que se reproduce en cada lección o temática y que permite al niño o al adolescente pensar por sí mismo, crear desde sí, expresar sus propias inquietudes y no las inquietudes que los adultos esperan que tengan, obtener a través de la práctica sus propias experiencias filosóficas diarias, y aprender a filosofar dialogando en grupo.

Por todo esto, nuestra ponencia expondría y explicaría uno a uno los siguientes ítems de nuestro cuaderno práctico de ejercicios filosóficos, que son los siguientes:

- Mapas mentales al comienzo donde puedan obtener una imagen de lo que van a trabajar clara y concisa.
- Una foto filosófica, dibujo o imagen que evoque preguntas, que inspire pensamientos y que ayude al fin y al cabo a pensar sobre el tema.
- Ejercicios grupales tipo preparados con la intención de dialogar y pensar juntos.
- Ejercicios individuales tipo realizados para la reflexión a solas o en casa.
- Frases filosóficas que ayuden a pensar con cierta profundidad.
- Cuestiones sobre el tema para preparar reflexiones por escrito, preguntas de examen, para ayudar a ser conscientes de los puntos relevantes del tema...
- Textos, como siempre para ilustrar o apoyar ideas.
- Noticias filosóficas, para mostrar que la filosofía es actual y debatir sobre el tema.
- Música, como regla mnemotécnica, que fomente la retención de ideas de cierto calibre o importancia.
- Vídeos para un mayor apoyo gráfico y auditivo.
- Personaje filosófico, pues siempre habrá un filósofo de referencia para ciertas cuestiones.

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- Explicación teórica, para ofrecer los apuntes por escrito y que no se vean en la necesidad de copiar sin escuchar.

A modo de conclusión, ofreceríamos nuestra experiencia en el uso de este cuaderno práctico de ejercicios filosóficos, y hablaríamos de las conclusiones que se pueden extraer del uso del mismo. Intentaríamos explicar las ventajas que hemos percibido que tiene el uso de este tipo de material: fomentan el desarrollo de la capacidad de pensar en grupo y por uno mismo, ayudan a la creatividad, facilitan la visión de relación entre conceptos, ayudan a una mejora del autoconcepto y la autoestima.

MARÍA SOLEDAD HERNÁNDEZ BERMÚDEZ – TALLER: “¿QUIÉN ERES?”

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En este taller jugaremos con las ideas, con nuestras ideas, en el afán de conocernos a nosotros mismos... Mediante un diálogo mayeútico-socrático y a través de frases, juegos, historias y cuentos aprenderemos sobre nosotros mismos y sobre el ser humano. Es un taller diseñado para adultos que quieran sentirse como niños nuevamente, para aquellos que desean asombrarse con ellos mismos una y otra vez, para aquellos que aman el re-encuentro. Un taller como este se esfuerza en invitar a sus participantes a adquirir un mayor nivel de consciencia sobre su persona, invita a compartir ideas, a comprenderse como ser humano, a aceptarse al fin y al cabo.

Nuestro taller se centrará en procurar la práctica de actitudes como la sorpresa, la autenticidad, la toma de distancia, el rigor... etc. Trabajaré también con herramientas filosóficas que ayudan a pensar mejor como la explicación, la conceptualización, la definición, la ejemplificación, la interpretación o la argumentación. Como objetivos transversales el taller ofrece la posibilidad de reforzar la autoestima y el respeto hacia los demás, tanto como a poner en práctica la paciencia y la escucha activa.

Con una metodología eminentemente práctica trabajaremos las cuatro dimensiones del ser humano: existencial, intelectual, emocional y social. Tanto de forma individual a través de pequeñas tareas, como de forma grupal a través del diálogo.

Algunas de las cuestiones tipo que podremos plantear durante el taller serán:

- ¿Qué dicen de mí?
- ¿Qué veo en mí?
- ¿Qué hago yo?
- ¿Qué soy yo?
- ¿Soy igual al resto?
- ¿Elijo quién soy?
- ¿Me gusta crecer?
- ¿Qué quiero ser?
- ¿Somos siempre lo mismo o cambiamos?
- ¿Emocionarme o razonar me hacen ser quién soy?
- ¿Soy lo que hago?

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- ¿Soy lo que tengo?
- ¿Soy según a quién o a qué pertenezco?

Los seres humanos somos “personas”, es decir “máscaras”, “personajes” que expresan su singularidad, su particularidad... su especificidad, pero también somos esos personajes arquetípicos, esos seres comunes que se ven vengas de donde vengas o vayas a donde vayas... Es por ello que este taller nos ayudará a ver tanto nuestras singularidades como aquellas características que pertenecen a nuestra “naturaleza humana”, nos ayudará a reconocernos exclusivos y con identidad propia tanto como partícipes de una naturaleza común, de una especie.

Ese espejo que conforman para mí los otros y que yo puedo ser para otros, hasta sin quererlo, esa máscara que se reproduce, ese personaje que reaparece, ellos serán para mí, mi propio espejo, la condición sin la cual no puedo verme, sin la cual no puedo pensarme, la causa por la que soy como soy, o devengo lo que devengo... Si deseas aprender sobre ti, si deseas conocerte, no puedes faltar a este taller.

MARINA SANTI – IMPROVISATION AS A WAY OF INQUIRING AND INVENTING

Universita di Padova. Italia

The paper deals with two main foci. The first one is theoretical and considers improvisation as expression of human cognitive constructivism and form of adaptive/exaptive human agency in the environment; as privileged form of “complex thinking”, in which the three “C” identified by Lipman as its components - *critical*, *creative* and *caring* thinking - are integrated and mutually implemented in developmental direction. The second foci is pragmatic and considers the embodiment dimension of improvisation in which eight “doors” towards dialogical relationship open teaching and teachers to authentic educational experience, in which the stability of identities are always at risk.

The theoretical framework presents a net of three main research perspectives which are interrelated and mutually reconsidered to highlight the complexity of the improvisational process and behavior. A first perspective refers to studies on theory of improvisation and improvisational practice, in which different approaches and fields converge on the topic considering its ontological, cognitive, and performative dimensions. A second perspective considers improvisation as form of higher order thinking and relates improvisational cognition to skills, such as reflective reasoning, critical thinking, metacognition, emotional and relational competences and creativity. Within this perspective the “complex” approach to higher thinking proposed by Lipman will be privileged, assumed his triangulation as useful and highlighting model to understand and rethink the conceptual and pragmatic multidimensionality of improvisation. A third research perspective regards the field of studies on teachers’ and practitioners’ training and education, and the competences which have to be considered in a renewed “educator profile” in contemporary societies. In particular, both the concept and the practice of improvisation would highlight fundamental dimensions of teaching expertise, considered as mind/body mastery of reflective experience, listen disposition, openness to risk and change attitudes in facing the unexpected challenges of everyday educational practice.

The pragmatic experience of improvising during “community of inquiring” is also highlighted in the presentation, by focusing on eight aspects (the doors toward polyphony of philosophical invention) which can be recognizable into the history and culture of jazzing as performative art. In fact, the complexity of improvisation, as an embodied activity and as a theoretical concept, is demonstrated by all the research conducted to investigate the multiple dimensions involved in.

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These studies on theory of improvisation and on the improvisational practice involve many different approaches and fields. Starting from performative – arts passing through cognitive sciences, philosophy, ethnology and anthropology, organizational theories, ending with education, and leaving out certainly many other fields.

The retrospective and prospective directions of improvisational thinking emerge in the analysis of the improvisation practitioners in which emerges the capacity to move with skilled pleasure and motivation into the dialectics between technique and spontaneity, to transform the challenge of uncertainty into successful ends. The multidimensional aspects which characterize the improviser's performance resembles the ones involved in the expert practice of the educational dialogue within contexts transformed into "communities of inquiry". This complex activity involves in a while all the three dimensions identified by Matthew Lipman as complex thinking constituent dimensions: critical thinking, caring thinking and creative thinking. This hypothesis is corroborated also by some data that are emerging from the analysis of some semi-structured interviews that we made to some national professional improvisers, in which it is possible to recognize that these dimensions of complex thinking (critical, creative and caring) are involved in this kind of practice in a continuous way, both as a personal practice (while they describe their way of being improvisers) and as a teaching practice (while they describe their way of being teachers of improvisation). These kind of figures emerging from the analysis ("improviser" and "teacher of improvisation") are also characterized by some behavioral features that are very interesting to observe as possible stimuli for the role and the behavior of the teacher in classroom.

It seems possible to recognize in the professionals' characteristics as improvisers, many similarities to the facilitator's role and aptitudes within "community of inquiry" as structured within Philosophy for Children (P4C) Program; and in their characteristics as teachers of improvisation, many similarities to the role and the aptitudes of the teacher that promotes a learner-centered approach in a classroom as an environment of authentic learning and fruitful inventing.

The eight doors to philosophize "in jazz" offer interesting educational implications for teachers' training, suggesting P4C as privileged context and activity to move from monologic teaching to polyphonic learning.

NATALIA MARKEVITCH FRIEDEN – "EXERCISES IN TRAINING"

University of Fribourg Switzerland

Animating is a very quick work with many layered thoughts, activities, and talk, so to train each dimension of this activity is not only necessary but also complex. I talked in Cape Town of the importance, during training, of filming lessons of P4C and observing and exploring the density of content, and investigating each layer of that activity.

I try to invent exercises to train animators and teachers in philosophy to listen, to understand, to boost, to remember, to order...

I will talk here of the exercises I invent, and more specially the ones about listening. When you observe a class you discover the importance of orality in every lesson. Up to 70% of any lesson is oral and this orality of the teacher is not trained. What do I say when I talk? What do I want to say? Is all this understandable? Am I aware? A great deal of my work in this field, is to observe this, and to train the animators and teachers to develop these skills.

Here I would like to share some consideration on exercises. It is a new trend in training, a new way of addressing each difficulty of the new animators, and it has a pacifying effect on teachers

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as well as on students to discover that all problems can be overcome. It is also amusing to experiment. It is rooted in the conscience that our animator activity is made up of a number of micro-decisions and that each is important. But many are lost even to the best evaluation made after an activity. Therefore, the trainer isolates that dimension of the practice, and creates an exercise to train it. So many exercises can be invented and changed. The trainees can also propose some. We will propose an exercise in listening, and other exercises if we have time!

The nice aspects of the community of inquiry of trainers is that we create moments, in different places (Unesco, ICPIC), where we exercise exercises together, share new discoveries or inventions. So we correct each other so as to help each other to progress as trainers. I remember when I was a lone trainer. Things are changing fast and it is a wonderful and creative period!

At each conference in the Unesco in Paris, our workshop for inventions in training (philoformation) has dedicated an important part of our time to new exercises. Now we know a group of trainers that we invite and meet on a regular basis in our workshop or in other places to share exercises. Some have developed very focused exercises, targeting each important skill, so as to train it, and ultimately re-use that skill in working conditions. I consider this expertise one of the big progresses made in these last years of P4C, developing new trends in training. This has been made possible by the important evolution of the request for training.

NATALIE FLETCHER & BAPTISTE ROUCAU - WORKSHOP: "PHILOSOGRAMS AS AESTHETIC MAPS OF PHILOSOPHICAL INQUIRY: A GUIDED EXPLORATION OF DIAGRAMMING THE PHENOMENOLOGICAL EXPERIENCE OF COMMUNITY OF INQUIRY"

Natalie M. Fletcher & Baptiste Roucau (Brila Youth Projects / Concordia University)

How can we capture children's phenomenological experiences of engaging in collaborative philosophical inquiry? This proposed workshop will explore the philosogram (Fletcher, 2016), a diagramming model that enables children to map out their process of thinking and meaning-making with others, specifically within Community of Philosophical Inquiry (CPI) dialogues. The notion of a philosogram emerged from a one-year empirical research study that focused on elucidating children's experiences of meaning-making with each other, notably how they make use of their imagination, first to expand the scope of the reasoning they provide in support of their various philosophical positions, and then to extend these positions through creative expression in the form of written works, drawings and photos, visual art, performance, and multimedia. The context for the research project was a series of youth programs for participants aged six through 16 offered by Brila, a registered Canadian educational charity that is an affiliate centre of the Institute for the Advancement of Philosophy for Children and uses the CPI as its main pedagogical method.

This workshop will introduce philosograms by first presenting a few examples from different age groups—early elementary school, middle school and secondary school—and then by inviting participants to create their own maps with support from our facilitation team. We will explain how a philosogram intends to map out individuals' overall phenomenological experiences of engaging in collaborative philosophical inquiry as an evolving practice to which they have already committed a significant amount of time and energy, including such categories as questioning, imagining, feeling, knowing, judging, sensing and connecting. We will show how we see the aim of these categories as probing the question: What is it like doing philosophy with others in this dialogical mode? This workshop will explore the importance of this type of questioning for P4C practitioners, and highlight some of the challenges and opportunities involved based on our initial study and

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preliminary research data, notably the problems of generalization and the demands of self-awareness, as well as the possibilities for self-correction and enhanced intersubjective understanding. At the end of the workshop, we hope to have participants share their philosophograms with one another so we can debrief the process, garner feedback and reflect on the lessons we have learnt from giving children the opportunity to reflect metacognitively on their philosophical experimentation.

PETER WORLEY – WORKSHOP: “GETTING DEEPER”

So, you've presented your stimulus, you've arrived at a question (one way or another), and a discussion has begun, but given that philosophy is more than a mere conversation, what can you do as the facilitator to help the conversation get below the surface, without becoming a participant or taking over the conversation yourself? The session will begin with a short enquiry around the question 'What is it to 'get deeper' in a philosophy session?' and I will say something about what I mean by this. Then, some practical strategies will be shared with the group that we at TPF have devised (and are devising for research with King's College London) for helping a community of philosophical enquiry access the deeper aspects of a conversation so that it may become a philosophical conversation. The strategies will address the following:

- Identifying salient conceptual variables
- Explicit introduction of Critical Thinking skills (descriptive approach). For example:
 - Socratic questions
 - Distinction-drawing
 - Counter-examples
 - Conceptual analysis
- Introducing metacognitive dimension to questioning
- Open Question Mindset
- 'Synthesising questions' to help get back on track
- Movement between abstract and concrete
- Seeking alternative points of view and the silent dialogue
- Making use of arguments
- Engendering an evaluativist dimension
- Moving towards distinctions
- Helping with inference-drawing

Any strategies shared will be made available, electronically, to attendees after the workshop.

SEONHEE JO – PÓSTER: “FRIENDSHIP WITH ‘IMAGINARY FRIENDS’ OF YOUNG CHILDREN”

International University of Korea

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I. Introduction

Friendship is a very important concept to young children. Most of the philosophical inquiry activities regarding children's friendship so far have been focused on the friendship children have with real friends, such as their peers.

However it is common for young children to create their own imaginary friends. Although there is some previous research, there is still a need to further investigate the friendship children have with imaginary friends. The questions of this study are as follows:

- 1) What are the conceptions of friendship with imaginary friends?
- 2) How are these friendship conceptions with imaginary friends different from that of real friends?

II. Method

1. Subject

The subjects were 108 five-year-old children in 4 classes of ISocrates kindergarten(South Korea, Jinju city). ISocrates kindergarten is a philosophical inquiry kindergarten. Every class is consisted of one head teacher and one assistant teacher. Majority of children were capable of writing on their own, and few needed help. All 4 head teachers had 4-7 years of teaching experiences of philosophical inquiry activities. The teachers received training about philosophical inquiry, and had weekly discussion under the guidance of a chief teacher, who has more than 10 years of experience.

2. Procedure

Philosophical inquiry activities about imaginary friendship were carried out 4 days (Jan. 31, 2017 - Feb. 3, 2017) for 30 minutes (10: 10 AM ~ 10: 40 AM) per day.

The procedure of this study is based on Lipman's Instruction of Philosophy for Children program(Splitter & Sharp, 1995), and is consisted of four steps (1 step a day) as follows:

- 1) Children drew their own real best friend and wrote the conception with help (Children have prior experience of philosophical inquiry activities about real friend). Then children discussed the conceptions of friendship with real friend in a group.
- 2) Children, read picturebook 'ALDO' (by John Burningham), a story of a little girl and her imaginary friend ALDO. Then they came up with several questions. Then teacher made discussion plan with children.
- 3) Philosophical discussion was carried out. Questions discussed were as follows: ① Is ALDO alive?, ② Why is ALDO the friend of a lonely little girl?, ③ What is an imaginary friend?
- 4) Children drew their imaginary friend and wrote the conception with help. Then children discussed the conceptions of friendship with imaginary friend in a group.

3. Analysis of data

Children's conceptions of friendship were coded into the following six categories (Furman & Bierman, 1983): affection, support, shared activities, proximity, physical characteristics, and other.

Among 108 children, 95 children's responses of real friend's conceptions and 94 children's responses of imaginary friend's conceptions were coded because of absence or unfaithful responses. Researcher and one graduate research assistant served as coders.

III. Results & Discussion

In conclusion, shared activities and affection are the most important conceptions in young children's friendship in both real and imaginary friend. According to Table 1 and 2, in children's conceptions with 'imaginary friends', references of proximity and physical characteristics

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exceeded that of support. While with 'real friends', references of support and proximity outweighed that of physical characteristics.

VÉRONIQUE DELILLE - "LIPMAN METHOD AND CITIZENSHIP EDUCATION: LEARN TO RESIST COMMON MISTAKE"

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We often say that Philosophy for/with Children has a clear social and political commitment, in line with an old educational tradition that links education with democracy, understood as a set of personal values and as a type of society based on those values. How we understand "democracy" and the link between philosophical practice and politics is open to discussion, and different approaches are possible.

Since the Enlightenment, we tie scientific knowledge advancement — seen as a critic and accurate observation of our reality —, and democracy. And the methodological materialism, which will emerge then as a scientific contract, is an efficient way to install dialogue between people who may have not so much in common. Beside the pursuit of knowledge and the equal right to do so, they often have various visions of the world, different backgrounds, cultures, perhaps opposite metaphysical or political choices and beliefs.

Despite all those difference, they still have to work together. They don't have to agree on everything: different ideas leads to different hypothesis and, like ants in a labyrinth, an efficient path will be found more quickly if the research goes several ways at the same time. But they have to agree on distinguishing between fantasy, desires, opinions, or strong belief from proof. That is the only way this can work.

We might think that the scientific method is for scientists only.

Sometimes, we might be tempted to believe that, in a democracy, we don't have to work together, we just have to be able to live next to one another. Diplomacy and politeness might be enough...

With philosophical inquiries communities, Lipman took what is best in the scientific community: the epistemology and the critical thinking allied to a posture that challenges ideas but respects people. Lipman managed to make it available not only for the great minds, but for everyone, at any age. And if a little kid can improve his skills in critical and caring thinking and benefit from it, what about adults? Most of the time, when people want to learn the Lipman method, it is to help children to think better, being obvious that they need to and are future citizens. But going home, my trainees no longer want to conduct philosophical inquiries for children only, but also for themselves, for their friends, and with children.

My presentation will be about the social and political benefits for a democracy to spread the Lipman method and with it epistemology and non-judgemental posture. I'll try to show the ties between Lipman ideas and recent discoveries in cognitive psychology, especially Olivier Houdé's work.

Reading Olivier Houdé, it turns out that Piaget was mistaken on some points. We all, adults or children, make basic logical errors. Research shows also that no logical lesson on its own can make us better thinkers. Those common mistakes we make—those that seem to be so common sense we are not even aware of most of the time— can only be remedied in certain conditions. I will try to show that Lipman's method meets those conditions. It can help us, at any age, to perfect our ways of understanding the world and forge an opinion that can avoid certain traps. Lipman's community of philosophical inquiry seems to be a good practice to "learn to resist" our own frame of mind when it is deficient, or any propaganda agenda.

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WALTER OMAR KOHAN – “A PROPÓSITO DE UNA PREGUNTA Y DE LA FILOSOFÍA COMO INFANCIA DEL PENSAMIENTO”

Habitualmente, en el campo llamado “filosofía para niños” interesa mucho pensar “¿cómo enseñar a pensar a los niños a través de la filosofía?”. En este caso nos importaremos con otra pregunta: “¿cómo se inicia un pensamiento filosófico?”. Podríamos acompañar esta pregunta de otras próximas: ¿cómo encuentra el pensamiento filosófico su infancia? ¿Es preciso preguntar(se) para comenzar a pensar(se) filosóficamente? ¿cuáles son las condiciones – filosóficas, políticas, educacionales, etc. etc. etc. – para comenzar a pensar? ¿Cómo se relacionan infancia, filosofía y pensamiento?

En “filosofía para niños” la infancia es usualmente entendida como una etapa de la vida, es decir, como una fase de una vida comprendida como una sucesión y acúmulo de tiempo cronológico.

Uno de los filósofos que afirma otra idea de infancia es el francés J.-F. Lyotard, quien concibe a la infancia como un estado que nos acompaña durante toda la vida. Lyotard también concibe a la filosofía como “la infancia del pensamiento”, esto es, la infancia es una condición del pensamiento filosófico. En otras palabras, la filosofía mostraría la dimensión infantil del pensamiento, en tanto exigencia del pensamiento de siempre iniciarse, de encontrar cada vez su comienzo en el propio pensamiento, una especie de doble motor o potencia de engendrar del pensar: como si filosofar exigiese pensar siempre desde el inicio del propio pensar; como si cada vez que pensáramos en filosofía fuera la primera vez que estamos pensando, como si nunca hubiésemos pensado antes de estar pensando, en fin, como si cada vez que pensamos filosóficamente tuviéramos que nacer el propio pensar en el pensamiento o nacernos a nosotros mismos como seres pensantes en la filosofía. La infancia sería así una marca del pensamiento cuando lo habitamos desde una perspectiva filosófica, una manera de estar en el pensamiento, de habitarlo, de vivirlo filosóficamente. Si compartimos estas afirmaciones, tendríamos que concluir que si la filosofía olvida o abandona la infancia, en verdad estaría olvidando de lo que la hace nacer; en otras palabras, que no hay filosofía sin infancia.

En esta presentación justificaremos estas afirmaciones y también presentaremos cómo estas ideas toman cuerpo en un proyecto que realizamos hace más de 10 años desde la Universidad del Estado de Río de Janeiro en la escuela municipal Joaquim da Silva Peçanha en el municipio de Duque de Caxias, Estado de Río de Janeiro, Brasil, donde filosofamos con niñas, niños, adultos buscando una infancia para la filosofía, la educación y los que estamos allí comprometidos con una escuela pública maltratada y desconsiderada.

WALTER OMAR KOHAN – TALLER: “INVENTAMOS O ERRAMOS”

En este taller nos interesa pensar los sentidos filosóficos de la educación o, dicho de otra manera, la dimensión filosófica del trabajo de un educador. Trabajaremos con una frase del educador-filósofo Simón Rodríguez, maestro de Simón Bolívar, quien lo llamó el Sócrates de Caracas: “inventamos o erramos”. Hay muchas maneras de entender esta frase.

Una primera forma es entender la conjunción “o” como disyunción excluyente. Inventamos se opondría a erramos, podríamos hacer una cosa o la otra pero no las dos. Si erramos es porque no hemos inventado. Algo para no estar errado debería ser inventado. No se sale del error sino a través de la invención. Claro, inventar puede también querer decir varias cosas. Usualmente

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se ha interpretado inventar como una acción que introduce una novedad frente a la imitación y la frase opondría la creación frente a la reproducción.

No está mal, pero podemos también leer otros sentidos. Partamos de la etimología: in-ventar (del latín inventus) tiene que ver con la preposición de lugar latina in, nuestro “en” y el participio ventus del verbo venire, con el significado de llegado, venido, arribado. Invento es, entonces, lo que ha llegado adentro, algo que viene de afuera hacia adentro, y sugiere una especie de atención y hospitalidad, de sentidos abiertos y dispuestos a dejar entrar al que viene de afuera.

En este otro sentido, entonces, la frase estaría oponiendo el errar a esa forma de atención al exterior. Si no inventamos, en el sentido de que si no estamos atentos, abiertos al mundo exterior, a los que están afuera, erramos, en el sentido de que nos equivocamos, no acertamos, nos perdemos.

Sin embargo, la conjunción puede tener también el valor de una conjunción explicativa, que no opone dos cosas contrarias sino que explicita en el segundo término algo equivalente al primero, como cuando decimos, por ejemplo, que tenemos un kilo o mil gramos de caramelos. La “o” allí no está contraponiendo dos cosas sino presentando el segundo término como equivalente al primero.

Del mismo modo, errar puede querer decir algo diferente a equivocarse. La errancia es una forma de viajar diferente de otras tantas como las migraciones (con sus variantes de emigración e inmigración), el exilio, el vagabundear, el turismo, el transhumante, el nomadismo. El errante es un viajante particular, específico, singular, diferente de todos esos otros, un viajante que no sabe adónde va a llegar no porque sea alguien perdido, sin voluntad de andar o que le da lo mismo ir a cualquier lugar sino porque sabe que los sentidos de un viaje se encuentran, sobre todo, en el propio viaje: alguien que sabe que un verdadero viaje es un viaje que se hace al viajar.

De esta manera, “inventamos o erramos” puede querer decir que la errancia es una forma de la invención: que inventamos al errar, cuando erramos, porque erramos. ¿Qué puede decirnos a educadores preocupados con el mundo común que habitamos “inventamos o erramos”?

En este taller propondremos algunos ejercicios, a partir de otros verbos, y otras conjunciones, con el sentido de pensar el papel de un educador-filósofo en nuestro tiempo.

YOLANDA GARCÍA PAVÓN – “DEL RECONOCIMIENTO DEL OTRO A TRAVÉS DEL DIÁLOGO, COMO UNA FORMA DE COMPARTIR EL MUNDO: ENTRE ADULTEZ E INFANCIA”

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“Del reconocimiento del otro a través del diálogo, como una forma de compartir el mundo: entre adultez e infancia.”

“El reconocimiento del otro; como una forma de cuidado”, forma parte de un modo de ser ético, desde el momento mismo en el cual se escucha con atención, habilidad que no siempre se ha desarrollado, y que requiere estar presente en todo momento, pues depende de la escucha cuidadosa para saber que nos quiere decir el otro, hacer una interpretación de lo que nos dice y comprender el lugar desde donde viene el habla, abriendo la posibilidad a la existencia del diálogo, quien nos muestra de algún modo una manera de reconocimiento del otro a través de la escucha cuidadosa, la comprensión de lo dicho y la apertura al diálogo.

Cabe mencionar que los niños y los adultos requieren ser reconocidos en su ser, y en su forma de pensar, ya que se manifiesta en la emisión de juicios que se van elaborando a través de la

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escucha y el diálogo, exponiendo una forma de compromiso con el otro y consigo mismo, dando un lugar central al reconocimiento por el otro y dejando una apertura al cuidado que se debe tener por el otro.

“El cuidado por el otro; un espacio para el diálogo como manifestación de encuentro”, en donde se expone como elemento central por un lado el cuidado por el otro en su dimensión justa de ser reconocido y desde luego aceptado en el cuidado que hay que tener por el otro en su posibilidad como humano, sin dejar de lado la interacción que se establece entre dos personas pero desde luego como un cuidado que posibilite el encuentro a partir del establecimiento del uso del diálogo. Lago lo manifiesta el cuidado como un pensar cuidante en sí mismo, lo que permite que cada persona pueda elaborar sus propios juicios en donde se presenta el rostro del otro frente a mí, entre lo desconocido, que es el rostro del niño quien requiere ser cuidado en aquello que se le implica en una comunidad dialógica donde se exponen sus formas de pensar, siendo recibidas por la escucha de los iguales y los distintos como la adultez, buscando alternativas, problematizando, descubriendo cosas, inventando relaciones encontrando diferencias incluidos así mismos.

El diálogo un espacio de encuentro entre adultez e infancia, un ethos fundamental de la creación de los seres humanos, enfrentándose a reconocer que existe una incapacidad para el diálogo vivo. Sin embargo, Buber nos invita a que sólo el diálogo es la única forma de reconstituírnos como mejores seres humanos, pues el diálogo funge como un reencuentro genuino con el otro.



2. FUNDAMENTACIÓN FILOSÓFICA (PHILOSOPHICAL FOUNDATION). COORDINA JORGE SÁNCHEZ-MANJAVACAS MELLADO

ANA MARÍA VICUÑA NAVARRO – “LA FUNDAMENTACIÓN DE UNA MORAL SEGÚN TUGENDHAT Y LA EDUCACIÓN EN EL MARCO DE UNA COMUNIDAD DE INDAGACIÓN”

Pontificia Universidad Católica de Chile

Esta presentación se propone mostrar que la construcción de una “comunidad de indagación”, practicada en Filosofía para Niños, es la mejor manera de lograr una educación moral.

Una educación moral adecuada a la realidad contemporánea requiere responder a la necesidad de fundamentación planteada desde la modernidad. Ernst Tugendhat (1997) critica varios intentos de fundamentación de la ética y propone fundamentarla en una decisión personal de pertenecer a una comunidad moral. Según Tugendhat, todos los intentos de fundamentación de una ética que no apele a un fundamento trascendente han fallado, por lo que es una tarea necesaria y urgente para la filosofía actual. La única fundamentación posible estaría en la decisión autónoma de cada individuo de ponerse a sí mismo bajo la obligación de respetar las reglas de una “comunidad moral”, es decir, una comunidad regida por reglas de respeto igual y universal.

Luego de analizar brevemente la crítica de Tugendhat a las propuestas de fundamentación surgidas desde Kant y la defensa de su propia proposición, se intenta mostrar cómo la “comunidad de indagación” practicada en el programa de Filosofía para Niños puede constituir la mejor base para una educación moral que prepare para tomar una decisión como la descrita: la decisión autónoma de ponerse voluntariamente bajo la obligación de respetar a todos los seres humanos por igual.

Aspectos afectivos relacionados con el desarrollo del “pensamiento cuidadoso” (caring thinking) se ponen de relieve y se comparan con los llamados “sentimientos morales” y con el concepto de empatía, intentando mostrar que esta capacidad para ponerse en el lugar del otro y “sentir con el otro”, se desarrolla enormemente por medio del diálogo filosófico y se potencia en el ejercicio de pensar desde diversas perspectivas, internalizando las maneras de ver las cosas que tienen los distintos participantes del diálogo, propio de la comunidad de indagación.

Por otra parte, un punto básico de una moral de respeto igual y universal es que seamos capaces de experimentar e identificar ciertos “sentimientos morales”, tales como la indignación, el resentimiento y la culpa. Así, por ejemplo, la capacidad de sentir indignación cuando se le causa dolor o sufrimiento injustificado a una persona indefensa, se basa en la capacidad de empatizar con la víctima, imaginar cómo se sentiría uno si estuviera en su lugar.

De acuerdo a Lipman (2003) el pensamiento cuidadoso es un pensamiento que se interesa por los problemas y desafíos que otras personas enfrentan, que cuida de mantener la excelencia cognitiva del proceso y del producto del pensamiento; que es normativo en cuanto a buscar lo que debería ser, en vez de simplemente describir lo que es; y que es deliberativo en sopesar los factores contextuales antes de emitir un juicio.

Así, la construcción de una comunidad de indagación proporciona el marco ideal para una educación moral autónoma, como la que es requerida en nuestro tiempo. Además, entrega las bases para una formación ciudadana fundada en el respeto a los derechos humanos, la responsabilidad social y el cuidado del medio ambiente.

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ANASTASIA AVDIEVA – WORKSHOP: “CONCEPTUAL ART AS A TOOL FOR PHILOSOPHICAL PRACTICE”

The workshop is aimed at showing how to use conceptual art in philosophical practice as with kids and with adults. Some artists and artistic movements notice that and call to our thinking through their works of art and aim at changing the people's optic – the way of seeing things, that makes them very close to philosophers and gives prolific material for analysis and investigation in class.

One of the main goals of philosophical practice whether with children or adults is to help mind become more flexible, open and clear at the same time, despite the fact that we constantly train the competence of seeing diversity and multiplicity of answers. Besides philosophical texts and stories, logical tasks and exercises, there are lots of instruments able to provoke our thinking, sometimes the most radical way. I mean art, especially painting. Philosophers deal a lot with words, but it is not necessary for a word to be the initial material in philosophical practice. In fact we interpret the world most of the time. The world speaks with us. Things speak to us. Artists give voice to things. They draw our attention to the fact, that thinking is more than usual human inner speech. Thinking is not only operation with concepts, but with meaningful images as well.

We all get used to see things as usual, in exact context, in a certain perspective. There is a range of artists and even artistic movements, such as surrealism, cubism and suprematism, for example, that invoke us to look at the world differently, reveal some regularities in nature, patterns in human nature and society, that we haven't noticed before. When we look at something differently, we wonder. And at this very moment of wondering, due to diving into a strange picture, the spectator makes a discovery, something once obvious is not as it was anymore. Unexpected questions appear in his/her mind and it is the start point for philosophizing.

Among the artists, who mainly provoke our thinking instead of emotions or just aesthetics feelings, firstly, should be mentioned M.C. Escher, R. Magritte, V. Kandinskij, J. Koshut and G. Archimboldo. For all them graphic image was exactly a kind of speech, a way not to copy reality, but to express an idea.

Rene Magritte (Belgium, 1898-1967), representative of surrealism wanted to deliberate reality from banality through the style he developed. Paintings are “visible thoughts” for Magritte. The names of his paintings are supporting for understanding the ideas of the artist, they are aimed at taking our thought away from usual and familiar, away from automatism of our mind. Look at Magritte's “Companions of fear”, for example. What is going on in the picture? Do owls transform into leaves or leaves turn into night scary birds? Lots of concepts kids produce contemplating on the picture - changing, transformation, metamorphose, horror, fear, process etc.

M.C. Escher (Holland, 1898-1972), the author of well-known “Mebious Tape” wrote a short text, a kind of introduction to his art, that makes clearer the aim and specifics of his work:

“Ideas came into my mind quite unrelated to graphic art, notions that so fascinated me that I longed to communicate them to other people. This could not be achieved through words, for these thoughts were not literary ones, but mental images of a kind that can only be made comprehensible to others by presenting them as visual images. (...) Amongst those techniques I choose the one which lends itself more than any other, to the expression of the particular idea that has taken hold of my mind. (...) at the end of my resource – I manage to cast my lovely dream in the defective visual mould of a detailed conceptual sketch. (...) The ideas that are basic to them often bears witness to my amazement and wonder at the laws of nature which operate in the world around us”. [M.C. Escher, *The Graphic Work*. TASCHEN, Germany, 2001.] M. Escher

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creates such conceptual works as “Order and chaos”, “Freedom” and “Metamorphoses”. Escher’s introduction and knowing of his art may give us the right to suppose that it was he who gave birth to conceptual art, but not J.Koshut as it is usually considered. In broad sense conceptual art is art summoned to express an idea, not to reflect or copy reality; it is art, where an image embodied into a material form cannot be detached from its name=concept and some message of its creator, that often becomes comprehensible only thanks to the author’s text or comment accompanying the work of art.

The workshop starts with a short discussion with a group on “What is a conceptual art?” A conceptual triangle is given on a board:

- material objects\image
- name: concept(s)
- message

During the workshop we may have two “angles” (image and name, for example) and need to build the third one (message, this case). We may see only a composition or a painting, that is image and have to reconstruct the name – find the concept and the message of this work of art. And may start with our own message and try to express within an image and speaking name.

Ways of work with an art object:

1. Using an art object for Inquiry step in some particular topic for further investigation of this topic.
2. Conceptualizing: giving a name to the art object
3. Developing argumentation skills and critical thinking: justifying and criticizing the proposed concepts, analyzing the arguments.
4. Questioning:
 - Training to ask effective questions in order to help the audience see the initial idea of the author;
 - Looking for philosophical questions that this art object arises.
5. Writing and analyzing a conceptual text.
6. Creating your own art object.

ANNA MARIA CARPENTIERI – PARALLEL SESSION AND EXHIBITION POSTER: “SITUATED RELATEDNESS AS AN EDUCATIONAL CHOICE AND FORMATIVE STRUCTURE IN THE PHILOSOPHICAL INQUIRY PROCESS”

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The perspective of being and becoming through the philosophical practice of an articulated formative Situated Relatedness

The main topic of my action-research is Situated Relatedness, both in its essential specificity and in its articulated contextual development through the philosophical activity carried out within a P4C- based CoPI.

Situated Relatedness is a valuable educational choice provided it is nurtured and recognized as an educational platform and formative tool. In order for us to make this choice, Situated Relatedness must be consciously acknowledged per se and promoted in its becoming a long-

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term educational strategy and methodological approach throughout the philosophical inquiry process.

What do we mean when we talk of Relatedness?

What do we mean when we talk of Situated Relatedness?

By Relatedness we mean "being which is inside a relationship", viz., that state of being which belongs, connotes and defines a dual, plural and dialogical relationship in their essence, existence, actualization and manifestation.

By Situated Relatedness we mean that specific expression and that particular development inherent in and intrinsic to being in a relationship when and only when it inhabits a given context of space and time, cognition, language and logic, emotions and values, within an inter- and intra-personal dimension.

When we refer Situated Relatedness to its articulate development through a philosophical practice within a P4C - based CoPi, we mean a situated process whereby articulated formative strategies intersect the structural and dynamic dimension of the individual and the group being inside relationship. We call Situated Relationships the Relationships that start, develop, evolve and turn into the typical a holistic CoPi context.

By educational platform we mean a structure which acts as a multifunctional launchpad and constant, safe reference in the growth and development of the individual and the group.

By formative tool we mean a channel that aids and guides the community throughout the educational process by accurately intervening in the activities so as to constructively and fruitfully stimulate a meaningful practice of interactions between thinking, language and experience.

By questioning Relation and Situation, we inquire several dimensions and perspectives characterizing their expression, connotation, consolidation and actualization in various contexts.

Starting from this theoretical investigation and following on our lab-like experience, we arrive at defining relationships of a P4C-based CoPi as a Situated Relationships. Situated stands for inhabited, i.e. addressing specific psycho-physical / space&time-based / social contexts; Relationship stands for structure (a model and a criterion of a procedure/development for any functional practice/reference both in terms of thinking and knowledge and in terms of personal, inter-personal and intra-personal experience).

P4C Curriculum novels are narrative philosophical texts which become contexts and pre-texts to do philosophy, inasmuch as they represent Situated Relationships models and cradles. They are specific places and times in which Situated Relationship and its practice start and grow in some sort of safe mode.

By investigating curriculum novels and P4C-based philosophical practices, we explore those cognitive and ethical areas where the formative nature of Situated Relationships can be identified.

Practicing Situated Relationships in a P4C-based CoPi means practicing a Situated Relatedness, viz. acknowledging and recognizing its value as an educational platform and formative tool. The results of our research and consequent observations enable us to talk about a form of thinking which, in the aforesaid settings, starts, grows and develops and which is not only Relational and Meta-Relational, but also Meta-Relational and Situated.

Finally we explore these crucial questions:

- 1) Why do we believe that a philosophical narrative text and, namely, a P4C curriculum novel, is a functional tool for promoting Situated Relatedness praxis?
- 2) What does Lipman mean when he talks about <Thinking in Networks>?
- 3) Can we find analogies between Wittgenstein's and Lipman's views?

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- 4) Could we talk of relations between Complex Thinking and Meta-Relational Situated Thinking?
- 5) Does being and becoming Meta-Relational Situated Thinking (i.e., its Situatedness and Relatedness) acquire valuable meaning and significance in co-building philosophical dialogue?
- 6) Will an educator who becomes aware of Situated Relatedness and practices it really make a difference in facilitating CoPI growth?

KEYWORDS : Situated Relatedness, Meta-Relational Situated Thinking/Praxis

P4C Philosophical Novel, model, cradle

Situated Relationship, structure

BEN KILBY – “WHAT IS HOLDING TEACHERS AND SCHOOLS BACK FROM IMPLEMENTING PROGRAMS OF PHILOSOPHICAL INQUIRY?”

This presentation will consist of the rationale and design for a research project that will be conducted in Australia. The research will form a part of a PhD degree at the University of Melbourne.

In Australia, philosophy in primary schools (5-12 year old children) is a niche subject area with few schools doing any philosophy at all. In 2016 in Victoria, Australia, there were only four government self-reporting primary schools that incorporated Philosophical Inquiry into their curriculum (out of 1,594). It has been posited that the lack of adoption in Philosophical Inquiry stems from teachers not wanting to engage with it because they lack the theoretical, pedagogical, and practical knowledge and understanding to be able to implement it with confidence. Haynes and Murriss (2011) suggest that some reasons teachers find Philosophical Inquiry difficult include:

- lacking familiarity with both content and methods of philosophy (p. 286);
- the rigour of philosophically building on ideas when teachers have little philosophical background (p. 290);
- the democratic practice and respect for children that the theory presupposes often (p. 290);
- not knowing the questions in advance, and reluctance to regard children as experts in respect of their experiences (p. 295).

This dissociation between Philosophical Inquiry and teachers' comfort zones is a key problem in the field, especially with regard to new teachers.

This research project will not address this issue directly, but will attempt to bring greater insight into what new teachers go through as they implement Philosophical Inquiry for the first time in their classrooms. This study consists of a phenomenological research design which seeks to describe the experience of a teacher new to Philosophical Inquiry implementing it for the first time in the classroom. As this is a phenomenological study, it will not seek to investigate a specific issue (such as why is Philosophical Inquiry hard for teachers to implement). Instead, the study seeks to provide a detailed description of the experience of being a new teacher to Philosophical Inquiry. The reason for this research is that there seems to be a low uptake in Philosophical Inquiry despite the benefits, and also a lack of understanding for how new teachers engage with this. This study will help to illuminate the experience of the participant-teachers as they go about implementing Philosophical Inquiry for the first time. A detailed description of this experience will provide greater insight to experts in the field in understanding how these inexperienced teachers engage with Philosophical Inquiry. This study will focus on providing a vivid and full description of

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the experience of a group of inexperienced teachers implementing Philosophical Inquiry for the first time.

The presentation at the ICPIC will outline the process and timeline that this study will take and talk about some of the benefits that may be derive at the conclusion of the research.

DINA MENDONÇA Y MAGDA COSTA - THE COMMUNITY OF PHILOSOPHICAL INQUIRY AS A REGULATIVE IDEAL

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The presentation proposes that taking the notion of “community of inquiry” as a regulative ideal is a valuable working tool for the refinement and improvement of the practice of Philosophy for Children (P4C).

Reed (1996) and Sprod (1997) have already drawn some attention to this, stating that the community of inquiry is more a regulative idea than a typical occurrence. Building on these authors' claims, we will show that taking the notion of community of inquiry as such gives new light to many of the description of what constitutes a community of inquiry. In addition, it provides ways to identify important moments in the philosophical practice that consolidates the community of inquiry, and it also provides a working tool to grasp and handle some of the crucial moves that the facilitator, as well as other participants, should do to install and strengthen the community itself.

The first part of the presentation will focus on the nature of the community of inquiry and aims to establish how this concept can be seen as an ideal one. We will argue that as a regulative ideal the concept of community of inquiry presents important features to all its participants, throwing some light on important practice requirements such as the establishments of the rules of the community, as well as the posture of sharing the responsibility for the on going progress of thinking with others. The community of inquiry as a regulative ideal is implicit in Lipman's novels, for the stories reveal a infrastructure correspondent to the paradigm of inquiry (Lipman 2008, 150). The way the fictional characters of the novels think and act can model philosophical practice for the real P4C participants.

The second part of the presentation will show that the concept of ideal – as a regulative ideal and as a utopia – projects two analysis' axes that intersect. If we miss one of them, the notion of a community of inquiry will end up being a fragmentary one. We will elaborate this idea by showing that the practice of P4C helps participants to develop ideas of alternative worlds where dialogue becomes a crucial and necessary tool for join action. Likewise the facilitator embodies an understanding of the community of inquiry not as an end-in-view, which when accomplished provides a closure, but as a guiding principle for a future that goes beyond the school walls.

In order to explore the far-reaching consequences of the community of inquiry as an ideal, it is important to recognize how it is visible not only in its theoretical conception, but also on how it mirrors the general conditions for membership.

We will then conclude by pointing out that no community of inquiry is equal to another one, and each community of inquiry is as unique as each individual, which makes part of it. Reinforcing its ideal nature is a way to recognize that all communities of inquiry are connected by a series of similarities that are perhaps best grasped by the notion of family resemblances. (Wittgenstein, 66). This family resemblance must be somehow included in the practice of P4C for no philosopher

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can expect to do philosophy in isolation. As Peirce's claims, "individually [we] cannot reasonably hope to attain the ultimate philosophy which we pursue; we can only seek it, therefore, for the community of philosophers." (Peirce, 1992, p. 29)

ED WEIJERS – WORKSHOP: "RECOGNISING PHILOSOPHY IN PHILOSOPHICAL INQUIRY"

The 'Recognising philosophy in philosophical inquiry' Workshop will focus on the role of philosophy in the practice of philosophy for children (and also in practising philosophical dialogues with adults). One of the most important issues in the international field of philosophy for children is the question of whether the philosophy for children Facilitator should have a background knowledge of philosophy, or whether a background knowledge of philosophy is either not required for or even detrimental to the practice of philosophy for children.

We think that this question is best answered by investigating whether it makes a difference to the quality of the dialogue or discussion when the Facilitator uses knowledge of philosophy in their practice compared to where the Facilitator does not use philosophy in their practice of philosophy for children. In order to investigate this question we will present two short videos that show two different methods of Facilitating philosophy for children. The first video, " Kunstbalie en EDU-ART (2010). DVD: FILOSOFEREN met kinderen over kunst " is a Dutch Philosophy with Children instructional DVD featuring seven and eight year old children. The second video is a section from the 1990 BBC documentary feature film "Socrates for Six year Olds" , that has been used in many countries in Philosophy for children training, and features Catherine McCall using her CoPI method to elicit philosophical dialogue from six year olds.

The Workshop will begin with a short introduction explaining the two different methods of doing Philosophy for children: in the " Kunstbalie en EDU-ART (2010). DVD: FILOSOFEREN met kinderen over kunst " video the method used does not require the Facilitator to have any background in philosophy, whereas in the "Socrates for Six year Olds" video Dr. McCall uses her CoPI method which requires using background knowledge in both logic and philosophy in order to structure the children's discussion into a philosophical dialogue.

After watching the two videos and listening to the explanations of the two different philosophy for children methods, the main part of the Workshop will comprise asking participants for questions about what they think are the most important issues raised by looking at these different methods. Participants will then be invited to engage in a dialogue about those issues.

In our Workshop we like to contribute to the discussion about what different ways of doing philosophy with children have, or even should have, in common; what, if any, are the differences between different methods; are the commonalities and differences important, and if they are important why are they important?

Note: although we speak about 'philosophy with children' and will watch videos in which children are talking, the essence of what a facilitator should do is not limited to inquiries with children. In fact, we think that any activity that aims to be a philosophical inquiry, with any group, requires specific knowledge and skills from the facilitator.

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EDNA OLÍMPIA DA CUNHA Y VANISE DE CÁSSIA DUTRA GOMES – “FILOSOFÍA EN LA ESCUELA: PENSANDO LAS DIMENSIONES DEL ROL PÚBLICO EN LA EDUCACIÓN...”

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Las inquietudes que mueven esta escritura son despliegues de una experiencia que ocurrió en noviembre de 2012, en el curso Sobre la escuela (pública) y el acto educativo o sobre la experiencia de la investigación como verificación de igualdad. Encontrar una escuela pública en/para Río: andar y hablar como prácticas de la investigación educativa. Las cuestiones que suscitaron en sus participantes parecen infinitas, se han vuelto potentes, movilizan el pensamiento, provocan escrituras. Y cuando un acontecimiento nos afecta, con tal fuerza, crea un tiempo de idas y venidas, actualizando un pasado que no cesa de interrogarnos: ¿Qué es un lugar público, una escuela pública? ¿Qué hace de una escuela un lugar público? Esas preguntas reverberan con fuerza en el interior de nuestra participación en el proyecto “Em Caxias, a filosofia en-caixa? La escuela pública apuesta al pensamiento”. Una de las características sobresalientes del trabajo en este proyecto es una suerte de desfamiliarización con las palabras, una invitación al extrañamiento, a entreverlas por ángulos diversos, sacándoles la capa ya desecada.

“Escuela”, “escuela pública”, “público”, son palabras que han forzado el pensamiento en la intersección de las experiencias en el curso de 2012 y las experiencias en el proyecto de Duque de Caxias. En el entrelazamiento de las experiencias que nos han afectado, nos preguntamos: ¿Será lo público una manera de habitar la escuela?

En las experiencias de pensamiento podríamos considerar que, posiblemente, las experiencias filosóficas con los estudiantes abrigan esas dos dimensiones del término “público”, es decir, lo que puede ser visto y oído por todos y lo que es común a nosotros todos. Creemos que una de las huellas de la singularidad que constituye el proyecto de filosofía en la escuela ha sido justamente potencializar las dimensiones de cierto modo de ver, escuchar y llamar la atención para lo que es de común interés.

En nuestras experiencias, encontramos abrigo en la defensa de Rancière (2007), al pensar la igualdad como un principio y no una meta a ser lograda. Si consideramos la igualdad como un principio, cualquier persona es capaz de pensar ejercitando las dimensiones de lo sensible.. Las dimensiones traídas en el proyecto de filosofía en la escuela desafían esta perspectiva, poniendo radicalmente en cuestión una educación pensada bajo las bases de la lógica oficial y hegemónica. Si una educación pública pudiera ser pensada en las dimensiones señaladas por autores como Arendt (2011), Rancière (2007) y Masschelein (2012), no podríamos dejar de estar en permanente atención a los movimientos que potencializan la relación de cada uno de nosotros con los otros. ¿Qué vemos? ¿Qué hemos hecho visible? ¿Hemos escuchado y somos escuchados? ¿Qué es lo que en nuestras relaciones cotidianas se ha convertido en materia común, pública?

ELAINE ENGLEHARDT AND MICHAEL S. PRITCHARD – “THOMAS REID, CHILDREN, AND MORAL PHILOSOPHY”

Michael S. Pritchard, Emeritus Professor of Philosophy Western Michigan University

Elaine E. Englehardt, Distinguished Professor of Ethics Utah Valley University

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It has been recently suggested that 18th century Scottish philosopher Thomas Reid, best known for his “common sense” approach to philosophy, can be seen as friendly to the notion that children, not just adults, are capable of significant philosophical reflection. [E.g., Long (2005) and van der Shaik and van Woudenberg (2011).] In support of this, our presentation will focus on Reid’s reflections on the moral development of children.

Fundamental to Reid’s account is the rejection of the idea that “in order to understand his duty, a man must needs be a philosopher and a metaphysician”. This does not mean that philosophical reflection is not needed. However, it is not just philosophers who engage in philosophical reflection, just as it is not only mathematicians who engage in mathematical thinking. There are many obstacles that one must take care to avoid or overcome if one is to attain a solid, reliable perspective on what morality requires of us, children or adults. Reid notes all of us could do much better at taking these obstacles into account. Nevertheless, he holds that children are quite capable of grasping basic moral ideas.

Another central view of Reid’s is that, although some systematic thinking can help us organize our ideas in useful ways, he says a system of morals is more like a system of botany than a system of geometry. A system of botany is can accept new discoveries that do not necessarily require altering other portions of the system. Similarly, Reid believes, moral learning can be piecemeal and revisable in light of further experience and reflection. This comports well with how children’s moral development takes place.

Reid speaks metaphorically of “the seeds of morality”, that require a hospitable, nurturing social environment as they slowly mature. Also, Reid insists, moral judgments “from their nature, are necessarily accompanied with affections and feelings. It is interesting to note that an early criticism of Matthew Lipman’s approach to the philosophical thinking of children is that it failed to acknowledge fully the importance of affective dimensions of philosophizing in general, and moral reflection in particular. Later Lipman, Ann Sharp, and others tried to incorporate ‘caring thinking’ into their P4C programs. Had they embraced something like Reid’s account of moral approval and disapproval from the outset, perhaps some of this criticism could have been avoided.

EMMANUEL SKOUTAS – “THE LIMITS OF CONSTRUCTIVISM AND THE POSSIBILITY OF FACILITATING AN ETHICAL DIALOGUE IN A COMMUNITY OF INQUIRY: AVOIDING THE TEMPTATIONS OF THE RING OF GYGES”

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In the P4C literature Mathew Lipman (2002) articulates the 3 Cs of thinking; critical, creative and caring thinking. Ann Margaret Sharp (2004) further elaborates on the importance of caring thinking for a community of inquirers. In this paper I will examine and analyse how the pedagogy of the community of inquiry fundamentally depends on the disposition of the facilitator to care.

The Community of Inquiry in many familial aspects resembles and reflects constructivist epistemologies in the way in which for example, it fosters students to become active in their learning. The key model is the maieutic pedagogy in the Socratic dialogues of Plato. In our current educational context, constructivist pedagogy is also a form of maieutic classroom practice. Epistemologically, it is evident in C. S. Peirce’s goal for ‘self-correction’ in communities of inquiry. In such a model of inquiry, the collective is autonomous in its construction of meaning and does not need to refer to an external reference or telos for an authority to truth. The teacher-facilitator scaffolds the community by leading students to reconcile a problematized experience to construct their own meaning and truth. However, what implication does this model of learning and teaching

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have on the role of the facilitator? As Maughn (2002) notes, without the authority of the teacher as an 'external' influence, student outcomes may not meet educationally prescribed standards. The dilemma for the facilitator-teacher therefore, is to balance their epistemological commitments for a constructivist pedagogy against their professional obligations to meet their community's educational standards.

So how does a facilitator-teacher reconcile the need to be external to the community of inquiry with the constructivist requirement to foster active meaning making? I argue it is through the ethical disposition to care. Referencing Levinas, I will argue that dialogue in a Col is possible because the facilitator-teacher has an ethical disposition toward others in the community. This disposition is nominalised as 'care' and I will discuss how it can inform pedagogical judgments. From my interpretation of the facilitator's caring role in a community of inquiry, I outline how the facilitator-teacher needs to be external to the community in order for it to function practically at all. This interpretation of the facilitator entails that constructivism is limited in its application as a pedagogical model for the Col. But we do not want to abandon its pragmatic pedagogical benefits for learning we just need a way of balancing its requirements with those of the autonomous constructive community. Care, is an essentially ethical disposition that is responsive to the Other and can help guide the facilitators pedagogical judgments to achieve this balance. What does this look and feel like for a teacher-facilitator in the classroom and how does this manifest in practical judgments? Plato's myth of the Ring of Gyges illustrates how facilitators can use their external authority without compromising an absolute responsibility to the others in the community. In conclusion I suggest procedural examples for dialogical inquiry that can support the facilitator to be passively open and active in their moral responsibility to the needs of their community of interlocutors.

GIORGIA RUZZANTE AND MARINA SANTI- "THE CONSTRUCTION OF THE CONCEPTUALIZATION OF DIFFERENCE INTO THE INCLUSIVE COMMUNITY OF PHILOSOPHY FOR CHILDREN"

Institutional affiliation Università degli Studi di Padova Address

The research aims to explore the conceptualisations of "inclusion" and "difference/diversity" and their co-construction with pupils of primary school between the Inquiry Community of Philosophy for Children (P4C). Another issue is analyzing the potentialities of Inquiry community as an inclusive context. This research is qualitative and explorative. The research context is the community of inquiry, that is the class transformed into an Inquiry Community (Santi, 2006), and the collection of data was made by pupils with the sessions of P4C. The context and the philosophical nature of dialogue allow pupils to bring out the background to work to the conceptual co-construction on inclusive themes. The use of the Community Research Philosophy for Children proved to be a suitable setting for the collection of different ways of conceptualizations of inclusion by pupils. According to Lipman, inclusion should be one of the fundamental characteristics of the Inquiry community, it can be taught as a community crossed by differences in religious belief, nationality, experience. The sessions of the inquiry community involved three primary schools, from second and fourth class, that were placed in Veneto (Italy), with children that have never made philosophy for children in class. The instruments of research are: a re-elaborated version of Lipman's materials of the philosophy curriculum, the recording of sessions of P4C and their transcriptions, and at last the analysis of the discussions' protocols that allows to obtain thematical and recurring nucleus of meaning. The data analysis is qualitative and it is both top-down than bottom-up. Regarding the research' results, children have a broad concept of diversity/ difference, and emerges its consideration as a value and not as a limit, catching mainly the positive aspects;

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children with special education needs, instead, will also emphasize the negative aspects of diversity. The concepts of difference and diversity are used interchangeably by children's perspective, although the conceptualizations emerged refer to the pedagogical concept of the difference. The research community P4C may be understood as an inclusive didactic proposal because:

- it proposes a setting different from the traditional one;
- it does not require the use of reading and writing;
- it provides the opportunity to use alternative forms of communication to replace/match verbal language, and it is a practice open to other languages;
- it does not require the possession of specific expertise;
- it is a non-judgmental context;
- it is a practice and a collaborative learning;
- the teacher /facilitator takes on the role of director and builder of learning environments rather than the knowledge transmitter one;

The Philosophy for Children presents many features that can make it as a teaching methodology that can be inclusive. The P4C builds in the classroom and Inquiry community, and this may be a challenge for the creation of inclusive communities in school and outside of school. As summary, P4C creates a naturally inclusive context in class, where everyone makes his/her contribution at the collective discussion, and so the conceptual background of the children can emerge.

IEVA ROCENA – PÓSTER: “THROUGH THE LOOKING GLASS. WHO ARE YOU? PERSONALITY AND PERSONAL DEVELOPMENT OF THE FACILITATOR OF PHILOSOPHICAL INQUIRY SESSIONS”

Lies Pycke, Ieva Rocēna, Ed Weijers (EPIC International, The Netherlands, VEFO, Belgium).

“What I want to tell you now is the story of how my story got made up. First there's the story, and then there's the story of how it happened (M. Lipman. *Pixie*, p.2.).

Many articles and research projects about Philosophy with children have been focused on the benefits for development of children. Not so many on the processes which the facilitator/teacher experiences during the training and practice. And not only as a professional, but also as a person.

For 5 years we have provided a training program for adults who want to learn to lead philosophical inquiries with children and youngsters. It is a co-operation project among the Dutch Centre/ Network of Philosophy with Children, the Flemish Network for Contemporary Philosophical Education (VEFO) and the International School of Philosophy (ISVW, The Netherlands).

Our training demands about 260 hours. It consists of: 10 weekends (evening + full day) in one year (+ weekend reflections), minimum of 20 inquiries with children (prepared and evaluated), (self) study of theory, practice sessions in the training group, video analyses, a personal project related to PwC. Those who haven't studied philosophy must follow special introduction course in philosophy for people who lead philosophical conversations.

In the training we apply the principle “learning by doing”. The participants experience many inquiry sessions in different roles. In the last years we have paid more attention not only to the growth of knowledge and development of different skills, but also personal development of the participants.

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The background, age, interests of the participants of the course vary a lot: not only primary school teachers, but also teachers of music, art, religion, managers of education, play writers, freelance philosophers, and actresses have graduated our course.

We have heard from participants that they really 'grow' as a person because of the training. And we witnessed it ourselves.

The impulse of this presentation was our curiosity about the following questions: "What has doing philosophy with children changed in the participants as human beings? What personal development steps have they made? And - what personal traits help facilitation?"

For many years the question how much knowledge of philosophy one needs to be able to facilitate a philosophical inquiry has been a topic for the discussions. But how much it really matters? Should not personal development: confrontation, becoming aware of one's own thinking limits, patterns and habits be a crucial part of the training of future facilitators? How important is that in comparison with accumulation of philosophical knowledge and development of pedagogical, didactical skills?

Is personality not more important? Such aspects like: Can you open your mind and really listen? Are you sharp and clear? Do you react primary or secondary? Do you like process more than product? Are you able to deal with uncertainty? How flexible is your mind? Can you play? Can you make jokes? Do you live in your own bubble or can you connect? Do you enjoy (thinking) adventures? Do you seek 'peace' or prefer 'thinking the impossible'?

Sometimes we do not give participants the full certificate (or even make them stop the training). Why? Mostly because of personality aspects like the ones mentioned above. Facilitating a philosophical inquiry is not just 'technique' or 'knowledge'. It's about YOU.

We would like to invite you to contribute with your experiences regarding these questions. Interviews, thoughts, and insights of the ex-participants of our course will be inspiration to think and to react. Introspection, narrative, and interactivity are important features of the concept of our "living poster".

İREM GŪNHAN ALTIPARMAK – "THE CONCEPT OF CURIOSITY IN THE PRACTICE OF PHILOSOPHY FOR CHILDREN"

Philosophy for Children is, at its core, an educational movement that started in the 1970s and it is currently practiced in over 60 countries. Rather than teaching children philosophy, it aims to develop thinking, inquiry and reasoning skills by means of intellectual interaction and by questioning both with the facilitator and amongst themselves thereby creating a community of inquiry. This movement has created a sound literature within philosophy of education which indirectly relates to issues in meta-philosophy, epistemology and philosophy of childhood. Despite the fact that Philosophy for Children is a movement which is predominantly based on questioning and inquiry, there is little emphasis on curiosity within its literature. This is not surprising because even in philosophy literature the concept of curiosity was ignored until quite recently. Producing the first book-length treatment of curiosity within philosophy literature, İnan provides a philosophical framework on how human curiosity is possible and how it finds expression. The notion of inostensible conceptualization, which İnan has developed and central to his theory of curiosity, could be utilized in order to demonstrate the significance of curiosity within Philosophy for Children. Philosophy for Children sessions are usually centered around a philosophical concept such as fairness, egoism, and identity. In this paper I argue that the in-class discussions in Philosophy for Children practice enable children to realize that the concept in question is

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inostensible for them. That is, they do not have all the knowledge about this specific concept. In order to explain the concept of curiosity in P4C sessions, I have developed two notions: the first is curiosity-arouser, which I utilize to explain how the community of inquiry could better concentrate on and discuss the inostensible concept. The second notion is joint curiosity, which I have developed in analogy to the trans-disciplinary notion of joint attention. Similar to the positive impact of joint attention on child development, I argue that joint curiosity has positive outcomes for children's inquiry and questioning. I explain these notions in detail by providing examples of Philosophy for Children sessions. My overall aim is to emphasize the importance of curiosity in order for this practice to reach its fundamental aims. The practitioners and those who prepare materials have to take into consideration the concept of curiosity and must equip themselves with an understanding of it.

JESSICA CHING-SZE WANG – “A TEACHER EDUCATOR'S NARRATIVE INQUIRY AND THE EXPLORATION OF AESTHETIC EXPERIENCES IN P4C CLASSROOMS: INSPIRATIONS FROM DEWEY'S AESTHETICS”

Jessica Ching-Sze Wang, Ph. D. Professor, Department of Education National Chiayi University

Since Lipman and Ann Sharp established the P4C program in the 1970s, the idea of philosophizing with children in a classroom community of inquiry has spread worldwide. With its unique set of epistemological, methodological and educational presuppositions, P4C owes a “debt” to John Dewey (Lipman, 2004) for his vision about pragmatic social inquiry and reflective education (Cam, 2008 ; Ladd, 2008; Golding, 2011). However, the connection between Dewey and the aesthetic dimension of Philosophy for Children has often been overlooked

(Leckey, 2017). Recently, this theme has caught scholarly attention (see Oral, 2013; Leckey, 2017). It is worth noting that Lipman's humanistic ideals and aesthetic orientation were the driving forces shaping his initial thinking about P4C (see Lipman, 2008). It is ripe time that we explore the nuanced connections between

P4C and Dewey's aesthetics.

In this paper, I aim to elaborate on the pedagogical aesthetics in P4C, attuning to Dewey's emphasis on experience and everyday aesthetics. By “pedagogical aesthetics,” I mean to show how a teacher facilitator experience P4C aesthetically. Here aesthetics is not construed as a form of contents, but as a way of experiencing that potentially opens up “educational possibilities” (Wang, 2015/2016).

To achieve the purpose for this paper, I use self-study and narrative inquiry to make sense of my aesthetic experiences as a teacher facilitator. I use classroom transcripts, my own teaching journals, and classroom observations as potential data sources. Most importantly, I present my analysis of what it means to experience P4C aesthetically by blending theoretical discourse and narrative explications.

From Dewey's aesthetics, I develop the concept of “philosophical mindfulness.” It is intended to characterize the aesthetic aspect of my P4C facilitation experience. Such philosophical mindfulness is not a mere cognitive process of information processing, but a process that integrates thinking, feeling and being, and a process that unites the body, heart, and mind. I believe my sense of “minding” the world is readily exposed in the here and now of P4C and has a modeling effect for the community. I list several features of philosophical mindfulness: 1) it means attention to the present; 2) it requires a special kind of listening; 3) it serves to stimulate

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and enrich imagination; 4) it means sensitivity towards existing elements in tension and 5) it helps to “dig beneath the surface.” I argue that the cultivation of philosophical mindfulness through P4C inquiry will contribute to the realization of Deweyan democracy as “full and moving communication.”

Then I narrate a story about a p4c teaching experience as an example to show how philosophical mindfulness is manifested in the here and now of actual community inquiry and how it is an aesthetically rich experience. I conclude with some thoughts about the uniqueness of this special way of facilitating and experiencing P4C.

KARIN MURRIS - READING TWO RHIZOMATIC PEDAGOGIES DIFFRACTIVELY THROUGH ONE ANOTHER: A REGGIO INSPIRED PHILOSOPHY WITH CHILDREN FOR THE POSTDEVELOPMENTAL CHILD

After situating the figuration of the postdevelopmental child in the context of hegemonic colonising developmental discourses about child rearing and education, I engage with posthumanist perspectives that rupture the binaries, power relations and age discrimination these discourses assume. Child subjectivity is constructed within a web of knowledge claims, drawn mostly from Western versions of histories, institutions, economies, politics and practices and are riddled with distinctions, neo-liberal norms and yardsticks by which children's progress and development is measured and found wanting (Dahlberg & Moss, 2005; Dahlberg, Moss and Pence, 1999/2007; Viruru, 2005). In the fields of childhood studies and early childhood education, entangled connections have been made between colonialism, imperialism, the institutionalisation of childhood, capitalist discourses of progression, and so-called 'natural' development (Cannella and Viruru, 2004; Burman, 2008; Taylor and Veronica Pacini-Ketchabaw, 2015). Notions of progress and reason have colonised education through its curriculum construction that positions children in need of recapitulating the development of the species (Matthews, 1994): children are regarded as simple, concrete, immature thinkers who need age-appropriate interventions in order to mature into autonomous fully-human beings. Since modernity, the mature, white, able-bodied, heterosexual man of humanism (Braidotti, 2013) is the yardstick by which 'normal' and 'natural' child development is measured with children at the lowest level of the patriarchal hierarchy (Cannella and Virura, 2004, p.109). Through critical engagement with postdevelopmental perspectives we can begin to address existing power relations and age discrimination. Developmentalism functions only by positing problematic power-producing binaries between adult/child, nature/culture, language/reality, and perpetuates 'onto-epistemic' injustice (Murriss, 2016). Child is not listened to, because of its very being a child, and therefore can make no claims to knowledge, because s/he is (still) innocent, (still) fragile, (still) immature, (still) irrational and so forth. Child is denied ethically, epistemically and ontologically. The figuration of postdevelopmental or posthuman child ruptures humanist binaries and is a lever to rethink subjectivity more generally (Murriss, 2016).

Drawing on the ground-breaking work of feminist philosopher and quantum physicist Karen Barad, an affirmative diffractive methodology is used with two approaches to teaching and learning: Reggio Emilia and Philosophy with Children (P4C). Through the experimental diffractive reading of the rhizomatic concept development that is core to both educational philosophies, new ideas are proposed for postdevelopmental curriculum construction. A new pedagogical practice of working with concepts is created, thereby deterritorialising what conceptual knowledge is. By

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putting philosophy at the heart of deterritorialising knowledge, room is made for children as knowledge producers, rather than knowledge consumers.

LAURA KERSLAKE – “END-IN-ITSELF OR MEANS TO AN END? SOLUTIONS TO THE TENSIONS BETWEEN PHILOSOPHISING AND SCHOOLING IN THE UK PRIMARY CURRICULUM”

University of Exeter

This paper examines the possibilities for children’s philosophizing in the UK primary curriculum, given the current focus of the UK education system on assessment and data. Under such conditions, philosophy with children (PwC) practice risks being subsumed into the education system as another means by which children can achieve ‘better results’; at the same time, PwC offers an alternative to such a system. The focus on the child as a co-constructor of meaning dialogically positions the child as an intrinsically valuable member of a community of inquiry.

However, much depends on the way in which the child is positioned, as if children are seen as deficient beings in an education system which offers only one valid way of ‘becoming’ (i.e. scoring highly on standardized testing) then this negates the voice of the child a priori and is therefore inconsistent with the dialogic approach of true philosophical discussion. Clearly, if philosophy with children is being conducted under conditions in which no true philosophical discussion can take place, then for this reason the presence of philosophy on a curriculum would be problematic and questionable.

To illustrate the possibilities for PwC, I present a new intervention that is being trialled in primary schools in the UK which provides a talking framework for philosophical discussion and introduces philosophical consent. The intervention – the Playground of Ideas – is a pictorial-based method for young children and non-specialist teachers to enter and create a shared system of meaning together as a basis for philosophical inquiry. The framework was created by drawing on threads of current pedagogy, but also introduces philosophical content and aims to aid teachers to take the role of facilitator, which is a key aspect of allowing for the plurality of voices in a philosophical discussion.

LAURANCE J. SPLITTER – “THE TRANSCENDENTAL NATURE OF PHILOSOPHY AND PHYLOSOPHY FOR CHILDREN”

Honorary fellow, the University of Melbourne, Honorary Professor, the Education University of Hong Kong.

Philosophy is like a Matryoshka Doll, except that the doll inside is bigger than the one you started with.

Behind the familiar claims about philosophy teaching children how to think well and inviting them to deliberate on “the big questions”, lies a rather old-fashioned view of philosophy as the discipline that underpins or transcends the messy complexities of our contingent experiences. One reason for using the descriptor “old-fashioned” is that this view of philosophy places concepts front and center, but just as importantly, the kind of transcendence involved – Kantian, in a word – pushes us (students of philosophy, whether teachers as well or not) to search for those underlying criteria and conceptual frameworks which allow us to make sense of our experiences – indeed, which allow us to recognize them as experiences (this is what Kant meant by “transcendental

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reasoning”). I shall offer several examples of such transcendence, one from Epistemology; one from Ethics; and one from Education itself; and suggest that far from being a point of theoretical interest only, it is important for both children and adults to grasp that some form of transcendental reasoning is involved whenever we think or talk philosophically.

Epistemology: I defend the social nature of knowledge and the crucial role that interpersonal dialogue plays in grounding it. I respond to the question “How can I/we ever be justified in making objective knowledge claims about the world when we can never stand outside or above our own subjective experience?” by appealing to a relational conception of personhood which provides an alternative to both empiricist and rationalist attempts to pin down “the self” (the former searching in vain for the self as an object of experience, the latter positing a purely intellectual Cartesian-type self). The very possibility of my own self-awareness depends upon my dual capacity to be aware of others (i.e. other persons) and to be aware of a world which I share, and experience, with others. These three vertices of awareness are kept in a state of balance by way of dialogue without which all forms of awareness would be confused, if not impossible.

Ethics: I confirm the centrality of personhood in any coherent moral framework. Granted, the contingent circumstances of history, culture, tradition, religion, and nationhood play a role in forming, teaching and safe-guarding our moral values, norms and principles, but there should always be room for dialogue – hence, self-correction, not to mention intellectual humility – among those who represent these contingencies; and such dialogue must find ways to transcend them. Confucian filial piety, Kant’s Categorical Imperative, a feminist ethics of care, even the Golden Rule aim to apply to all persons. Our shared personhood transcends our contingent circumstances across time and space, and only through dialogue can we hope to extend our own thinking accordingly. Indeed, dialogue alone is the key to making the world a better place for us and for those who follow.

Education: Recent research claims to demonstrate that students from an East-Asian background – where it is generally conceded that dialogue, along with other forms of risk-taking behaviour among peers, is not prominent in schools and colleges – perform just as well as their Western counterparts on tests which require higher-order or abstract thinking. Accordingly, Western teachers of such students practice a form of cultural imperialism by insisting that the latter engage in dialogue. In response, if the argument for dialogue rests on empirical research (Vygotsky et al), then its force may well be confined to specific empirical circumstances. However, if we take philosophy to be offering a more transcendental line of thinking, then the case for thus restricting dialogue fails on both epistemological and moral grounds. Non-western students will simply not have access to the same range of thinking strategies (particularly those which are inherently multi-perspectival and open-textured) as Western students.

MARIA DAVENZA TILLMANN – “CHILDREN, INTUITIVE KNOWLEDGE AND PHILOSOPHY”.

In my paper I look at Kohlberg and Lipman’s views on children’s ability to be natural philosophers. I argue that if we focus strictly on children’s cognitive development, ignoring their inborn relation with the world, we essentially rob them of their foothold in the world, their inner authority needed for self-regulated thinking. We create a world where children grow up dependent on authority, status, trends and fads. Martin Buber argues that we are born in relation. In *I and Thou*, Buber writes: “It is simply not the case that the child first perceives an object, then, as it were, puts himself in relation to it. But the effort to establish relation come first....In the beginning is relation....the a priori of relation, the inborn Thou. The inborn Thou is realized in the lived relations

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with that which meets it.” This a priori relation, then, forms the basis for children’s intuitive knowledge of the world they inhabit. Children certainly have a strong grasp of the world they live in; it’s just not dependent on cognitive knowledge. Through doing philosophy with children, children are encouraged to speak from their own place, in a form of parrhesia, if you will, and to discuss together with others the complexities of ideas. Philosophy for and with children honors their inborn relation with the world, their statements and aids in the process of developing their cognitive knowledge out of their intuitive grasp of the world. In respecting their inborn relation, philosophy with children allows children to grow up as full human beings, not just as smart and educated “disembodied” persons. Through the process of putting their own thinking into question, children become aware of themselves as thinking beings. It is what Bohm refers to as the “proprioception of thought,” the ability to “observe thought.” Philosophers, I argue, are experts in not knowing. In practicing the art of philosophy, the art of not knowing, we need each other to think together to explore deeper concepts. This binds us and allows us to explore the unknown with joy, curiosity and confidence. Students wrestle with ideas about how to understand the world, which is where philosophy began as well. But if we rob children of their natural relationship with the world and other people in a hurry to develop their cognitive skills we lose the foundation needed to build and develop the cognitive skills on. Cognitive skills built in a vacuum can lead to people operating against their own interests, because the connection to the inborn relationship is compromised. How can we be surprised when children decide computer games are more interesting than life itself, if we have essentially robbed them of the desire to “get dirty,” and engage this world filled with wonder. We have created a world too boring and act surprised when children are bored. The world isn’t boring and in “doing” philosophy with children we keep the fascination with this place we call earth alive.

MAURA STRIANO – “PHILOSOPHICAL INQUIRY AS A DEWEYAN WAY TO TEACH DEWEY’S PHILOSOPHY AT THE UNIVERSITY”

Maura Striano, University of Naples Federico II

In an interview for the journal *Scuola e Città*, Lipman described Philosophy for Children as a “method to introduce Dewey’s philosophy into educational practice” (Lipman, in Striano, 2000) acknowledging the deweyan matrix of his educational project.

Dewey clearly identified the cultural and social necessity of philosophical inquiry and understood the study of philosophy as a “deliberate and reflective overhauling” of ideas that require to be extracted from the cultural tissue grounding human experience and explored in their meaning (Why Study Philosophy, EW,4.63); moreover, he pointed out the educational outcome of philosophical studies in their capacity to increase in the students “expertness in the use of the tools by which the leading ideas of humanity are worked out and tested” (The Study of Philosophy, MW,6.138).

For Dewey no form of knowledge can be got into human life “from without” since “learning involves reaching out of the mind”; that’s why the study of philosophy (as all the other studies) require to be activated “from within” individual and collective experience which “already contains within itself elements--facts and truths” as well as “the attitudes, the motives, and the interests” which have operated in developing and organizing it (The Child and the Curriculum MW, 2, 277, 278).

Accordingly the study of philosophy must be conducted on the basis of the acknowledgment of the emergence of philosophical motives and interests in individual and collective life, which recover and reflect ideas, problems, themes of the past and lead us towards the future.

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In this perspective Philosophy for Children should be understood as a "deweyan way to go beyond Dewey" (Lipman, in Striano, 2000) as it early engages students in the exploration of ideas and problems emerging from individual and collective experience and strictly connected with agency and practice, through a process of shared inquiry that highlights multiple dimensions and unfolds through multiple logical paths.

At the high school and university level the approach of "philosophical inquiry" offers the possibility to engage students not only with philosophical problems emerging from their areas of experience, but also with philosophical ideas and problems characterizing an historical moment or the main interest of one or a group of philosophers in a determinate age.

Dewey's philosophy itself can be explored through a process of shared philosophical inquiry, starting from the problems and questions around which it has been developed and engaging the students as participants to the process of inquiry.

The main questions and problems addressed by the philosopher in his lifetime become therefore a "discussion plan" for a philosophical inquiry journey that becomes a deweyan way to study Dewey's thought.

Philosophical inquiry is understood as a way to address Dewey's philosophical ideas and theories starting "from within", and therefore using the same generative matrix that has produced them.

Within this framework, the paper offers transcripts of thematic sessions, analyzed using a matrix aimed at identifying the main focuses of philosophical inquiry, as well as the different logical patterns unfolding and interacting in the process, showing its development and outcomes.

NATALIE FLETCHER – "JUSTIFYING MORAL IMAGINATION AS AN EDUCATIONAL CAPABILITY: YOUNG PEOPLE AS EMERGING AUTONOMOUS AGENTS, THE CAPABILITIES APPROACH AND PHILOSOPHY FOR CHILDREN"

Concordia University

How can imagination enhance young people's responsible autonomy in a learning context like Philosophy for Children (P4C)? Drawing on the Capabilities Approach, this proposed presentation will aim to demonstrate the importance of moral imagination as an educational capability that supports a dialogic approach to critical thinking by enriching and expanding what youth have reason to value as emerging autonomous agents. Though the scope of autonomous agency is narrower in childhood than in adulthood, I will argue that youth need meaningful opportunities within their educational contexts to envisage and exercise their evolving capacity for responsible autonomy. By showing how moral imagination provides such opportunities, my presentation will seek to reorient popular conceptions of critical thinking toward a new understanding that requires young people to develop not only strong reasoning skills but also the capacity to collectively and empathically envision their life impact on a social context that affects them and that they themselves affect.

To contextualize this account of moral imagination, my presentation will analyze as its case study the internationally renowned, UNESCO-endorsed Community of Philosophical Inquiry (CPI) model as an emancipatory pedagogy that challenges young people to confront contestable questions they deem central to their lives and seek reasonable solutions through structured group dialogue. The CPI's development since the 1970s as part of the P4C program created by Matthew Lipman has been paralleled by the Capabilities Approach (CA), a theoretical paradigm of human development spearheaded by Amartya Sen and Martha Nussbaum that inquires into the real opportunities people have within their socio-economic contexts to achieve the "lives they have

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reason to value,” and has contributed immensely to clarifying the meaning of capabilities and functionings with respect to children. In a school setting, a child’s functionings are understood as her achieved learning outcomes—“beings and doings” that range from reading a book and writing a story, to discussing with classmates and listening attentively—while her capabilities are described as her opportunities to fulfill these outcomes, the potential she exhibits for various achievements in relation to the possibilities her educational context affords her. But what can give her autonomy content and expand on what she has reason to value in terms of functionings? I will argue that the capability of moral imagination can make a significant contribution—notably to children as emerging moral agents—and thus deserves conceptual attention. Using the language of the CA, I will define the capability of moral imagination as being able to envision a given context from multiple, even incompatible, frames of reference to ensure a broadened lens with which to approach and assess lived experience. Uniting the CA as my theoretical framework with the CPI as my pedagogical model, my presentation will propose a conception of moral imagination that guards against narrow, impoverished thinking by broadening the scope of ethical concern needed for responsible autonomy, enabling young people to actively envision and evaluate circumstances they may not yet have encountered due to age and experience.

NELSON BEDOYA – “EL DESARROLLO DE LA CONCIENCIA Y EL JUICIO MORAL EN NIÑOS INVOLUCRADOS EN CONTEXTOS DE MALDAD SISTEMÁTICA”

En esta ponencia se presentan unos primeros hallazgos investigativos sobre posibles explicaciones y justificaciones al problema de la maldad sistemática, propia de las guerras o de los conflictos de larga duración, dedicando una especial atención al desarrollo de la conciencia y el juicio moral y al papel que cumplen algunas emociones en dicho proceso; tratando de identificar si en tales circunstancias extremas se afecta o no la capacidad de agencia, como afirman algunas teorías; centrándome de manera particular en los niños y jóvenes que han estado vinculados a guerras o conflictos de larga duración, como es el caso colombiano.

Estudios como los de Arendt, o los de Zimbardo, plantean que en ciertas circunstancias, una ideología totalitaria o un vasto poder, eliminan la capacidad de juicio moral, haciendo incapaz a las personas a distinguir entre el bien y el mal y consecuentemente, a no sentirse responsables por sus acciones. Dicha incapacidad de juzgar sus propios actos, genera además insensibilidad frente a los otros, eliminando así cualquier forma de compasión, culpa o remordimiento y vergüenza.

En línea con lo anterior, si bien una importante tradición filosófica afirma que existen ciertas emociones morales de carácter universal, tales como la compasión, la culpa o la vergüenza, que orientan a la humanidad a obrar de manera correcta o por lo menos a identificar el daño moral, hay todavía cierto nivel de incertidumbre respecto a la incidencia real de dichas emociones en las acciones morales de individuos que participan en conflictos armados.

A partir de este panorama, en un segundo momento me propongo - desde la pregunta ¿Qué factores han de tenerse en cuenta en la reintegración a la sociedad de los actores de la guerra, especialmente en la reeducación de los niños y jóvenes? - hacer una revisión de algunas emociones sociales o solidarias y su importancia en la formación del juicio y el desarrollo moral; para ello parto de un análisis de lo que supone la comprensión ética, como una de las apuestas fundamentales del proyecto de Filosofía para Niños (FpN), que es esencial y dota de sentido el ideal de la razonabilidad, que subyace a todo el proyecto.

Finalmente, propongo que una sociedad que tenga que afrontar el drama de niños y jóvenes reinsertados de la guerra o que han sido víctimas de una maldad sistemática, requiere que,

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especialmente sus niños y jóvenes, puedan participar de escenarios que favorezcan la imaginación, la argumentación y la deliberación moral, como dimensiones que privilegian una educación de las emociones, desde donde puedan tratarse cuestiones como el valor o el sentido de la vida, la capacidad de ponerse en el lugar del otro, su vulnerabilidad, entre otros aspectos, que permitan sentir un genuino interés por los demás, ya sean cercanos o lejanos, superando actitudes excluyentes.

PATRICIA HANNAM – “DOES IT MATTER HOW FREEDOM IS CONCEPTUALISED IN P4C?”

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That public education has an interested position in relation to human freedom is not much in dispute. But how the term is conceptualised and importantly what difference that makes politically, that is in the public sphere, is contested. The problem around freedom in relation to education can be expressed in a nutshell as ‘how can the teacher cultivate freedom under the circumstances of coercion?’ This is especially the case when children do not have a choice about whether to be in school or not. Different proposals for resolving this paradox emerged during the 20th century. Peters and others critiqued what they saw as the prevailing educational focus in parts of Europe and in the United States during the first half of the 20th century, as from for example Dewey as being too ‘child-centered’ (Peters, 1968) and focused too much on ‘personal and motivational’ aspects of education. Peter’s proposal was that education should be understood as bringing the child to reason and freedom understood in relation to the autonomous individual child who was free to choose.

Dewey’s work has informed P4C in the Lipman tradition extensively. It takes a pragmatic position in relation to fallibilism and contingency. Dewey places confidence in ‘education as a correlate of intelligence’ holding that intelligence has to be ‘animated by the democratic spirit’ in community. I argue that for this to be the case, freedom cannot be conceptualised only in relation to individual autonomy and reason but has to look to the relationship between those involved in the Community of Inquiry for its existence. So I turn to Arendt’s conceptualisation of freedom and discuss the dangers she notes when freedom is linked solely to individual autonomy, something Arendt terms as ‘sovereignty’ (1968). I build my argument in relation freedom in the Community of Inquiry with Sharp (see 2007 & 2009) linking with Arendt to assert instead ‘another kind of freedom which is not an attribute of the will, but an accessory of doing and acting’ (1968). However, such freedom can only exist in the world and where the plurality of the public space is taken seriously.

The key point opened for discussion here is that Arendt’s conceptualisation of freedom is important to bring to P4C in the Lipman tradition, since conceptualizing P4C primarily or only in relation to reason gives an insufficient account of the educational significance of P4C. I reveal in this paper how this conceptualizing freedom, as something that can exist in the world under certain conditions, will enable those of us working in the Lipman tradition to better appreciate the uniqueness of each child in our Communities of Inquiry and seeing this itself as part of ensuring the necessary conditions for freedom existing in the world. The Community of Inquiry can be understood in terms of unique human beings who in human togetherness with their peers can come newly into the world of others and not be overwhelmed by it. What is at stake here is P4C’s educative dimension; part of making sure conditions under which humanity can live in the public sphere exist.

RIKU VÄLITALO – “BECOMING A TEACHER IN PHILOSOPHY FOR CHILDREN”

Philosophy for Children (PFC) promotes a pedagogy that builds on a collective process of truth-seeking and meaning-making. In contrast to seeing teachers as sources of knowledge, they are often described as facilitators in this communal process. PFC is part of the larger movement in education that has aimed to put the child at the center of the teaching and learning process. Yet, PFC, similar to other child-centered pedagogies, brings new challenges to understanding the role of the teacher. This presentation traces the questions concerning the pedagogy of PFC by incorporating Alasdair Macintyre's (1984) notion of practice and the scholarship of PFC. It is my primary task to give an account of the nature of teaching and the role of the teacher in the pedagogy of PFC. A point of departure is Alasdair Macintyre's (1984) conceptualization of internal goods, which will serve as a framework for considering PFC in terms of teaching. Macintyre's moral theory rests on the concept of social practice. According to Macintyre, for something to be a practice, it has to create internal goods, which capture a distinctive vision of what it is worthwhile to achieve. Macintyre's concept of practice offers the source for unveiling the internal goods of teaching in PFC. I will locate the internal goods in the teacher and in the work and performance of the teacher. Especially, experiencing CPI is seen vital for the formation of internal goods, because it is only in the experience of CPI, when the teacher can get a grip on the nature of teaching in PFC. Participation in different dialogues in a broad sense is also articulated to flesh out the internal goods found in the teacher. The work of the teacher is characterized as entailing two components that shape its role. One is in composing a platform for collective progress grounded on epistemic criteria and another level of specifically educational judgements the teacher has to make individually, which together form the internal goods found in the performance.

Educational judgements in themselves can then be divided into three dimensions. On one hand, to use Biesta's (2010) terms, the teacher has to consider the knowledge and skills (qualifications) that are seen as relevant for a given practice. In PFC literature, this domain is often referred to as “thinking skills” (Lipman 2003) or the “tools of thinking” (Cam 2006). The dimension of socialization is related to the previous one, and it calls for judgements based on critical reflective engagement toward the traditions and cultures of which the practices are a part. Thirdly, the teacher should be occupied with the question of how her actions impact the student as a person. What possibilities could the engagement with CPI offer in terms of being and becoming a unique subject? I will argue that PFC can offer an avenue to acknowledge and be occupied with these three dimensions of education in terms of searching for the right balance between the sometimes-conflicting purposes of education.

RENATA SARMENTO-HENRIQUE, GIMÉNEZ-DASÍ, QUINTANILLA COBIÁN Y LUCAS-MOLINA - “FPN: UNA HERRAMIENTA EFICAZ PARA FOMENTAR LAS HABILIDADES MENTALISTAS Y LA COMPRENSIÓN EMOCIONAL”

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Introducción

Muchos trabajos muestran relaciones entre competencia emocional, competencia social y teoría de la mente. Los niños más competentes socialmente son los que tienen mejores habilidades mentalistas y emocionales. Por otro lado, los niños más rechazados son precisamente los que manifiestan ausencia de conductas adecuadas de interacción (habilidades para introducirse en el grupo, tener en cuenta las necesidades del otro, etc.), así como peores resultados en la evaluación de su comprensión emocional.

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A pesar de la importancia de las emociones, su comprensión y regulación para el desarrollo posterior, se trata de un ámbito tradicionalmente olvidado en la escuela. En los últimos años se han puesto en marcha diferentes iniciativas para intentar mejorar estas competencias desde el entorno escolar. La necesidad de crear un programa que además del cambio conductual de lugar a una reflexión profunda sobre las competencias sociales y emocionales fue ya descrita por Giménez-Dasí y Quintanilla (2009). De acuerdo con estas autoras, las competencias sociales y emocionales se aprenden interactuando con los demás, observando los resultados de las propias conductas y rectificando cuando no funcionan. Sin embargo, este aprendizaje suele carecer de una instrucción explícita, de una toma de conciencia y de una reflexión básica sobre la naturaleza de las relaciones sociales y de las emociones implicadas. De esta ausencia de instrucción explícita surge la necesidad de adoptar una metodología que a través del diálogo facilite una reflexión profunda y toma de conciencia sobre las habilidades socioemocionales. El objetivo de este estudio es valorar los efectos de una intervención en el contexto escolar para mejorar la teoría de la mente y el conocimiento emocional de los niños. La intervención utiliza como principal herramienta el diálogo entre iguales basado en FpN.

Método. Participantes. Los participantes fueron 149 niños de 5 a 6 años de edad ($M=62,60$ meses; $DT= 3,47$), 78 niñas y 71 niños, pertenecientes a distintos centros educativos de la zona norte y noroeste de la Comunidad de Madrid. **Instrumentos.** Teoría de la Mente. Se ha realizado la traducción de la escala de Wellman y Liu (2004). Comprensión emocional. Se ha utilizado el Test of Emotion Comprehension (Pons y Harris, 2002). **Procedimiento.** Los niños fueron evaluados antes y después de la intervención. 99 niños formaron parte del grupo experimental y 50 del grupo control. La intervención tuvo una duración de 7 meses, realizándose en sesiones semanales de 45 minutos de duración. **Resultados.** Los resultados mostraron una tendencia clara de mejora en los niños del grupo experimental frente a los niños del grupo control.

Discusión. El presente trabajo aporta evidencias sobre la utilización de la FpN como una metodología eficaz para fomentar las habilidades mentalistas y la comprensión emocional componentes centrales de un desarrollo socioemocional ajustado. Este hecho tiene implicaciones importantes en el contexto educativo. Desde la escuela, parece primordial dar lugar a programas estructurados para mejorar la comprensión emocional y la competencia social desde los primeros momentos de la escolarización. De esta manera, se actuaría de forma preventiva y se ayudaría a sentar las bases para un desarrollo social y emocional ajustado. Además, es importante que este programa no actúe solo sobre las conductas inadecuadas, sino que debe promover la reflexión profunda sobre los comportamientos adecuados, fomentando la toma de perspectiva y los comportamientos prosociales.

JEANNIE COHEN AND SARA LIPTAI "AESTHETIC INQUIRY: VARIANT OR FOUNDATION?"

SAPERE, UK

Can an orange, that is, the common tropical fruit, be a work of art? Under what conditions and in what ways can it be contemplated as an object imbued with aesthetic qualities?

This is one of the questions considered by 8 and 9 year olds we have worked with. We draw on their, and other children's, discussions to propose aesthetic enquiry as a variant of philosophical enquiry with its own special features and outcomes. We will explain what we mean by aesthetic enquiry as distinct from general P4C.

We will briefly address Dewey's conception of aesthetic enquiry and explain how our notion of it is similar to and different from his.

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We have often asked the children we have worked with to draw, sometimes to paint, their responses to a stimulus or an enquiry that involved works of art. Sometimes the resulting artworks have become a subject of further aesthetic enquiry, setting up a virtuous cycle of enquiring, doing and reflecting. We will demonstrate the importance of this cycle for the children's deepening understanding and meaning-making, and how such learning exemplifies Dewey's proposition of education as experience.

We suggest that the practice of aesthetic enquiry sensitises children to get more out of their environment than children who do not practice such enquiry, because they become capable of perceiving aesthetic qualities in every kind of object or phenomenon they meet.

We will demonstrate that, by its nature, aesthetic enquiry addresses the affective domain directly, because in aesthetic enquiry, we investigate embodied meanings, which in themselves necessarily possess an affective dimension. This applies whether the enquiry was initiated by an ordinary object or by a work of art. Further, we argue that the haptic component of the enquiry cycle mentioned above fulfils a crucial role in enhancing understanding and meaning-making.

We have some thoughts about what kind of facilitation is most helpful for such enquiries.

We consider that the philosophical significance of aesthetic enquiry cannot be over-estimated. In our view, its place in the philosophical landscape lies between the dualist and the empiricist conceptions of learning. We will offer some arguments for its importance, even centrality, to the meaning-making process in philosophical enquiry.

STEFANO OLIVERIO AND ALESSANDRO VOLPONE: "P4C'S REDISCOVERY OF THE 'OTHER SIDE' OF ARISTOTLE'S LOGIC: A CASE OF EXAPTATION"

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This paper takes its cue from an understanding of Lipman's and Sharp's project of Philosophy for Children as a repetition of the Greek beginning. The notion of 'repetition' is here introduced in the quasi-Heideggerian meaning of *Wiederholung*, that is, not merely a duplication of something already said (or done) but rather the disclosing re-appropriation of a tradition in which one is her/himself inscribed. As a repetition in this sense, what is at stake in P4C is not an updating—still less the mere parrot-like replication—of old theories but rather their re-discovery.

To put it in a hilarious way: Harry Stottlemeier with his discovery of the Aristotelian logic is really the paradigm of one of the chief axes of P4C as a whole!

However, there seem to be an ambivalent relationship with Aristotle in Lipman: on the one hand, the Greek philosopher casts his shadow over Lipman's inaugural novel: "The logic in Harry is known as traditional, or Aristotelian logic because it leads up to, and focuses on the syllogism" (Splitter, 1992, p. 108). On the other hand, the Aristotelian format of the 'treatise' was unsuitable for Lipman's educational goals and had to be supplemented with other approaches: "[T]he logic of Aristotle, insofar as it was to be presented in the children's book (his logic being that most akin to language), would have to be accompanied by such philosophical ideas as the pre-Socratic discovered, as well as in some similarly appropriate literary vehicles" (Lipman, 1992, p. 6).

Our proposal shifts the focus from the stimuli (Harry as the novel) to the community of philosophical inquiry (CPI) and aims at showing how the kind of 'philosophical doing' that goes on in CPI 'repeats' (in the aforementioned meaning) the kind of discourse that Aristotle maps out chiefly in Topics and Sophistical Refutations.

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Indeed, we can distinguish two strands in Aristotle's logic: the epistemic one (culminating in the theory of syllogism, which is the 'topic' of Harry); and the dialectic one, which refers to a kind of thinking that—this is our point—CPI re-discovers. The former aims at producing absolutely certain demonstrations starting with true and evident premises, whereas the latter builds its reasonings upon generally accepted and shared premises. Over centuries it has been thought that the difference between the two 'models' was just a matter of degree in the truth of the starting premises. Actually, the difference is not a matter of degree but rather of kind: they are two different types of logical discourse.

CPI allows us to see one more methodological distinction: the 'epistemic' philosopher is fundamentally autarchic, (potentially) independent of any human intercourse when s/he builds her/his argumentation, whereas the 'dialectic' philosopher moves from premises that are shared with her/his interlocutors. Indeed, Aristotle speaks in this respect of a "common work" (koinòn érgon).

With a play of words and a grain of simplification, we could say that the epistemic strand is interested in the kind of syllogism that attracted Harry's attention, whereas the dialectic strand focuses on the 'syllogism' as a sharing (sun-) of reasonings (lógoi), which Harry experiences when he explores his discovery together with his friends in a joint inquiry.

In the paper we will analyze this re-discovery of the 'other' Aristotle logic occurring through and within CPI and interpret it in terms of 'exaptation,' showing how old notions acquire new functions within CPI. The ultimate intent of the paper is not so much that of providing a scholarly genealogy as of contributing to the ongoing collective endeavor (within ICPI) of developing new ways of engaging with CPI by looking at it from different perspectives.



3. DIFERENTES TEMAS (DIFFERENT TOPICS). COORDINA ELLEN DUTHIE

CRISTINA ROSSI – PRESENTATION AND POSTER: “WE THINK SCIENCE: A PHILOSOPHICAL JOURNEY”

CdRF - Comunità di Ricerca Filosofica (Brescia); Istituto Superiore Don Lorenzo Milani

A project exploring thinking connections in CoI experiences in a scientific secondary school

In this contribution I shall focus on a two-year project of a community of philosophical inquiry of secondary school students in Italy, discussing scientific thought. I will present the reasons for introducing this project in the school curriculum, method, contents, purposes and assessment, together with the first broader results emerging from the analysis of agendas and discussions.

Although in our everyday experience we can see the omnipresence of technology and science as one of the drivers of modern lifestyle, it is still common, even in well educated people, to limit science to these practical and technical aspects. The consequence seems to be on one side an unquestioned faith in science as absolute truth, and on the other side irrationalism as a reaction to “bad rationalism”. Moreover, separation between science and humanities still shapes education and academic curricula. As a philosophy teacher, I wanted to try to fill the gap between philosophy and science, following my own personal curiosity towards scientific matters, and in particular physics, starting from the idea of a convergence between science and philosophy as a radical and endless questioning.

From a methodological point of view, this idea has shaped the project design and the choices I’ve made in terms of goals to be achieved, type of text-pretexts to propose to students and final evaluation.

In my opinion discussing science should try to answer the broader question “what is science?” as an attempt at revealing the reasons that have pushed humanity into scientific research from ancient times until nowadays. So a philosophical approach to science must have at its core the discussion of the nature of science itself, its meanings, its structure and evolution. By following this way, we will probably see that scientific thought is not nourished by certainty, but by radical uncertainty, and that the sense of truth that we usually acknowledge to science is the consequence of a continuous process of discussing the knowledge achieved in a radical and critical spirit. On the other hand, the ground on which I would like to build a CoI is the idea of radical questioning. Science, as any other topic afforded, becomes philosophical as far as we bring it into question, treating it as a problem. Following this idea, I have found out that many scientists, together with philosophers, have been thinking about their own practice, focusing on such aspects - practicing observation, asking questions, using imagination, exercising curiosity, being passionate - which make up the tie between philosophical and scientific enquiry I was seeking. To be more explicit, the attitudes of scientific enquiry I have discovered were precisely the attitudes and skills I would like to promote in my students. These skills have strong ethical and pedagogical implications too. For example, discussions have shown a sort of naive realism as a general epistemological approach that brings into question, in my opinion, the way teachers teach science, as any other school subject. Looking at science less technically but in a more visionary way has also allowed me to include experiences which are worth taking into account, though not scientific in the sense of the experimental method or the mathematization of nature, such as, for example, pre-socratic thought, ancient atomism or hellenistic science. Ethical implications of the project have emerged in particular in the qualitative final evaluation, in which students have stressed the importance of P4C-CoI methodology in creating a democratic setting for a fair exchange of ideas.

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DAVID KENNEDY – WORKSHOP: "DOING PHILOSOPHY OF NATURE IN COMMUNITY OF PHILOSOPHICAL INQUIRY"

I plan to present a selection from a chapter of a philosophical novel for children in progress as a stimulus for a CPI discussion that explores themes in philosophy of nature. I offer this on the assumption that philosophy of nature is arguably the most important branch of philosophy in our current historical period, if one interprets the accelerating destruction and/or degradation of the natural world--not just by forces of global corporate capitalism, but climate change--as an index of a certain attitude to nature, which implies a set of felt beliefs about the natural world and our relation to it.

The fictional narrative I present as a stimulus will feature a discussion between middle school children of topics revolving around the concept "alive/living": whether all of nature can be considered alive, and if so in what way; as well as issues of awareness and subjectivity—whether for example plants can be said to "feel" and to communicate, and if so how. These ideas will reflect current research in various branches of ecological studies—physiological, behavioral, organismic, population, community and ecosystemic (<http://eco-globe.com/types-of-ecology/>); as well as dimensions of presocratic theory, of Merleau-Ponty's notion of chiasm and the Flesh, of the new work in "vital materialism," of Murray Bookchin's analysis of "first" and "second" nature and the queering of the distinction between the organic and the inorganic, the human and the non-human; and the perennial re-articulation of vitalism, hylozoism and panpsychism in the philosophical tradition. After a communal reading of all or part of the chapter, I will solicit questions, then facilitate a discussion. I will finish by presenting an overview of a "manual" for the chapter, which identifies the specific philosophical concepts I have built into the chapter.

Methodologically, I will employ the following protocol:

- Silent viewing of three photographs with images suggestive of concepts in the story, followed by a brief written reflection
- Communal reading of the text
- The posing of questions
- Choice of a question or questions for discussion
- Generation of a discussion plan on a philosophical concept or concepts, whether explicit or implicit, in the question(s)
- 5 minutes of reflective writing on the question(s)
- Discussion of question(s)
- Sketch of discussion plans developed for manual
- Open discussion about the methodological aspects and the philosophical content of the dialogue, conducted by an appointed chair.

DAVID SUMIACHER – TALLER: "ACCIONES CORPORALES EN LA FILOSOFÍA PARA NIÑOS"

UNAM, CECAPFI, UVAQ

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La práctica filosófica con niños y jóvenes permite expandir, multiplicar y desarrollar la filosofía que todos tenemos. Como parte de las tendencias actuales de la filosofía, en este taller abordaré de manera teórico-práctica y práctico-teórica una introducción a dicho quehacer enfatizando en metodologías lúdicas y de acción corporal, combinando estas estrategias con momentos de desarrollo del pensamiento crítico y habilidades de pensamiento.

De este modo el taller se dividirá en distintos momentos. Primeramente se abordará un texto filosófico muy breve que preparará el contexto de trabajo. A partir de este texto se desarrollará una comunidad de indagación con didáctica filosófica, esto es, una comunidad de indagación orientada a trabajar determinados conceptos o puntos específicos. Luego de un breve pero conciso trabajo con el diálogo se abordarán las Bitácoras COL de observación del entorno para realizar una investigación empírica y sensorial en relación a la temática dialogada en parejas.

Luego de esto los participantes regresan al espacio de diálogo a narrar su experiencia de observación, misma que se sistematiza y sintetiza en la pizarra a través de metodologías de trabajo críticas. Posterior a esto, los integrantes como equipo planearán una acción corporal colectiva orientada a trabajar directamente sobre el problema que ha salido a la luz de las conclusiones de su observación. Se presentará un formato muy simple para preparar esto y luego se darán unos minutos también para su realización en el entorno inmediato. Al regresar de esta cuarta etapa, se dialogará colectivamente sobre la experiencia así como sobre diversos aspectos metodológicos involucrados.

Generalmente este tipo de dinámica requiere de varias sesiones o de mucho más tiempo de trabajo. En esta ocasión presentaré una versión sintetizada para que los participantes puedan llevarse herramientas concretas y diversas para el trabajo aplicado con la filosofía para niños o la práctica filosófica en general.

Este tipo de propuestas pueden ser realizadas en la medida en que se tiene un marco teórico adecuado para ligar los procesos que conciernen al pensamiento, al cuerpo y al uso de los sentidos. Los procesos de acción corporal involucrados como la observación del entorno o la ejecución de una acción corporal colectiva pertenecen a los mismos campos de subjetividad que piensan y razonan los conceptos teóricos. Cada uno de los procesos o las partes trabajadas o presentadas en este taller se conecta con los anteriores y los posteriores, trazando una ruta hacia una práctica filosófica experiencial, corporal y ligada, de la mejor manera posible, al transcurrir más propio de los sujetos que pueden practicar la filosofía para niños. En este caso se retoman algunos elementos del “Dramatic Philosophy” de Narelle Arcidiacono, de la didáctica lúdica de Mónica Kac, de las Bitácoras COL de Ariel Campirán, de la Filosofía Aplicada Experiencial de José Barrientos, de las acciones corporales y el abordaje de la práctica filosófica mediante procesos de David Sumiacher, así como importantes elementos epistemológicos y metodológicos propios de la propuesta de Matthew Lipman y Ann Sharp.

FÁTIMA ÁLVAREZ LÓPEZ LA ESCUELA DE PENSAMIENTO LIBRE: PERSONAS CON DISCAPACIDAD”

Fátima Álvarez López. Centro de FpN de Valencia. Luis Alberto Prieto Barbero Asociación Centro de FpN

La Escuela de Pensamiento Libre es una experiencia pionera en educación no formal en la que se traslada el proyecto de Filosofía para Niños a un ámbito de exclusión social y cognitiva: el de las personas con discapacidad intelectual, históricamente relegadas al otro extremo del “atreverse a pensar”.

La Escuela de Pensamiento Libre parte de que la Inteligencia –entendida como Coeficiente Intelectual- no es la totalidad de una persona y entiende que el pensamiento es una función vital

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(no exclusiva de algunos) que nos permite dudar, hacernos preguntas, equivocarnos.... La mayoría de las personas con discapacidad intelectual arrastran una historia de fracaso escolar por sus dificultades para asimilar contenidos. Al trabajar, más que contenidos concretos, las habilidades de pensamiento con un modelo flexible y participativo como es el de Filosofía para Niños, podemos avanzar –con los apoyos necesarios- en la búsqueda de sentido, en ser libres y responsables, en crear nuestro propio proyecto de vida, en desenvolvemos y participar en la sociedad que nos ha tocado vivir. Podemos abrir una vía alternativa bajo la idea de empoderamiento educativo.

Con este objetivo, comenzó la Escuela de Pensamiento Libre en la Comunidad Valenciana en el año 2015 -después de un largo recorrido dando forma a este proyecto- como una escuela de diálogo entre ciudadanos, un espacio inclusivo y participativo en el que están integrados profesionales, familiares, personas adultas con discapacidad y la propia comunidad. Y, lo que es más importante, en el que la inclusión también está presente en el claustro ya que parte de los maestros de la escuela son personas con discapacidad intelectual.

La Escuela de Pensamiento Libre es un proyecto conjunto de Plena inclusión–Comunidad Valenciana y Filosofía para Niños-Comunidad Valenciana. Actualmente se encuentra en su tercera edición y próxima a abrir la cuarta. Esta experiencia fue galardonada en el año 2016 con el Primer Premio a Práctica Excelente –entre un conjunto de casi trescientas prácticas- en el campo de la discapacidad intelectual en el I Encuentro de Prácticas Admirables de Plena inclusión celebrado en Córdoba. A día de hoy, guía un proceso de pilotaje -al que se ha sumado Plena inclusión España y Filosofía para Niños España- para llevar el proyecto Pensamiento Libre a otras comunidades autónomas del territorio nacional. De esta forma, la Escuela de Pensamiento Libre avanza hacia el que siempre ha sido su horizonte: ser una escuela con vocación de red.

FELIX GARCIA MORIYÓN: DE LOS PENSAMIENTOS AL DESTINO. LA FORMACIÓN DEL CARÁCTER

El proverbio «Cuida tus pensamientos porque se convierte en palabras. Cuida tus palabras porque se convierten en actos. Cuida tus actos, porque se convierten en hábitos. Cuida tus hábitos, porque esos conforman tu carácter. Cuida tu carácter, porque eso es lo que tú eres» permite exponer cuál es el objetivo central de FpN, prestando atención a su aportación al progreso moral de los estudiantes y profundizando en la relación que existe entre el modelo de educación moral que se propone en FpN y otros modelos que parten de una larga tradición aristotélica, actualmente recogida, por ejemplo, en la propuesta de educación del carácter elaborada por Lickona y otras personas.

Partimos de la importancia de la metacognición orientada a la mejora de nuestro pensamiento, como proceso y como contenido. Esa metacognición se potencia en el contexto de la comunidad de investigación reivindicando el carácter dialógico del pensamiento que se expresa en palabras en una conversación cuidadosa. Y lo hace centrándose en los contenidos y procedimientos propios de la investigación filosófica.

Las palabras son actos de habla que tienen una dimensión performativa: provocan efectos en el mundo que nos rodea. Por eso es importante que nuestro lenguaje, tanto el verbal como el corporal, sea preciso y cuidadoso, que invite a la relación y no provoque la distancia. Los actos lingüísticos son manifestaciones de nuestro comportamiento, encaminados habitualmente a la ejecución de un proyecto con el que pretendemos conseguir un determinado fin. En el caso de

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FpN, el fin fundamental pretendido es el de responder a dos preguntas fundamentales: qué clase de persona queremos llegar a ser y en qué clase de mundo queremos vivir.

La educación tiene como una de sus finalidades fundamentales provocar cambios estables de conducta. Con la actividad desarrollada en las aulas buscamos provocar en el alumnado, pero también en el profesorado, determinadas pautas de comportamientos que, una vez interiorizadas, se convierten en hábitos. En cierto sentido, podemos establecer una estrecha relación entre los hábitos y las competencias, término muy frecuente en educación.

Siguiendo en parte a Aristóteles, intentamos que los comportamientos se conviertan en hábitos. Es decir, que nuestra naturaleza se transforme en una segunda naturaleza, que no suplanta la primera sino que la lleva a su plenitud, a una de sus plenitudes posibles. Como señalaba Dewey, el progreso moral se alcanza gracias a asentar hábitos de revisión reflexiva para comprender, juzgar y actuar. La infancia y la adolescencia son etapas en las que es más fácil modificar hábitos negativos y consolidar los positivos.

Ese conjunto de hábitos constituyen el carácter de una persona. Por eso se puede sostener una continuidad entre el planteamiento de FpN y el de la educación del carácter de Lickona, aunque se mantienen diferencias notables.

La metáfora de la cadena y el cable, utilizada por Lipman en Lisa, sirva para entender lo que implica forjar un carácter: lo importante no es lograr eslabones muy fuertes, sino trenzar un cable resistente a partir de hilos que, tomados individualmente, son muy frágiles. Este es el resultado más acabado de una vida reflexiva, una vida en la que, empoderados, asumimos las riendas de nuestro destino, reconociendo al mismo tiempo nuestra profunda dependencia de los demás, pero también de nuestra ineludible responsabilidad individual, nuestra autonomía.

IRENE DE PUIG – “FILOSOFAR CON EL CINE

Cuando se dispuso de tecnología básica para ver películas en el aula con una cierta dignidad (video proyectores, pizarras digitales, etc.), el GrupIREF se apresuró a incorporar el cine a su proyecto.

El cine es una industria pero también un arte que fascina y despliega esa razón "Logopática" de la que habla Julio Cabrera en Cine: 100 años de filosofía. Una razón tocada por la magia del sentimiento, de la emoción.

Edgar Morin nos dice que la literatura y el cine constituyen "Escuelas de comprensión humana" "En la lectura o en el espectáculo cinematográfico, la magia del libro o de la película nos hace comprender lo que no comprendemos en la vida cotidiana. En la vida de cada día percibimos los demás sólo exteriormente, mientras que en la pantalla o a través de las páginas del libro nos aparecen con todas sus dimensiones, subjetivas y objetivas ". (La cabeza bien puesta, 1998, Pág. 59)

El GrupIREF incorpora pues el cine como elemento complementario en Claqueta o en elemento substancial en los ciclos que vamos creando.

CLAQUETA

Partiendo siempre de la narrativa ampliamos el currículum a través del cine como texto para plantear los problemas de la modernidad. Tras las diversas experiencias del trabajo en estética y del uso tanto de la pintura como la fotografía para protagonizar o dinamizar los distintos programas del currículum, creemos sumar a la narrativa un medio como el cine sólo puede favorecer la comprensión.

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CICLOS

El apartado Ciclos está pensado para tratar algunos temas relevantes, que no forman parte directamente del currículo o bien que van dirigidos a colectivos distintos de los habituales. Por ejemplo hay un apartado sobre género que estando presente en la atmósfera del proyecto no tiene un tratamiento específico. En lugar de generar nuevos materiales escritos aportamos unas guías que permiten tratar algunos aspectos relacionados con el género que pueden ser usadas desde los habituales del GrupIREF hasta grupos ajenos al proyecto Filosofía 3/18.

Asimismo aprovechamos para iniciar ciclos dirigidos a colectivos como las familias o los enseñantes. Hoy por hoy hemos desarrollado los siguientes ciclos que constante cada uno con un mínimo de tres películas:

- Medioambiente
- El ciclo del agua
- Animales y niños
- Ética aplicada
- Cine y valores para primaria
- Cine y valores para secundaria
- Sobre ballenas
- Los derechos de los niños
- Mujeres filósofas
- Infancias destrozadas
- Cine catalán
- Mujeres científicas
- Ciclo de Navidad
- Cine para leer

El cine, el buen cine, nos permite entender mejor la realidad y los problemas que genera y, muchas de las veces, también el buen cine es aquel que logra la universalidad y profundidad de la temática filosófica.

CINEFIL

Es un libro destinado al bachillerato (solo en catalán) que aporta seis películas en el marco de la asignatura de introducción a la filosofía y seis para la de Historia de la filosofía. En el primer caso se tratan temas de antropología, política, epistemología, etc. y en el segundo se han buscado películas que ilustren los grandes cambios de paradigma de la historia del pensamiento

JELLE DE SCHRIJVER - "P4SCIENCE: REINTEGRATING PHILOSOPHICAL THINKING IN THE SCIENCE CLASS"

Despite the deeply entangled history of philosophy and science, attention to philosophy and the philosophical dialogue is uncommon in the science class. Instead, science is often taught as a body of knowledge explicitly distinct from the ambiguous nature of philosophy.

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Nevertheless, in the science curriculum the development of scientific thinking strategies such as argumentation and critical thinking are considered crucial.

We will explore how and why philosophical dialogue may fit in the science curriculum and consider how philosophical dialogue could be successfully integrated by exploring several Flemish case studies introducing philosophical dialogue in the science class. The learning material and teaching methods discussed have been developed according to the principles of education design research in Flemish primary and secondary schools and in teacher training.

1. Scientific concepts

What is life? What is force? What is energy? Even though strict definitions are used in the science class, conceptual understanding is considered a key challenge and seems harder to obtain than was previously thought. In a project focused on secondary school science students, we developed a method combining dialogue about concepts with student-experiments intended to enrich the conceptual understanding of students, erase erroneous preconceptions and gain understanding through dialogue.

2. Inquiry and research methods

How do you discover new ideas? How do you perform a good experiment? Inquiry entails reflection, but it also entails tinkering, investigating the research objects, experimenting in the laboratory, ... In order to stimulate the interaction of thinking and doing in the laboratory, a 'thinkering' laboratory proves successful. This ongoing project is focused on both primary and secondary school students and students in teacher training, it involves several design phases and through observation the impact on student's research skills is assessed.

3. Nature of science

Students harbor many strange ideas with regard to science itself such as 'a scientist who makes mistakes is not a good scientist' or 'a scientist is not creative'. To tackle these ideas about the nature of science, philosophical questions can play a key role. Questions such as 'What is the difference between a scientist and a magician?' or 'Is a scientist an inventor or a discoverer?' allow students to discuss and explore their preconceptions about science. This project was focused on students in science teacher training.

4. Science and society

The relation between science and society is one of the more obvious to discuss using philosophical dialogue. After all, tensions arise easily between people's objectives involved in scientific enterprise and the common good. We explore how education of Science-Technology-Engineering-Mathematics-education can give rise to fruitful opportunities to discuss the relation between science and society, daring students to think outside the box and consider the impact of scientific findings on society as a whole.

Based on these different projects we will discuss the pitfalls and opportunities of introducing the philosophical dialogue in the science class.

JOANA RITA SOUSA – TALLER: TO STOP AND TO THINK

Universidade dos Açores (student) / Universidade Católica Portuguesa (collaborator) joanarssousa@gmail.com

In this workshop we intend to moderate a dialogue around the question "How do we recognize our family?" We thought about this question because of the main theme of this conference: Family resemblances.

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The participants will have an exercise to think about, derived from the question.

Methodology: observers

We will choose three observers, from the group of participants. The observers will have to write down certain attitudes related to the deepening of philosophical dialogue. They will be given the topics, concerning the philosophical attitudes, that they should listen to, and write them down.

The observers will help us understand how the dialogue developed. The first time we tried this kind of work was back in 2014, at the Encontro Internacional de Filosofia para Crianças e Adolescentes, in Angra do Heroísmo, University of the Azores. At that time, it was not clear to me that there could be observers in the community of inquiry process. Gabriela Castro pointed out that Michel Sasseville was responsible by introducing the observer into the process. Since then, we have been introducing the observers' role, in the communities of inquiry, with children and also with adults (p4c training context).

In the end, the dialogue will be the subject of the community's thinking, in order to give all the people present, an idea of the path we walked on, during the dialogue.

Methodology: yes or no, and why

There will be an exercise where the participants will be asked to commit to an answer, a YES or NO question. And then, a WHY, of course.

Our main objective

One of the things that facilitators working with philosophy for children need the most is moments where we can have other people looking at our work. The evaluation that we can do, after a workshop with children, for instance, is restricted to the eyes of the facilitator himself. Having another person looking at your work is a very good experience, so we can avoid some "working vices" and take a new perspective.

JULIA MONTOYA – TALLER: "FILOSOFANDO CON LA INFANCIA A TRAVÉS DEL ARTE Y DEL MEDIO AMBIENTE"

Cuando los niños y las niñas juegan a filosofar, vibran sus ideas, y ellas hacen vibrar a todo y a todos, esta inocencia y creatividad de la infancia es la que mueve nuestro proyecto.

A lo largo de la historia los jardines han sido un ejemplo de relación estética y ética de los humanos con la naturaleza.

- El jardín, espacio dedicado al desarrollo del pensamiento, citando a Epicuro y su jardín, que supuso una revolución en la forma y sentido de sus enseñanzas; y a Aristóteles y los "peripatéticos" (sus discípulos) que convirtieron el jardín en un lugar donde dialogar, reflexionar y transmitir sus enseñanzas.

- La problemática relación entre la especie humana y el entorno natural que suspiró la curiosidad de los Filósofos de la Naturaleza, preocupados por el origen del mundo y su conexión con los elementos naturales. Todo desde una visión filosófica por lo que sus principios pueden considerarse permanentes a lo largo de la historia.

- Hasta avanzar a la concepción de la Edad Moderna donde «...los jardines expresan un proyecto de sociedad, un ideal de vida y un modelo ético».

Situación de Partida

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Este taller forma parte del Proyecto “El Jardín de Juanita”, enmarcado en el Proyecto Noria. Participaremos en el Stand de Posters. Nuestro taller nace de la ilusión por convertir lo ordinario en extraordinario, a través de la mirada creativa en la continua aventura de vivir.

El CEIP Las Lomas, de Roquetas de Mar y la Escuela de Arte de Almería, de niveles educativos y edades diferentes, se unen entre sí porque entienden que la intervención artística desarrolla el pensamiento creativo, crítico y la cultura del arte en las diferentes etapas y áreas educativas. Desde el CEIP Las Lomas se ha creado un Jardín Ecológico con material reciclado, enmarcado en el cuento de la Mariquita Juanita, de Angélica Sátiro. Hemos filosofado grandes y pequeños fomentando en el alumnado la ética ecológica, el aprendizaje a través de la experiencia, el cuidado y la valoración de la naturaleza, haciendo partícipes e implicando a las familias, el entorno y la Escuela de Arte, elemento continuador del proyecto.

En la Escuela de Arte participan tres departamentos, Escultura, Fotografía y Modelismo de indumentaria. A través de la metodología de aprendizaje servicio, el alumnado adulto ha aprendido haciendo un servicio a la Comunidad. La acción ha generado una obra artística que completa el Jardín y lo traslada al entorno a través de la creación de los personajes del cuento con diferentes formatos: Fotografía escenificada, audiovisual, escultura aplicada al espectáculo y vestuario escénico.

El Taller

“Mucha gente pequeña en lugares pequeños, haciendo cosas pequeñas puede cambiar el mundo”

Presentado el proyecto pasaremos a la práctica. A través del trabajo coordinado y en equipo jugaremos a:

PENSAR, dialogar y reflexionar sobre cómo utilizar el conocimiento y material aportado en el taller, buscando proyectar a partir de lo vivido.

CREAR, nuevos enfoques y situaciones, dándole importancia al diálogo crítico donde los valores éticos, cívicos y del cuidado del medio ambiente se materialicen en cualquier forma de representación artística, siempre vinculado al proyecto expuesto.

CONSTRUIR con los materiales encontrados en el taller una acción que presente al grupo su pensamiento creativo.

Con este taller invitamos al participante a la reflexión creativa, donde diálogo, investigación y las aportaciones de los implicados estén presentes dando valor al trabajo en equipo.

LARISA RETYUNSKIKH - “KID’S PHILOSOPHIZING IN A PARADIGM OF FAMILY RESEMBLANCE”

Prof. Larisa Retyunskikh (Moscow State University named after Lomonosov, Russia)

I suppose to speak about Wittgenstein’s concept of family resemblances in context of philosophizing by theoretical way; then demonstrate the practical forms for stimulation of kid’s philosophizing are based on that concept.

1. Philosophizing is language practice with using principle of family resemblances. It could be defined as a game by meanings. Take the classic example of a game: chess, football, poker etc. What is a game? How do we decide if this is or isn't a game? Why is this game but that not? And so on. If these are all games, we want to say that they MUST have something in common? Is there anything in common between football and philosophy? But what would that be? We never give a correct answer, but we have a felling (intuition and other irrational things) and could use

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this for understanding this resemblance. We are able to compare concepts and meaning without definition. If we try to make definition or find out background of our understanding we will start philosophizing. It's that we do in community of inquiry.

2. A child started to live in language as a player. He or she makes many questions starting with "What does it mean?" Kids play with meanings easily constructing those themselves. They play with words like a footballer with a ball. If they find out a good meaning they will try to save it by the rules of using. They create concepts. Concept's creating according to Gilles Deleuze is a philosophy. Children could be more philosophers than adults with philosophical education, because they can recognize and feel meaning, using the principle of family resemblances, which could be called "a priori way of understanding". Look if we want to make something clear for ourselves and other people we often say a magic word "like". ("The sun is like an apple"; "The boy is like an angel" and so on). We try to find out resemblances of different things. Ability to see that if just the things are very different (computer and stone, for example) is a marker of good thinking. Children do it easy because do it playing. Play helps them to come out everyday life for researching reality. So that using exercises are based on the principal of family resemblances in a philosophical class is effective way to good thinking.

3. Practice

The simplest exercise is a game in associations, which allows us to make a bridge between abstract and concrete type of thinking by skills of creative one. Kid's philosophizing is moving from concrete to abstract things (if we want to talk to them about friendship we should start from talking about their own friends). How we play? We ask children to imagine the abstract notion as concrete things. For example, if friendship was a river (or music, weather etc) , what kind of river (or music, weather etc) will it be? Why do you think so? The aim is to give the main characteristics of a concept, opening it.

LAURA D'OLIMPIO - SUPERHEROES AND THE LEAP OF FAITH: FILM AND PHILOSOPHY FOR CHILDREN.

The University of Notre Dame Australia.

We live in an age of heroes and everyone is the Hero of their own Journey. Is our enduring love affair with Superheroes indicative of an infantile phantasy, supreme narcissism (the desire to be 'special') or a need for power? Kierkegaard's 'Knight of Faith' and Nietzsche's 'Superman' both depict the Heroic as involving a commitment to inner knowing along with a faith in one's own abilities. The ideas of being misunderstood; the ineffability and incommunicability of the truth of what one knows, along with the reasons for how one must act; and the almost unendurable burden one experiences in being a hero, are also seen as essential. Kierkegaard and Nietzsche use the notion of "hero" to make a moral claim with respect to how we should lead our lives and endure - even love - the lived human experience. In this paper I shall explore how we can use these stories, to which children are already attracted, when teaching philosophy in the classroom.

Superheroes and the Leap of Faith: Film and Philosophy for Children

Further Details:

This paper will discuss aspects of the religious and philosophical motifs that are most prominent in and necessary to Superhero narratives. I argue that the prejudices which underlie these motifs are divisive and sources of violence. The seemingly innocuous escapism in many Superhero stories mirrors functionally significant aspects of political rhetoric that positions 'us' against 'them'. The phantasies and needs that such infantile themes gives rise to encourages and supports

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existing stereotypes and discriminations and help explain why those who have long argued that mass art may be inherently dangerous are correct. Avoidance of such dangers involves a critical attitude to the ingestion of this kind of 'lightweight' entertainment on the part of the audience.

Kierkegaard's Knight of Faith and Nietzsche's Übermensch seem to forget the sense of community and notions of belonging that are central to human identity, in particular, the 'family' – it is not accidental that many Superheroes have been abandoned or orphaned. By de-contextualising the autonomous individual and granting them radical freedom, the existentialists seem to forget the important role of family and society in shaping the child, even while allowing that child's voice a powerful role in shaping their own destiny.

Whatever positive messages are flashed at mass audiences in a happily tied together ending, Superhero films play to and invokes prejudices, violence, a doomsday scenario, and a disregard for reality and truth. This is a powerful strategy that can be used in order to exacerbate and then exploit human insecurities and prejudices for unsavory political or social ends. To this end, we must educate audiences, especially children, to engage critically with products of the culture industry. The best way to do this is by using Philosophy for Children and the Community of Inquiry pedagogy and encouraging a critical dialogue around Superhero narratives in the classroom. I conclude with the claim that philosophy for children gives young viewers of Superhero stories the requisite critical thinking skills and compassionate disposition required for engaging with the ubiquitous Hero monomyth that dominates mass art and media in contemporary society.

LYNDA DUNLOP – “COMMUNICATING ACROSS CULTURES: PHILOSOPHICAL INQUIRY IN THE SCIENCE CLASSROOM”

Philosophical issues are unavoidable when teaching science, most notably in relation to the nature of scientific knowledge and the ethical issues associated with scientific advances. Whether or not philosophical questions are made explicit, explored or ignored, messages about what science is and how it works are communicated to learners through their experiences of the ways in which science is taught. Although philosophical issues associated with science are recognised in many curricula, the ways in which knowledge is presented and usual type of dialogue in science lessons is often inappropriate for addressing such issues. This paper will argue for the need to infuse science with philosophy in order to encourage critical thinking, imagination, empathetic understanding of the broad range of human experiences and an appreciation of complexity (Nussbaum, 2010), by identifying the place for philosophy in science and presenting some of the practical approaches and materials that have been used to open this sort of dialogue with children in a science context.

Although different approaches to doing philosophical inquiry with children exist and offer potential for use in a science context (e.g. Lipman, 1977; McCall, 2009; Sprod, 2011; Worley, 2011), the approach presented here is based on that developed by SAPERE (see Lewis & Chandley, 2012). Stimulus materials were created to draw together ideas from philosophy and contemporary science, founded on ideas taught at the school level. From these stimuli, children developed their own philosophical questions, broadly defined as those which are “open to informed, rational and honest disagreement...possibly constrained by empirical and logico-mathematical resources, but requiring noetic resources to be answered” (Floridi, 2013), i.e. to be open and to lend themselves to authentic exploration through reasoning. In this approach, children not only participate in the inquiry, but also in the creation and selection of the question, situating the dialogue in issues and experiences, in science, most problematic to the participants. The questions created by children

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have included questions around personhood, human and animal rights, the nature of reality, the role of peer review in science, and the possibility (or not!) of objectivity.

This approach puts the students' needs and interests at the centre of the educational process and enables them to explore issues of value to them. It does not allow them to be passive. This presents a shift from traditional approaches to science education and the possibility for students to see beyond science as a "rhetoric of conclusions." Although, as Shreiner and Sjøberg (2007) caution, it is not appropriate to design the science curriculum entirely based on the interests of young people, what can be achieved by allowing students choices about what is discussed in a science context is a science education that is more attentive to the interests, values and concerns of students, and which is grounded in their concerns and experiences. This interaction between students and the nature of science is mediated through stimulus material that aims to problematize aspects of the science in society, and robust facilitation that focuses on the development and critique of argument.

NADIA STOYANOVA KENNEDY – WORKSHOP: "MATHEMATICAL LANDSCAPES FOR PHILOSOPHICAL INVESTIGATION"

City University of New York (USA)

In his article, "Literacy Matheracy and Technocracy—the New Trivium for the Era of Technology," Ubiratan d'Ambrosio (1999) offers the concept of "matheracy," which he describes as "the capability of inferring, proposing hypotheses and drawing conclusions," and is the basis for developing what he calls an "intellectual posture" that is, he says, "closer to the way Mathematics was present both in classical Greece and in indigenous cultures. The concern was not with counting and measuring, but [a] deeper reflection about man and society. . . ." This assumes that when mathematical thinking is understood as something that only happens in the time and space of a math classroom, it reduces our capacity to understand its role and significance in our culture and civilization, and to evaluate its uses. In a civilization in which mathematics plays a part in most of the decisions we make—whether technological development, or social engineering, or financial regulation, disease-control, space exploration, weapons development or urban design—cultivating matheracy offers a way for all of students to become mathematicians in our own right, with enough understanding and enough cognitive fluency to be able to not only decide when a mathematical approach to a problem is appropriate and when it is not, and if so, how to go about it, but also to reason about consequences and make value judgments about the possible outcomes, with special sensitivity sensitivity to public issues and in particular, social justice.

Towards this end I have previously argued that utilizing philosophical inquiry in the mathematics classroom promises to help students acquire a critical stance towards mathematics and its uses in the society; to provide bridges for establishing richer and more meaningful connections and interactions between mathematics and students' personal experience. This includes connections, not only with other disciplines, but with the broader culture. All are necessary for the promotion and development of the critical posture and perspective that is essential for cultivating genuine matheracy. (Kennedy, 2012).

This workshop will reflect on the pursuit of matheracy through, among other things, the incorporation of philosophical inquiry in the mathematics classroom. The workshop will use Lipman's framework (1980) to demonstrate how philosophical inquiry can be designed for various mathematical classroom landscapes. By "mathematical landscapes for philosophical investigation" I mean the multiple existential, social, scientific, and philosophical contexts with

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their various mathematical references that may occasion philosophical investigation. I will use four types of context: a) ones that is associated with mathematical notions per se, b) ones that refer to invented reality—a reality that cannot be observed or experienced but has been constructed implicitly by the author of a textbook, for example, c) one that refers to real-life situations, and d) narratives referring to the broad applications and use value of mathematics—the broad epistemological, ontological, axiological, ethical and metaphysical assumptions that act to legitimize it as a primary form of knowledge.

I propose to facilitate—utilizing Lipmanian “plain vanilla” methodology--community of philosophical inquiry using some or all of types of stimuli related to the mathematical landscapes described above. Below are examples of possible mathematics landscapes for philosophical investigation that we expect we will touch upon in the course of our inquiry:

Mathematical Landscapes for Philosophical Investigation		
Types of Context	Examples	Possible focus for philosophical inquiry
Context referring to mathematical notions	<ol style="list-style-type: none"> 1. Compare the number of the even integers and the number of all integers between 1 and 10 including. 2. Compare the number of all even integers with the number of all integers. 	What is infinity?
Context referring to invented situations.	A frog finds herself at the bottom of a 30-meter well. Each hour she climbs 3 meters, and she slips back 2 meters. How many hours would it take her to get out?	<p>What does it mean for the frog “to get out”?</p> <p>What are the assumptions? What are the answers considering the different assumptions?</p>
Context referring to real situations	<p>The wealth distribution in US in 2015 is as follows: 10% of the population owns 77 % of the total wealth in the country, the next 10% of the population owns 12% of wealth, and the other 80% owns 12% of the wealth.</p> <p>You’re given 10 blue chips to represent the total population and 10 red chips to represent the total wealth.</p> <p>Decide how to represent the distribution of wealth (10 red chips) among the total population (10 blue chips) according to the data above.</p>	<p>Should everyone have the same income?</p> <p>If not, what constitutes equitable (fair) distribution of human goods?</p>
Context (narrative or list of questions) referring to mathematics’ uses in society, its ontology, or epistemology	<p>Discussion plan: The Mathematical Way of Knowing</p> <p>Are mathematical descriptions always useful?</p> <p>Is there anything they might miss?</p> <p>Could a mathematical description be harmful? If so, how?</p> <p>Can mathematical descriptions prevent other ways of knowing?</p> <p>Can math description tell us about whether something is fair or beautiful?</p> <p>Can math descriptions help us understand ourselves?</p>	What can we know with mathematics?

OLIVIER MICHAUD OLIVIERMIC - “PHILOSOPHY AND COMMUNITY OF PHILOSOPHICAL INQUIRY: WIDENING THE PERSPECTIVE OF WHAT IT MEANS TO DO PHILOSOPHY IN CPI”

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This text starts with the following question: what does it mean to do philosophy? There are usually two main answers to that question inside the P4C movement. First, doing philosophy is about discussing some fundamental topics: ethics, metaphysics, logic, aesthetics, epistemology, ontology, etc. Second, doing philosophy is to answer these questions through the process of a community of inquiry: a process that aims through rational and communal discussion to answer a question. Inquiry can advance if the individuals practice their different thinking skills, which are related to critical, creative and caring thinking. Although P4C has changed over time since its creation, my claim is that this perspective of what it means to do philosophy remains central to that movement: philosophy is an inquiry in certain subjects defined by the used of certain skills by the participants, and particularly of critical thinking skills. (Gregory, 2008; Sasseville, 2009; Vansieleghem & Kennedy, 2011).

My goal in this presentation is to propose another idea of what it means to do philosophy, which can be done by moving the emphasis from the community of inquiry back toward philosophy itself. To do so I will base myself on the work of Pierre Hadot, an Ancient philosophy scholar, who has defined philosophy as a spiritual exercise. "The word 'spiritual' permits to understand that these exercises are the work not only of the individual's thinking, but of his whole psychic." (Hadot, 2002a, I translate) I will particularly develop the nature of philosophy and the experience of the self to which it is related through Hadot's analysis of the figure of Socrates and the nature of ancient text. (Hadot, 2002a, 2002b)

In the last section of that paper, I will present how that view of philosophy as a spiritual experience is already present in P4C. To do so, however, I think we will have to accept that P4C is not about firstly an inquiry that permits to develop certain skills and to find answers to certain questions. Rather, I propose that it is through that inquiry, the practices of skills and the effort to find answers that we enter the spiritual space that Hadot points to us: a space where truth is present and slipping away, a space where who we are may be transformed. It is definitely a rare space in our world, and this is why CPI must be valued.

PABLO FLORES DEL ROSARIO: "LAS METÁFORAS QUE SON INFANCIA"

Instituto Superior de Ciencias de la Educación del Estado de México

La infancia establece múltiples relaciones con su mundo. En cada una de ellas su forma de trato con lo a la mano revela el modo singular de su ser. Modo percibido siempre desde otro lugar, que hace invisible las metáforas que son la infancia, que se revelan en las metáforas que construye.

La infancia no es tema de ciencia alguna, es vida. Entonces el problema es percibirla así: como vida y en el movimiento que la hace ser así. Lo que es posible si atendemos a las formas de trato con lo a la manos, mediante las cuales la infancia se relaciona con su mundo.

Entre lo que en el lenguaje llamamos lo literal, dedicado más bien a la descripción de la realidad usando conceptos con significado estandarizado y plenamente aceptado por una comunidad, existe la posibilidad de hacer una abertura, para re-describir la realidad usando conceptos que puedan expandir su significado. La posibilidad de hacer la abertura, estaría determinada por la metáfora. Este es el modo como la infancia se relaciona con su mundo: lo re-configura, por eso nos resulta extraordinario.

En este trabajo hablo de una serie de producciones metafóricas, que ocurrieron después que un grupo de niños trabajaron con el temas de relaciones, capítulos 5 y, centralmente el 6 de Pixie. Al exponer, para pensar, estas metáforas producidas por los niños, articulo la idea de infancia

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como metáfora. Me parece que esto formaría parte de las exploraciones en Filosofía del lenguaje del mismo Lipman, como lo acota Splitter (1993).

En términos conceptuales, dos ideas articulan las exposiciones sobre la metáfora como recurso heurístico de la infancia, para apropiarse de su mundo. La idea de Ricoeur (1995) sobre la metáfora como predicación, como modo de decir otro mundo, de predicar acerca de otro mundo, cosa que hacen los niños en las metáforas presentadas. Y lo hacen por su peculiar trato con las cosas a la mano en su entorno, solo en este gesto la infancia se apropia de su mundo, y lo expresa en términos lingüísticos como metáforas. También se pone en juego la idea de foco y marco de la metáfora, según Black (1966), porque en ese choque entre dos palabras se produce un tercer sentido, que al predicarse da como resultado una nueva forma de ver la relación trazada por el marco. De este modo, dos pensamientos en el marco y por la presión del foco, producen el tercer pensamiento, articulado a los anteriores, pero sin ser ninguno de ellos: de esta forma son las líneas paralelas que terminan por “juntarse”.

En términos empíricos, acotamos las formas de trato, de la infancia, con lo que sucede en la clase. Posiblemente ocurran en otros espacios de su vida que, sin dejar de ser importantes, no desarrollaremos en este trabajo. En términos metodológicos se trata de un trabajo hermenéutico porque trata de recuperar comprensivamente la voz de los niños.

Palabras clave: infancia; trato; espejo; ciencia

SOFIA NIKOLIDAKI - CATALEPSY, EROS AND THE NARRATIVE FORM OF A STIMULUS AS CRITERIA FOR SELECTING STIMULI WHEN DOING PHILOSOPHY WITH CHILDREN

University of Crete

There is much dialogue regarding the types of ‘stimuli’ which can be used when doing philosophy with children, such as philosophical novels, short stories, picture books and works of art. Usually, such discussions focus on the advantages and disadvantages of each type of stimuli used. This paper aims at identifying what a stimulus is and introducing three criteria that make a stimulus good for doing philosophy. Firstly, the concept of catalepsy is introduced as a state of people’s immediate grasping by a stimulus which makes them feel numb whether to explore it further or not. Secondly, Eros is introduced, as a criterion that makes people wish to pursue a further inquiry for a particular stimulus rather than another one. Thirdly, it is explained how the narrative form of a stimulus is also an important criterion for its selection when doing philosophy with children. Finally, the theoretical criteria are implemented into certain stimuli (philosophical novels, picture books, pieces of art and children’s individual experiences) and it is tested whether these stimuli are suitable for doing philosophy with children.

In more detail, stimulus is distinguished from any behaviorist notion. Instead, it is argued, based mostly on Dewey’s writings, that what makes somebody fond of a stimulus is neither located in the stimulus nor in individuals’ minds but in the transaction of the two and in the balance acquired. Stimulus, therefore, is not static, but it either opens up or narrows down.

To make what mentioned above clear, the concept of Catalepsy is analysed. It is understood as a sense of grasping and immediate perception of a situation. The metaphor that describes catalepsy best is Socrates’ stingray. Catalepsy can lead the person either to Eros (love and attraction) or to Thanatos (repulsion and abandonment) towards the stimulus.

Eros is the positive consequence of catalepsy and it is further analysed based on how it is perceived in Ancient Greek philosophy and mostly in Plato’s Symposium. The concepts of

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attractiveness and the concept of “being hidden” are further explored as important characteristics of stimulus in order to be philosophically fruitful and evoke Eros in people.

The narrative form of a stimulus is then developed along with the reasons why narration is a criterion for selecting stimuli for doing philosophy with children. It is argued that: a) narration has the same structure as the emotions, b) narration is a source of freedom which is the power to imagine (the different ways freedom is expressed are further analysed) and, c) narration is what can connect stimuli with children’s experiences.

The criteria above are put into practice by checking certain stimuli used when doing philosophy with children and analysing some of the answers children and adults gave regarding stimuli and their response towards them.

TIM SPROD – WORKSHOP: “IT’S A DISASTER! SCIENCE AND THE PUBLIC”

When Matthew Lipman wrote Harry Stottlemeier’s Discovery, he envisaged a regular stand-alone philosophy session in class, devoted to reading and discussing the novel throughout an upper elementary (primary) school year. The manual Philosophical Inquiry was written, with his collaborators, to support the discussions.

While Lipman and his colleagues extended the range of novels and manuals for other age groups, these features - dedicated philosophy time, focus on a lengthy novel, plus some other elements - remained constant. Other developers have since modified such features in various ways, to produce the P4C family of this conference’s theme. I am one of those.

It’s a Disaster! is a story in dialogical form I have written for use in a science classroom in the middle years of schooling: that is, it is the trigger for a scientific community of inquiry. The story appears in my Discussions in Science, where supporting, manual-like material can be found.

In form, the workshop will follow reasonably closely the Lipman/Sharp model of a community of inquiry, though there will be some differences. We will read the story and then collect questions, so as to set the agenda for the discussion to follow. The first difference will be this: we’ll categorize the questions as they are asked into “student-y” questions (those similar to the ones you might expect in a school class) and “teacherly” questions (those about the underlying rationale for my approach).

We will firstly address the student-y questions, though with a focus on exploring the issues and puzzles the story is intended to trigger, rather than trying to answer the questions. By reference to other stories from the book, we can explore what such an approach can contribute to science education.

Then we shall move our attention to the teacherly questions. This can give us a way of exploring the similarities and differences between the classic Lipman-Sharp approach and mine, and hence what sorts of variations can be made, and what the potential gains and losses are. We might discuss how this approach might be modified for use in other subject areas. Of course, the questions and subsequent inquiries may well lead us in other directions, depending on the wishes of the group.

YLVA BACKMAN, TEODOR GARDELLI, VIKTOR GARDELLI, ÅSA GARDELLI, CAROLINE STRÖMBERG - "MENTAL WELL-BEING AND PHILOSOPHY FOR PERSONS WITH ACQUIRED BRAIN INJURIES"

According to previous reports, mental well-being is conducive to increased pro-social behavior and achievement in several domains. Previous studies have also indicated that P4C has a positive impact on mental well-being. In this paper, we discuss how philosophical dialogues affect the mental well-being of persons with acquired brain injuries (ABI), a group for which increases in mental and social well-being as well as performance are especially important. The paper is based on a small-scale study carried out by the researchers in the ongoing research project Education for Participation – Philosophizing back a "new" life after acquired brain injury (funded by the Swedish Research Council). The research group has attempted to assess effects of two single group small-scale interventions (a weak experimental pre-test post-test design with the two experimental groups as control groups before the intervention started) carried out in the northern part of Sweden. The two groups participated in twelve dialogues each during a period of fifteen weeks from January 2015 to May 2015. In addition to the persons with ABI, staff participated in the philosophical dialogues in both groups. Besides cognition and communication measurements, the research group measured subjective well-being, which is targeted in this paper. Individual in-depth semi-structured interviews were carried out with all of the participants with ABI based on the following two subjective well-being measurements: (i) "the Cantril ladder" (translated into Swedish by the researchers), and (ii) "the satisfaction with life scale". The data collection was finished in June 2015. In this paper, we present some preliminary results. In short, the processed data (to date) indicate that the philosophical dialogues were accompanied by an increase in subjective well-being among the participants with ABI, which makes the case stronger for P4C/PWC as an educational method applicable also in special needs education.

4. DIFERENTES ÁMBITOS (DIFFERENT AREAS). COORDINA RAFAEL ROBLES LORO

ANDREA BEATRIZ PAC - "FILOSOFÍA CON NIÑOS Y LITERATURA: UNA ALIANZA POTENTE PARA LA REFLEXIÓN"

Universidad Nacional de la Patagonia Austral Argentina

El presente trabajo se propone participar de una discusión que surge en el terreno de encuentro de tres temas de reflexión familiares para los docentes e investigadores de la práctica de filosofía con niños. El primero de ellos es la naturaleza del Currículum. Éste se suele ser usada como un argumento tanto para justificar la posibilidad de hacer filosofía con los niños como para ofrecer una guía para el trabajo para los docentes y un modelo de reflexión para los estudiantes. Sin embargo, a lo largo de los años han surgido otros puntos de partida y otras dinámicas para proponer la reflexión filosófica en el aula. Lo que aquí se propone explorar con respecto al Currículum, pues, es la posibilidad de ampliar y enriquecer la práctica de la filosofía con niños, así como la advertencia de que el material con el que trabajamos no se convierta en un mero recorrer un camino trillado.

El segundo tema de reflexión también está propuesto como una categoría para este Congreso, a saber, la Metodología. En efecto, las virtudes del Currículum de Filosofía con Niños son con frecuencia presentadas y evaluadas como los beneficios que ofrece una metodología. La dinámica de la Comunidad de Investigación Filosófica junto con las novelas y los manuales que las acompañan son constituyentes de lo que podría denominarse un 'método de filosofía': por un lado, ofrecería garantías para desarrollar habilidades de pensamiento, reforzar la autonomía, promover actitudes éticas y democráticas; por el otro, se proponen instrumentos de medición que para demostrar que los niños que hacen filosofía manifiestan progresos en sus capacidades lingüísticas, lógicas, reflexivas. La propuesta de este trabajo no es cuestionar el valor de la Comunidad de Investigación. Sin embargo, intentar pensar la práctica de la filosofía con niños más allá del Currículum es intentar pensar también la Comunidad de Investigación, tanto como la propuesta en general, más allá del método.

El tercer tema de reflexión que se encuentra con los dos anteriores es la propuesta de una alianza entre Filosofía y Literatura, en particular, la Literatura Infantil. Si se busca material filosófico para trabajar con niños más allá del Currículum y se reflexiona sobre la práctica de la Comunidad de Investigación más allá del método, es inevitable dirigir la mirada hacia la literatura infantil. Esto no implica que la filosofía sea lo mismo que la literatura. No obstante, es posible que algunas piezas de literatura puedan producir el mismo tipo de interrogación que proponen las novelas filosóficas; algunos textos literarios tienen la misma potencia que los ejercicios o los planes de discusión de los manuales.

En el marco de la filosofía con niños, la discusión acerca de la relación entre filosofía y literatura no es nueva y las posiciones son diversas (desde Lipman, 1991, pasando por De La Garza, 2000, Volker, 2000, Kohan y Waksman, 2000). En el marco del Proyecto de Investigación "Filosofía y Literatura en los primeros años de la Escuela Primaria y el Nivel Inicial: la investigación, la práctica y la formación docente", en desarrollo en la Universidad Nacional de la Patagonia Austral (Argentina), también hemos abordado esta discusión. La exploración de la literatura infantil condujo al encuentro con autores que se caracterizan tanto por reunir calidad literaria y potencia

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reflexiva. Entre ellos, en este trabajo se presentarán algunos autores argentinos como Isol, Gustavo Roldán, Ricardo Mariño, en cuyos textos, la potencia reflexiva no está solamente 'agregada' a su calidad literaria, o viceversa; ambas son solidarias y se enriquecen mutuamente. Ésta es la propuesta que el presente trabajo ofrece para su consideración.

AZUCENA CRESPO DÍAZ – “EN BUSCA DE NUEVOS SENTIDOS. UNA EXPERIENCIA DE FILOSOFÍA PARA NIÑOS CON ALUMNADO DE ALTAS CAPACIDADES”

Entidad a la que pertenece: Centro de Filosofía para Niños (España)

La Filosofía para Niños

Innovadora forma de vivificar el proceso educativo. Nos invita a convertir el aula en un espacio de aprendizaje compartido que estimule a un tiempo las capacidades cognitivas, afectivas y sociales de los niños y niñas.

Persigue la promoción de un pensamiento complejo capaz de entretener marcos de razonamiento y comprensión más críticos, creativos y cuidadosos mediante la construcción de comunidades de diálogo en investigación filosófica.

Mantiene una actitud de continua búsqueda y apertura hacia aquellos recursos pedagógicos y estrategias educativas que faciliten la integración de las diversas dimensiones del pensamiento y que contribuyan a encontrarnos con el otro y con nosotros mismos desde el mutuo reconocimiento.

Con varios grupos de alumnos y alumnas, procedentes de distintos Centros educativos públicos y privados, hemos llevado a cabo esta experiencia durante todo un curso escolar, incluida dentro de un Programa de Enriquecimiento Educativo ofertado por la Comunidad de Madrid.

Compartiremos las propuestas didácticas y las actividades realizadas en dos Talleres, uno orientado al ámbito Humanístico-lingüístico y el otro al ámbito de las Habilidades sociales.

En busca de nuevos sentidos

Ejercitamos la relación entre pensamiento y lenguaje. Nos acercamos a distintas posibilidades de sentido y a múltiples lenguajes para expresar y comprender el mundo.

TALLER HUMANÍSTICO-LINGÜÍSTICO. Aprender a pensar: Transitando lenguajes.

- "Retratos colectivos". La mirada del otro nos dibuja. Nos mostramos y nos asomamos a los demás.

- "Con la música a otra parte". Exploramos espacio y movimiento al ritmo de la música. El cuerpo discurre como texto para la recreación de una pluralidad de significados y analogías. La creatividad colectiva va y viene de la historia narrable a la coreografía.

- "Dándole al tarro con el barro". Modelamos y representamos plásticamente un concepto. Percibimos la distancia entre lo que pensamos, expresamos y entienden los demás. Las aportaciones de los demás pueden mejorar o transformar una idea.

- "Tejiendo redes". Narración literaria como forma de conocimiento. Nos acercamos a distintas técnicas de creación literaria. La tecnología y el uso del móvil inspira nuestras creaciones en pequeños grupos. La imaginación moral en la invención de historias.

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TALLER HABILIDADES SOCIALES. Mayéutica y juego teatral: Inter-actuando.

- "A ciegas". Agudizamos otros sentidos. Distancia y acercamiento no significan lo mismo en la oscuridad. La escucha nos guía: la confianza en el otro y en nuestras capacidades.

- "Sombras chinas". La sombra como indicio de lo abstracto. Análisis del concepto de amistad. Representamos escenas en parejas.

- "Vaivenes de significado". Los gestos hablan: interpretamos y contextualizamos signos gestuales. Completamos escenas gestuales y cambiamos su significado. Creamos un grupo escultórico humano sobre un concepto abstracto y un concepto concreto.

- "Museo de estatuas". Argumentamos en parejas sobre la habilidad social más importante. El cuerpo como expresión de relaciones: representamos en una estatua la habilidad social escogida.

- "Teatro con pequeños objetos". El objeto provoca nuestra imaginación grupal. Damos vida a los objetos, evocando personajes y situaciones. Las escenas creadas nos permiten identificar emociones y sentimientos.

CAROLINE FERGUSON Y MARCEL HAAGSMA - STUDENT TEACHERS' PERCEPTIONS OF PHILOSOPHICAL INQUIRY WITH CHILDREN FOR GLOBAL CITIZENSHIP EDUCATION: THE POTENTIAL FOR PHILOSOPHY WITH CHILDREN IN INTERNATIONAL SCHOOLS

International Teacher Education for Primary Schools (ITEPS)

This session focuses on our study of student teachers' perceptions of philosophical inquiry with children for Global Citizenship Education. We used interpretative, qualitative methodology to examine what student teachers understand as philosophical inquiry with children. We also found out how they value the different ways of doing philosophy with children and their perceived self-confidence in using these methodologies with the purpose of educating for global citizenship.

The pre-service teachers in the study come from different cultural backgrounds. They are enrolled in the International Teacher Education for Primary Schools (ITEPS) Bachelor of Education initial teacher training program at Stenden University of Applied Sciences in The Netherlands. These pre-service teachers receive teacher training specifically for teaching in international primary schools. The students, brought together in this program from all over the world, offer a unique opportunity to investigate what they think about using philosophy with children for the specific commitment to Global Citizenship Education. They also provide rich potential in expanding the use of philosophy with children globally, in diverse settings within a broad range of school curricula.

In the presentation, we will outline our findings from the study with a theoretical overview, articulations of Global Citizenship Education in international schools and use of philosophical inquiry in citizenship education. International schools are varied in terms of national and political affiliation, which challenges Global Citizenship Education. Global citizenship is a contested concept and can be interpreted in diverse ways, for different purposes (Marshall 2011). It is identified as a priority for solving planetary challenges and rooted in the philosophy of cosmopolitanism (Heater 2004; Nussbaum 2002). We found that student teachers acknowledge the value in using philosophical inquiry with children for global citizenship. The students

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connected philosophical inquiry with a thick interpretation of Global Citizenship Education (Andreotti 2006; Held 2015), with a moral purpose for promoting human rights and social justice.

The presentation will include a discussion of results, which show an emphasis on the usefulness of verbal dialogue modes of philosophical inquiry, over artistic non-verbal methodologies. We will address the restrictions of language-based approaches to philosophy with children in the context of diverse international schools. We will discuss the challenges of educating student teachers in more experiential, artistic and creative philosophical play (Gregory, Haynes, Murriss 2017). Further to the conversation surrounding the preference for classroom dialogue is an evaluation of the student teacher inclination to interpersonal philosophical inquiry with children rather than individual intrapersonal processes.

This presentation highlights a new political dimension for philosophy with children, that moves beyond national citizenship and global awareness. The study shows the international dimension and promise of philosophical inquiry with children in diverse multicultural environments. Our presentation aims to open the potential of philosophy with children in the vast landscape of international schools.

CLAIRE CASSIDY AND GAVIN HERON – “YOUNG PEOPLE IN SECURE ACCOMMODATION: SELF-REGULATION THROUGH COMMUNITY OF PHILOSOPHICAL INQUIRY”

University of Strathclyde, Glasgow, Scotland

In this presentation we will report on a ten-week project that used Community of Philosophical Inquiry (CoPI) with young people aged between fourteen and seventeen in secure accommodation (locked provision). The project examined CoPI as a potentially supportive and challenging activity that might enhance the self-regulation of young people in secure care.

Interventions within secure accommodation tend to focus on creating a positive living environment using, for example, prosocial modelling, behaviour modification, life space intervention and opportunity led work (Smith, 2005). Part of the problem in selecting a specific intervention is in prioritising the behaviour or problem to be targeted. Children in secure care are among the most damaged and vulnerable in society and many have experienced highly stressful and chaotic family circumstances. For Duckworth et al ‘Self-regulation thus becomes a potential key, not only to academic attainment, but also to issues around behaviour and discipline’ (2009, p. 22).

Children in secure care are often likely to have poor self-regulation and might find interventions aimed at improving self-regulatory skills particularly beneficial. This study focussed on using CoPI as a way of developing self-regulatory strength. Encouraging extremely vulnerable young people to argue can seem counter intuitive. However, the process of arguing requires judgements and control over feelings, especially when participants are frustrated, excited or angry.

We proposed that increasing children’s ability to follow the rules will strengthen self-regulation and be beneficial in helping them cope with real life situations within and outside secure settings. Learning to argue will also help to reduce the risk of conflictual situations escalating out of control. Therefore, arguing is a self-regulatory resource that might promote adaptive behaviours and reduce aggressive behaviour. Examining the adherence to, or breaking of, CoPI rules provides an insight into the existence and development of young people’s self-regulatory skills in secure accommodation.

Following analysis of recorded dialogues and interviews with staff and the young people, three main themes emerged from the study: issues relating to the dialogue; the lived experiences of the

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young people; and the structures involved in and surrounding the sessions. The presentation will address each of these themes. We will conclude by sharing findings that suggest the young people were able to self-regulate during the sessions and that the structure of CoPI appears to have supported this. Further, the young people engaged with the process and were able to regulate their often volatile behaviour to work with others without the session deteriorating. The young people clearly identified with the group. It appears, therefore, that there is something in the structure of the practice that encourages the young people to self-regulate in a manner that does not seem to be evident at other times in the Centre. We will also share lessons learned from the project in relation to working with young people in secure accommodation.

CLAIRE KATZ – “PHILOSOPHY CAMP, FRIENDSHIP, AND ETHICAL DEVELOPMENT A DISPATCH FROM THE AGGIE SCHOOL OF ATHENS”

In June 2016, Texas A&M University hosted its inaugural philosophy camp for teens. In this presentation, we address how running a philosophy camp for pre-college students can have a positive impact on both the campers and the staff, which included philosophy faculty, graduate students (Philosophy and English), and undergraduates.

We designed the week-long (M-F, 9am-4pm) philosophy camp with three aims: to introduce pre-college students to philosophical thinking and dialogue; to develop an intellectual community among the campers; and to provide a space in which young people could engage as equal partners in a series of spirited philosophical discussions.

Drawing chiefly from our local community, a primarily middle-class university town of about 170,000 people, the camp enrolled a diverse mix of forty-six students, evenly divided between high schoolers and middle schoolers, with approximately equal numbers of those identifying as females and males in each age group. Reflecting the community's demographics, roughly a third identified as non-white, the rest as white/non-Hispanic. Half--regardless of ethnicity or gender--identified as academically inclined toward the STEM fields.

We organized the week around themes that we thought would be of particular interest to pre-college students while also providing a broad view of the discipline. Beginning each day with a reading from Plato, we engaged the campers in lively discussions about the history of these ideas.

- What is philosophy? What are our epistemic chains? (Plato's Cave Allegory)
- What does it mean to be ethical? (Ring of Gyges, Euthyphro)
- What makes a society just or unjust? (Apology and Crito)
- What is ideal education? (Republic)
- Philosophy projects (philosophy of art, human time capsule—integrated material from the previous four days)

The campers connected Plato's questions from 2500 years ago to difficult and often painful problems such as police brutality, gender socialization, surveillance, and socioeconomic inequality.

The planning, organization, and implementation of the camp had a direct and positive impact on all of us:

- Staff learned from each other while planning the camp curriculum

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- We recognized the importance of a “student centered” approach to teaching, e.g., less lecture, more discussion
- The campers were able to generate, sustain, and take responsibility for the philosophical discussions, e.g., a discussion of race that emerged from a philosophical discussion of natural kinds was “facilitated” mostly by the high school campers.
- We (re) discovered the interdisciplinary nature of philosophy

O The campers could see the inherent connection between apparently disparate topics when classroom discussions moved effortlessly between, for example, questions of justice to questions of art.

O Conversely, the camp experience & P4C pedagogy challenges the claims about philosophy’s lack of relevance to other fields. Other disciplines might consider how integrating philosophy into their classes will help students connect these subject areas to their students’ intellectual and social lives.

On the whole, we all emerged from this experience more reflective about teaching philosophy and committed to try something different in our college classrooms this fall.

EDWIGE CHIROUTER – “PRESENTATION OF THE UNESCO/UNIVERSITÉ DE NANTES CHAIR: PRACTICE OF PHILOSOPHY WITH CHILDREN: A BASIS FOR INTERCULTURAL DIALOGUE AND SOCIAL TRANSFORMATIONS”

University of Nantes will carry the UNESCO Chaire Practice of philosophy with children: a basis for intercultural dialogue and social transformation, with support from the research program EnJeu[x] (University of Angers). A dozen universities and numerous francophone partners over the world will be involved in this great project.

This UNESCO Chaire is the first and only one in the world, specifically dedicated to this topic. So, this represents a real institutional recognition, at an international level, of the need and relevance of the teaching of philosophy to children.

The UNESCO Chaire on the practice of philosophy with children (4-18 years) aims to help the development of these civic practices through research, teaching, training, the spread of educational tools in School and the City and the international cooperation of the actors. This Chaire aims to coordinate and link the different teams and structures that already work on that matter. It also aims to strengthen cooperation between researchers and practitioners in the context of North / South relations.

ELIZABETH LEWIS – PAPER AND POSTER: COMMUNITY OF INQUIRY AS A TEACHING STRATEGY IN TEACHER AND HIGHER EDUCATION

SAPERE, Culham Innovation Centre,

1. Parallel Session: Community of Enquiry as a teaching strategy in Teacher and Higher Education

This paper presents recent work in the UK that brings together academics, university students, and schoolteachers in collaborative work on philosophical enquiry in schools. I use the UK terms

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'trainee teachers' (students training to become schoolteachers) and 'teacher educators' to mean those university lecturers who teach and train these students. First, I will explain the background and context to introducing Community of Enquiry (COE) in teacher and higher education in the UK. Drawing on experience and evaluations from colleagues and students I shall then reflect on emerging features of this work that are of interest, with some recommendations.

Community of Enquiry originated in Higher Education, with Matthew Lipman devising a programme to improve his students' engagement with learning and thinking. In recent years, Community of Enquiry has returned to higher education in the UK, where it can be found in undergraduate and postgraduate programmes, initial teacher education and in the continuing professional development of schoolteachers and lecturers. Community of Enquiry, modeled on Lipman's Philosophy for Children (P4C) programme, has been used in the UK since the early 1990s. In various contexts, where Lipman's P4C model is used with adults, P4C has been rephrased to mean Philosophy for Communities or Philosophy for Colleges, or a more general term is used; that of 'philosophical enquiry.' P4C has transformed school classrooms all over the UK and is now finding its way into university education.

In teacher education what stands out for the students and their lecturers, from having training in P4C, is a more informed and thoughtful understanding of pedagogy and what it means to teach philosophically.

Trainee teachers consider the concept of childhood; their relationship with children; how they will negotiate decisions about rules, space, permission, authority, sanctions, behaviour etc. Teacher training in Community of Enquiry creates an opportunity for students to reflect on the adult-child relationship, how children are perceived and valued. In short, P4C helps students reassess their expectations of what children are capable of, in particular their capacity to think and question.

The P4C programme encourages trainee teachers not only to philosophise, but also to see the philosophical potential of curriculum topics and to develop ways to integrate philosophical enquiry across subject disciplines. P4C's emphasis on the intellectual, social and emotional dimensions of learning enhances student teachers' ability to conceptualise, analyse and communicate. They are better able to reflect on their own learning and this deeper analysis transfers to their essay writing.

P4C enhances students' repertoire of skills to use in classrooms, and contributes to the intellectual life of future-teachers. Community of enquiry also fosters a more effective student learning community.

2. Exhibition Poster

P4C Research

SAPERRE Education Endowment Foundation Research 2015

SAPERRE Nuffield Foundation Research 2016

There has been much international interest in the EEF research that was published in 2015 so the poster will feature a summary of the report with main findings, analysis and contextual information. There is a range of educational research in P4C across the world and over many decades that reflect a variety of methods and materials. This UK research reflects development of P4C in the UK over 25 years that has culminated in a popular 2-3 year whole school programme with school award criteria for evaluation. The research is interesting and significant in its own right, as are the many factors that enabled it to take place on this scale. The research indicates a serious level of commitment to P4C; by schools, researchers and funders. This achievement is worthy both of celebration and critical analysis.

SAPERE Education Endowment Foundation Research 2015

There is much concern in the UK about the gap between the most and least advantaged children in terms of educational attainment. This concern is behind the funding of the EEF research; to find out whether P4C is a worthwhile investment for state schools to raise attainment and close the gap. UK schools have funds to raise the attainment of disadvantaged pupils of all abilities and to close the gaps between them and their peers. As a result of the EEF research findings, P4C is now a recommended intervention by the government.

The primary goal of the EEF evaluation was to assess whether a year of P4C sessions for pupils in Years 4 and 5 would lead to higher academic attainment in terms of maths, reading, and writing. The project also assessed whether P4C instruction had an impact on Cognitive Abilities Test results. The evaluation ran from January to December 2013. Teachers were trained in P4C by SAPERE, it was funded by the Education Endowment Foundation, and independently evaluated by a team at Durham University.

On average, pupils received one period of P4C per week, although this varied across schools.

A total of 48 schools across a wide range of English geographies participated. While these schools were in many ways diverse, as a whole they had above-average levels of disadvantaged pupils.

These are the main findings:

- There is evidence that P4C had a positive impact on Key Stage 2 (age 10-11 at the top end of primary school) attainment.
- Overall, pupils using the approach made approximately two additional months' progress in reading and maths.
- Results suggest that P4C had the biggest positive impact on Key Stage 2 results among disadvantaged pupils (those eligible for free school meals).
- Analyses of the Cognitive Abilities Test (a different outcome measure not explicitly focused on attainment) found a smaller positive impact. Moreover, in terms of this outcome it appears that disadvantaged students reaped fewer benefits from P4C than other pupils. It is unclear from the evaluation why there are these differences between the two outcomes.
- Teachers reported that the overall success of the intervention depended on incorporating P4C into the timetable on a regular basis. Otherwise there was a risk that the programme would be crowded out.
- Teachers and pupils generally reported that P4C had a positive influence on the wider outcomes such as pupils' confidence to speak, listening skills, and self-esteem. These and other broader outcomes are the focus of a separate evaluation by the University of Durham.

There is a second EEF randomized control trial starting January 2017 with 200 primary schools in the UK. The evaluation is being led by the National Foundation for Educational Research (NFER). The effectiveness trial will be school-randomised, with 75 schools being randomised to receive P4C and 125 randomised to act as business as usual control. An EEF effectiveness trial tests programmes as they would be delivered at scale in a large number of schools. The primary outcome measure will be attainment measured by combined Key Stage 2 maths and English scores. The trial will also look at the impact of the programme on a character measure, likely to focus on social skills (such as asking questions and taking turns). The evaluation report will be published in Spring 2021.

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SAPERE Nuffield Foundation Research 2016

This supplementary Nuffield-funded study took that trial further, by exploring whether P4C has an impact on non-cognitive outcomes such as:

- . pupils' relationships with school, teachers and peers
- . pupils' confidence, well-being and self-esteem
- . pupils' voice and how they engage with opinions that differ from their own
- . teachers' attitudes towards pupils' learning

As with the earlier trial, the study focused on pupils in Year 4 and 5 from areas of high social disadvantage. To explore impact, over 1,000 pupils completed detailed questionnaires before and after P4C and their responses were compared to a comparison group of over 1,600 similar pupils (who also acted as the control group for a trial of Youth Social Action).

The results of the study suggested a small positive impact of the P4C intervention on children's non-cognitive outcomes. However, the design had various limitations, and regression analyses suggested perhaps only a small role for the intervention once pupil background characteristics and initial responses had been taken into account. As such it would be valuable to strengthen the evidence base by conducting a sizeable randomised control trial in the future.

EMMA WORLEY – POSTER: “THE PHILOSOPHY FOUNDATION: PHILOSOPHY IN DIFFERENT ENVIRONMENTS”

Inspired by the impact of our World Philosophy Day activities and mindful of the lack of experiences and opportunities many children we work with have, in 2015-16 we set up a 'Young Philosophers' programme. The aim of the programme is to form a group of children from disadvantaged backgrounds that are given the opportunity and support to experience a wide variety of activities in London, with the aim of raising their aspiration, attainment and social mobility. Children are put forward for the programme by their teachers, based on a knowledge of their background and potential.

FIorenzo Ferrari and Chiara Colombo – “SKILLS, MULTIPLE INTELLIGENCES AND PHILOSOPHY WITH CHILDREN IN INTERCULTURAL EDUCATION”

www.filosofiaconibambini.it

For ten years now in Verbania, a northern Italian city, many young people have been able to experience philosophy firsthand. This provincial background offers a natural, child-friendly environment, but the socio-economic sphere is somewhat deprived due to the job crisis and a lack of cultural incentives. We created an approach to philosophy here that has been recognized nationally for its significance and originality. Our proposal has undergone external observations and evaluations, is carried out using innovation and experimentation, and has spawned the production of numerous publications.

Our focus has been to work on the mandate of a vertically integrated curriculum from the school where we've worked the longest, IC Verbania Trobaso. The school aimed to characterize the experience of continuity and a vertically integrated curriculum through philosophical practice, and so we proposed workshops for children aged 5 to 12. Reclaiming the concept of ontogenesis and

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phylogenesis, children can experience philosophy by encountering the big questions and tools which provide answers. The children also follow on a consistent path from one grade, and school year, to the next.

The choice to propose philosophical practice originated from a need expressed by the school principal and teachers at the time; they were looking for suitable tools to implement social and civic competencies, update teaching practices and encourage professional reflection. There was a widespread desire to revisit the scholastic experience and adapt it to a varied society; approach the issue of personal and social identity; and promote individual and group competencies.

Our work's premise is founded on the certainty that throughout their lives children are competent subjects, equipped with agency abilities. In our work, philosophizing with young children means placing ourselves at their level, starting with their resources and abilities, and staying open to reciprocal conditioning and the definition of common, shared development. We aim to promote and increase individual and group resources in a spiral evolution of growth.

By promoting multiple intelligences and how they are expressed throughout growth phases, we propose workshops in which young people encounter and interact with the words of the great philosophers, ask questions, and look for answers – not only through words and listening, but also through hands-on, playful-expressive, and creative activities. This approach to philosophy inevitably involves an intercultural logic: encountering the other is a tangible experience because the great philosophers and their ideas are brought into the class by the philosopher and educationalist. Furthermore, this philosophy path is shared with one's schoolmates, and that involves constant work on oneself and 'the other'.

This year we chose to experiment and innovate again – based on the needs of the school and territory - by offering a unique proposal: young people of all ages from different schools met to philosophize on a question they elaborated themselves. Multiple intelligences collaborated in a synchronous and diachronic way, with intercultural education expressed through encounters between the younger and older kids: while ages were different, they all shared the school experience and curiosity about a question which no one has the answer to. Hospitality was key to this proposal: accommodating the questions, others, what's new - along with each child's fears and curiosities.

The experience was meaningful, and produced excellent results regarding the philosophical practice's own merit, encounters with others, and citizenship and inclusion expertise.

FEDERICO ZAMENGO Y NICOLO VALENZANO – “P4C AND ADULT EDUCATION”

According to M. Lipman, p4c's educational proposal remains somehow flexible and successfully applies to diverse contexts, including informal education involving adults. For this reason, we believe that the “c” in the acronym refers not only to “children”, but may be broadened to “community”.

There are two explicit differences between Philosophy for Children and Philosophy for “community”. At first, the difference between adults and children, also noted Lipman, is obviously not found at the level of human dignity, but originates from the mere fact that adults have lived for a wider portion of time compared to minors. This experience translates into a different relationship and a particular stance towards existence: unlike children, adults would be more oriented towards finding answers or immediate solutions to problems. At second, the different places to promote the experience of community of philosophical inquiry, “outside a classroom”, it seems that the

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emancipatory effects identified by Lipman within education to complex thought do not change in relation to the place where it is practiced.

In this perspective, we can notice a close relationship between Lipman's "reframing" and a conception of education as a science and as an art, in according to Dewey's thinking: education is not only a process of learnification, but cultivating also a reflective attitude and increasing one's awareness and reasonableness. We believe interesting to place the proposal of p4c within the broadest reflective turn that as affected the field of adult education. The paradigm of reflexivity can be transformed into a specific mode of cultivation reflective skills within a community, not only in a professional terms. The contribution that p4c can certainly provide in this field is alternative to the possible individualistic and learnification outcomes of adult education. Rather, the presupposition of a community and the attention to the exercise of a social practice could be meet the field of community development.

In this framework, our aim is to test the validity of a specific philosophical practice - the Philosophy for Community inspired by Lipman - in terms of community development and community empowerment, as the construction and strengthening of social bonds between adults. We do not want to reduce the p4c to a tool or a technique of community development, rather we would want to clarify the affinities between the practice of philosophy and the development of community, from the points of view of their theoretical formulation and educational proposal: (a) the p4c promotes pluralist interpretations of problems, (b) reflection and dialogue amount to p4c as a practice of problem-posing education, in the Freirian sense of the term, (c) the p4c stimulates the construction of the social bond, contrasting to the progressive erosion of the relational dimension, characteristic of many social contexts, (d) the inclusive character of Lipman model, and (e) the p4c encourages the mutual respect between the participants and the ability to take care of the relationship, as preparatory activity to social empowerment.

FUFY DEMISSIE - "INITIAL TEACHER EDUCATORS' (ITE) EXPERIENCES AND PERCEPTIONS OF INCORPORATING A COMMUNITY OF ENQUIRY (COE) APPROACH TO PROMOTE STUDENTS' REFLECTIONS

This paper's focus is on a group of teacher educators' attempt to promote students' reflection through use of a community of enquiry (CoE) approach. Reflection is a key aspect of teacher education curricula as the ability to evaluate teaching and children's learning, and make sound judgements is widely seen as a feature of high quality teaching (Gay & Kirkland, 2003; Sahlberg et al., 2014). However, developing students' reflection is a challenging aspect of the teacher educators' role (Loughran, 2006; Korthagen & Kesseles, 1999). Many students find the process of reflecting on and adapting their teaching difficult and the approaches used to teaching reflection, (such as Tripp's 'critical incident analysis' rubric) can often underestimate the complexities of student teachers' contexts (Calderhead, 1989). For example, to reflect on their teaching, student teachers need to draw upon a wide range of knowledge (such as 'alternative teaching approaches, pupils' typical performances and achievements and criteria for judging teaching') that they have not fully acquired (Calderhead, 1989, p.48). Moreover, their own histories of teachers, teaching and learning can often influence their willingness to explore and employ alternative pedagogical approaches (Calderhead, 1989; Britzman, 2003).

The current study is an account of how a group of teacher educators collaborated to enhance their pedagogies for reflection in small group teaching contexts (Scholl, 2014). More specifically, it focuses on their use of, and perspectives on the community of enquiry (CoE) approach as a way of introducing and promoting the meta-cognitive skills (such as enquiry, critical thinking) that

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underpin reflection. Prior to the start of the teaching year, the tutors (6 members of a teaching team on an undergraduate 1st year professional studies module) undertook a 4 hour introductory course on the principles and practice of CoE. They incorporated CoE into a range of teaching sessions that included: an introductory session (learning through play), exploring controversial topics (equality and quality education, safeguarding and parents' role) and topics that encouraged students to reflect on professional and personal experiences (leadership, the role of key workers in early years). The students generated their own questions based on a stimuli (a story, picture, video clip) followed by a vote for a question they wanted to explore in more depth (Lipman, 2003).

The purpose of the research was to examine if and how using this approach influenced educators' thinking and pedagogy. Using Mason's 'Discipline of noticing' as a methodology, the aim was to record 'brief but vivid accounts' of their experiences that account for (i.e. offer explanation, interpretation and justification) for what they notice, and collaboratively, to find themes and threads in our thinking and pedagogy as a way of nurturing professional development (2002). Data from focus group discussions, email correspondences and individual reflections suggested that using the community of enquiry approach led to a host of insights into the underlying social and emotional dynamics of small group learning (such as 'authority' and 'silence'), students' readiness and capabilities for reflective thinking, the perceived role of the teacher educators in leading and facilitating learning, and the affordances CoE presented for an authentic context for reflection on practice. Overall, the participants reported that using CoE provided an enabling context for developing their skills and confidence in promoting reflection in small group contexts.

GEORGE GHANOTAKIS, PLEEN LE JEUNE - WORKSHOP PROPOSAL WITH POSTER: "THE PHILOS MODEL OF COMMUNITY OF INQUIRY AND PLAY WISE OLYMPIADS"

International Center of Education for Philosophy and Citizenship / Institut Philos in collaboration with the Philosophy department, University of Sherbrooke Montreal Quebec

Dialogue participatory workshop;

After a brief (15 minutes) introduction to the PHILOS model of community of philosophical inquiry used as a thinker's dialogue tool kit In Play Wise Olympiads integrating elements of Michel's Tozzi's democratic discussion DVPD (discussion à visée philosophique et démocratique) in comparison with the popular Philoathons' model (in Australia and UK) and High School Ethics Bowl, participants will be engaged in a lived experience of Play Wise game as it promotes collaborative through critical, creative and caring thinking, tapping into the interest and questions of young people in life's big questions. While the Play Wise Olympiads are undertaken in the context of a competition because of awarding the best argument, albeit in joint inquiry, the workshop will present a collaborative version using the game Play Wise, used in classrooms to build a collective response to complex philosophical questions.

The hands-on workshop will be divided into two 30 minutes sessions, each dealing with a version of the Play Wise game adapted for the primary and secondary grades respectively, with the roles of facilitators/ judges, observers (reflecting on the process and quality of collaborative dialogue) and team of players.

Skills developed: Social skills, interpretation of pictures (media literacy), dialogue and democratic deliberation, critical, creative and caring thinking, ethical reflection, collaborative problem solving, logic and civic values.

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Distribution of roles and main skills (for a group of 25 to 30 students)

Four teams of three-four students, the players (with Player's card)

The teacher as facilitator /judge (using judge's card)

A group (2-3 students assisting (monitor the responses using judge's card)

A group of 2-4 observers checking if dialogue rules have being followed (everyone being respectful, actively listening, no interruptions etc. and asking questions about the viewpoints made , using Observers card)

The workshop structure and flow:

Introduction (10-15 minutes)

Part 1 Play Wise for Primary Grades with Questions and Pictures cards (30 minutes)
Collaborative version (30 minuts)

Part 2. PLAY WISE «RIGHT TO SPEAK» TOKENS with Yes / No / It Depends, POSITION CARDS used for Middle School and High school (Collaborative version) (30 minutes)

Part 3. Evaluation/ Feedback /Questions from workshop participants (10-15 minutes)

(Materials Provided: The game of Play Wise kit, the Teacher's Guide to workshops with exercise books and evaluation measures. Guide to running critical thinking labs and Play Wise Olympiads. For the PHILOS argument model participants would benefit reading the article Encounters with Philosophers in the Classroom: The Wratec Model of Community of Inquiry in Action in Childhood & Philosophy, vol. 1, n.1, jan./jun. 2005 pages 1-20).

GILLEN MOTHERWAY – “EXPLORING PHILOSOPHY WITH CHILDREN PRACTICE IN IRISH CLASSROOMS: PERSPECTIVES FROM A “LIVED” ENQUIRY”

My presentation centres on my research into philosophy with children practices in Irish classrooms. I am currently writing up the research which charts the critically reflective journey I have taken from philosophy graduate to philosophy with children practitioner focusing on my own practice with a class of twenty-three children over the course of three years. The research takes a lived enquiry self-study approach with an emphasis on the social dimension of Deweyan enquiry through the conversations, observations, dialogues and interviews with teachers engaged in their own philosophical practice in Educate Together primary and secondary schools in Ireland and documents an unfolding of perspectives and experiences. My lived enquiry refers to the combination of life experiences and different influences fused together in my search for meaning, integrating the various perspectives and encounters into meaningful accounts tied to a particular context, time, place and my life history which emerges from and impacts upon my view of the world and my place within it, culminating in what Marshall describes as “living life as inquiry” (1999).

Educate Together is an Irish educational charity which builds and operates schools in Ireland under the same regulations as other schools in Ireland but deliver their own curriculum for the teaching of faith formation. Philosophy with children (P4C) is not explicitly a subject taught in Educate Together schools in Ireland and evidence suggests the practice exists primarily through individual teachers/practitioners working within their schools and engaging in the practice by themselves on their own initiative. In recent times, there has been a considerable surge of interest in philosophy in Irish schools and for the first time ever philosophy as a school subject will be available on the national curriculum as an optional Junior Cycle short course in Irish secondary schools in September 2017. These actions follow intensifying calls from various factions for

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philosophy in Irish schools, pointing to a growing belief amongst teachers and education professionals not just in the educational value of philosophical enquiry in Irish classrooms, but also a determination that responsibility for the development, cultivation and administration of such a value should lie with those professionals themselves, rather than with what traditionally in Ireland has come under the remit of the church. Through such an exploration my research aims to understand the ways in which teachers view how their practice links with their wider outlooks on education and democratic society.

My presentation will explain my research to date, discussing research procedures, methodologies and some findings. The research itself offers an original contribution to knowledge by exploring, articulating and analysing teachers' accounts of how they reconcile philosophy with children pedagogies with their own educational outlooks within the context of both their particular Educate Together school and the movement as a whole. By exploring teachers' experiences of such practice and how it may affect their wider pedagogical outlooks, greater insight into the motivations of teachers to improve classroom practices from an ethical and democratic perspective can be achieved.

JANETTE POULTON AND JILL HOWELLS – “ETHICS TRAILS IN PUBLIC SPACES: CONTESTABLE CONCEPTS AND PROVISIONAL DECISIONS”

This presentation addresses the question: How does environment enhance or limit philosophical discussion, by comparing students' experience with the Ethical Capability curriculum when delivered in a museum, a public library and a school classroom.

Part 1. The Victorian Ethical Capability Curriculum

In 2015 Victoria introduced an assessable Ethical Capability strand into the state curriculum.

The basic assumption driving the Ethical Capability is that “aspects of ethics are contestable and debatable”. Students are encouraged “to challenge assumptions and to examine competing sources of authority”. It is also assumed that engaging with a wide variety of cultural ideas enhances the development of ethical capability, and that reasoning “is central to developing ethical capability.”

In accordance with p4c practices and theory, four important philosophical positions are upheld:

- Conceptual understanding: ethical concepts are contestable, and meaning is context dependent.
- Values: defined as “what has been judged to have ethical weight”. There is no assumption about eternal and fixed values.
- Rights: co-constructed from strong commonly held values, taking into account
 - criteria for identifying what is valuable
 - consideration of a comprehensive range of stakeholder values.
 - relative significance of values
- Principles: necessarily provisional, and must be open to revision.

Furthermore it is assumed that the educational context can develop increasing capacity to make sound judgments in response to ethical challenges

Part 2 Philosophy in different environments

a) Classroom

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Brunswick East Primary School (BEPS), an inner city school of 450 students has incorporated p4c into the curriculum for the last 13 years, and recently participated in Ethics Trails and Philosothon. The experience of teachers and students from grade 5/6, using the different environments for p4c will be discussed with a view to identifying how each environment can be used to support the development of ethical capabilities.

b) Ethics Trails

The Victorian Association for Philosophy in Schools (VAPS) has developed Ethics Trails in Public Places, such as State Library, Museums, Art Galleries and Zoos to support the teaching of the Ethical Capability. We will describe an example that focuses on the concepts of “happiness”, “means and ends” and “conscience” as stipulated for grade 5/6 students within the Victorian Curriculum. The parallel Critical Thinking capabilities we will focus on include:

- recognising and constructing criteria
- clarifying claims and comparing them to opinions.
- transforming claims into hypotheses
- identifying underlying principles in decision making

c) Philosothon

VAPS has worked with variations on the Philosothon first designed by Matthew Wills. The 2017 Middle Years Philosothon is set in the context of the First People’s Exhibition at the Melbourne Museum. This year-long commitment begins with students working together to develop open-ended questions in response to various exhibits. Students are then encouraged to build on their initial ideas and questions back at school in Communities of Inquiry. Schools submit two philosophical questions to VAPS at the end of the year and return to the Museum to address these questions with students from other schools as a finale to the project.

JEAN-CHARLES PETTIER – “PHILOSOPHES SANS FRONTIERS”

OUIEP, University Paris East Creteil (France), Chaire UNESCO

Grounding principles

« Philosophes sans frontières » (Philosophers Without Borders) is an organization based on the principles of the UNESCO chair : « Practicing philosophy with children : a basis for intercultural dialogue and social transformation ».

Goals, frameworks and implementation

« PSF » aims to develop activities with a philosophical aim in the world.

It would concern countries suffering from economical, social, political and educational difficulties; but also underprivileged social categories in the wealthier countries.

The aim is to allow everyone to develop their own system of thinking, to adapt common principles to the social and cultural conditions in co-construction and adaptation.

Explanation

Activities with a philosophical aim manifest the strength of a democracy (Droit, 1995). UNESCO defines philosophy as « a school of liberty » (2013). Building a republican democracy

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necessarily implies to locate the activities with a philosophical aim « in the heart of the teaching project » (Pettier, 2008).

The purpose is to help the populations to create a space for freedom and to give everyone a way of developing their own intellectual freedom.

It is about educating the individual according the sentence « Become what you are ! ». An education « of the future » will have to lead everyone to a complex thinking (Morin, 2000). Since the conference of Milan (2011), the importance of the activities with philosophical aim is encouraged by UNESCO. This kind of legitimate and indispensable education is not accessible to everyone in the world. For « PSF », the aim is to make it effective for everyone in spite of any economical consideration.

Operative goals

- to propose a formation plan encompassing the local specificities;
- to raise the local executive institutions' awareness of these philosophical activities ;
- to develop the access to a diploma-awarding formation ;
- to transmit the necessary basis of philosophical and didactical culture to the participants ;
- to educate (with a campus based teaching) trainers of trainers to the didactics of oral, of the debate with both democratic and philosophical aims;
- to train (on campus) supporting participants to help comment and analyze the practical works on the field ;
- to facilitate the remote training and support to those practical works (using the Internet), the access to proper supports, the follow-up to the formations ;
- to facilitate the development of local university researches.

Didactical framework for formations

« PSF » will lean on reference theoretical works (Levine, Pettier, Morin, Lipman, Tozzi, Delsol, Connac, Chirouter).

Members and supports

The members of the association, all volunteers, act under its responsibility. It is open to every person or organization who/which commits to respect its values, its goals and its means, after having been approved by a specific committee.

Funding

The association intends to be intellectually as well as financially independent of the political and economical forces, to lay on fundraising and to be supported by donations from foundations, laymen, economical actors matching the values of UNESCO.

The members of the association act on a voluntary basis.

JOANNA HAYNES AND KARIN MURRIS - POST-AGE P4C AND INTRA-GENERATIONAL DIALOGUE

Joanna Haynes Plymouth University Institute of Education, UK. Karin Murriss University of Cape Town, SA karin.murriss@uct.ac.za

Our paper discusses the concept and practice of intra-generational education. Drawing on Braidotti's nomadic subject and Barad's conception of agency, we consider what intra-

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generational education might look like ontologically, in the light of critical posthumanism. In order to explore the idea of intra-generationalism we engage with four concepts: homelessness, agelessness, playfulness and wakefulness. These may appear improbable in the context of education policy making today, but they are born of theorising our practices in the age-transgressive field of Philosophy with Children. We argue that these concepts help to re-configure intra-generational relations, ways of being and becoming. They express the longing, corporeality and visionary epistemology of nomadic enquiry. These inventions express a non-hierarchical philosophy of immanence.

Why post-age pedagogy? This is a fanciful experiment in thinking and imagination, not yet a policy proposal, nor a full account of particular practices. We wanted to see what would happen if we put into question that which seems to be taken for granted in the arrangement of education. The idea of post-age pedagogy emerges from our combined years of playful innovation with the age-transgressive practice of Philosophy with Children. Philosophy with Children calls into question many assumptions about age: it engages children (including very young ones) in kinds of thinking that have traditionally been reserved for adults and it proposes that adults who want to philosophise could benefit by becoming more childlike in their thinking. Our cumulative engagement with these practices creates a permissive site of visioning and experimentation. Picturebooks are central to this enquiry, both symbolically and experientially. We have argued that contemporary picturebooks are post-age, philosophical texts (Haynes & Murriss, 2012). They can constitute a kind of curriculum for intra-generational education, albeit not in a traditional sense. This experimentation draws on posthumanist ideas and builds on our earlier work on pedagogy, childhood, picturebooks, and philosophical listening (Haynes, 2007; Haynes & Murriss, 2012; Murriss, 2016).

As previously argued by us (ICPIC, 2015) the subjectivity implicit in most educational theories and practices is the white, grown up and autonomous, male, able-bodied, heterosexual subject of humanism (Braidotti, 2013). It is the grown-up positioned in charge of meaning and knowledge, and authorised to set the rules of criticality. It is this view of subjectivity we continue to resist, developing a pedagogy of emergent and transitional intra-subjectivity. In our paper, we offer our exploration of four overlapping concepts that have e/merged from our theorising of ways in which picturebooks work as philosophical texts. We wanted to understand what it is that seems to call out and fly out from particular picturebooks: to figure out how these material and discursive texts work, when we philosophise with children and teachers. We wanted to articulate the being-knowing-relations that emerge in these encounters. We began to connect and assemble memories, disquiet, hopes, desires, movements, postures, expressions, emotions and thoughts – as we did so the four concepts suggested themselves as ways of simultaneously evoking and mapping this material. In our conference presentation, we will work with just two of our concepts: homelessness and agelessness.

JOANNA HAYNES (CHAIR), PATRICIA HANNAM, SUE LYLE, KARIN MURRIS,
MARELLE RICE, SARA STANLEY, JANE YATES – SYMPOSIUM:
“ENTANGLEMENTS OF FEMININE, FEMINISM AND P4C”

Joanna Haynes is Associate Professor in Education at University of Plymouth, UK.

Pat Hannam is County Adviser in Hampshire, England. She works with teachers in primary and secondary schools.

Sue Lyle is based in Swansea, South Wales, Sue Lyle is an expert P4C teacher educator. Now 'retired' and doing P4C in different parts of the UK and in other countries.

Karin Murriss is Professor of Pedagogy and Philosophy at University of Cape Town, SA.

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Marelle Rice was a founding member of Philosophy Ireland. She teaches in a London secondary school and leads P4C workshops and courses in Ireland and the UK.

Sara Stanley is an early years expert based in the UK, currently also leading professional development workshops in early years settings in South Africa.

Jane Yates is an expert primary teacher and P4C practitioner based in Cumbria, North-west England.

Joanna Haynes. On the sunny June days of the UK referendum and Brexit result, we were gathered for the 2016 Advanced Philosophy for Children Seminar on the theme Questions of Child, Youth and Age in P4C. As things panned out, our usual public venue was unavailable and we met instead at Pat's welcoming home. Also unusually, we were an all women group this year. The circumstances of Pat's warm hospitality, our sitting intimately around her dining room table, the intense emotions of the referendum, Karin's rich opening of the seminar on the theme of posthuman child, our shared preparation and eating of food, and the flavour of our various contributions all worked together to bring about a highly memorable event. These multiple material and social conditions led to a lively exploration of what it means to each of us to be women philosophers and how, if they do, feminist thinking and practices shape our ways of working. Now, a year on from that momentous day, we set out to highlight ways in which feminist perspectives play a part in the way we work as philosophical practitioners. This symposium brings together a group of highly experienced educators working in a wide range of contexts from early years, through primary and secondary schooling, and including teacher education and higher education, to consider entanglements of the feminine, feminism and P4C. We argue that these considerations have much to offer in addressing the imaginary of 'transformative' education and we long for the P4C movement to take much bolder steps to work with these dynamic questions of knowing, being, difference and power.

Sara Stanley. We have to seek out stimuli to facilitate Philosophy BY Children, where gender stereotypes create opportunities for storyplaying. This is how we build the stage upon which children not only think and talk about concepts, but also imagine, embed, feel, create and negotiate an alternative narrative universe where concepts take root. Unlearning the messages of gender stereotypes in the pre-school child is a necessary requirement of the philosophy of being human. I present examples of my storyplay approach to philosophical practice with young children in nursery and pre-school contexts.

Karin Murriss. In *The Posthuman Child: Educational Transformation through Philosophy with Picturebooks* (2016), I argue that children are denied on three counts: ethically for being wrongfully excluded, epistemically for being wrongfully mistrusted, and ontologically for being wrongfully positioned as a lesser being. In Chapter 6 my focus is more explicitly on knowledge, and how 'identity prejudice' (being child) otherises child. The entanglement of knowledge, ethics, justice and transformation is given a new perspective by reading Miranda Fricker and Karen Barad diffractively through one another with a focus on child. The postqualitative feminist research methodology I use creates the new concept of 'onto-epistemic injustice'. In my presentation, I explore the significance of this concept for listening differently in the P4C classroom with the help of a transcript of *Granny and the Goldfish* – a televised philosophical enquiry with children, often used for P4C training purposes (available on YouTube: <https://www.youtube.com/watch?v=CkeEjZVaEqk>).

Sue Lyle. As an educator, researcher and feminist, I have been steeped in the discursive, I embraced the linguistic turn in research. The dialogue in P4C is what has always fired me up. Over the last few years working with and without Sara in the Early Years classroom, and reading Karin and Joanna, I have embarked on a post-humanist (Murriss, 2016) journey to reckon with the material; to undo the material/discursive dichotomy for myself. My PhD student, Luisa and I have worked with Barad's concept of "intra-actions" between phenomena that are material, discursive, human and non-human, and together we have embraced the material turn. In school, political

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decisions are scripted on material bodies and social practices; power relations in classrooms are produced as a material-social-discursive construction. I now read the classroom “diffractively”, to see how experience is formed in the intra-action between the material-discursive that creates ethical practice: the linguistic is necessary but no longer sufficient.

Pat Hannam. For many working in P4C, the heart of the philosophical project has been the development of good reasoning. Although Lipman recognised a more affective dimension was also important, for example when he spoke about ‘bringing the emotions to reason and making the emotions more reasonable’ and with the development of critical, creative and caring thinking (Lipman, 2001). I want to ask whether there is another aspect of P4C that may have been missed. I am interested to explore what a feminine way of looking at philosophy could bring to P4C. I do this first through an engagement with Hannah Arendt and her critique of the autonomous individual understood only in relation to reason. I proceed to develop her concept of natality in relation to feminine thinkers, such as Irigaray and Cavarero. I do this to explore whether, rather than individual reason being the most important aspect of P4C, it is rather the way an educative space can open under certain conditions where the child can emerge new into the already existing world, and not be lost to it.

Jane Yates. With philosophical inspiration, my school has spent the last five years on an uncharted journey, critiquing some of the traditional conventions of schooling. We have discovered patriarchal structures and archaic routines that typify schooling, but are often normalised, and rendered unproblematic. This discovery has led us to nurture relationships between adults and children so that roles and responsibilities are more blurred, more equalised, less power-biased. Not just in P4C sessions from week to week, but also in the general running of the school. Through an ethos of shared responsibility, and without too many dramatic changes, we have altered previously unquestioned and outdated structures and systems such as break times, homework and classroom & seating arrangements. We have made our school more feminine, by building a school community that is supportive, caring and more relationship orientated.

Marelle Rice. P4C was implemented with enthusiasm and excitement across the senior school where I work three years ago. A number of unusual factors contextualise this journey. We had just merged with another private girls’ school, becoming part of a consortium of schools in the process. This brought an opportunity to redesign the curriculum allowing a shift in their well-established thinking skills programme so that P4C would become foundational. Known for taking a holistic approach to education, and having a staff with an interest in pedagogy and evidence based research, it was a strategy that was easily embraced by everyone.

The impact on the school community is evident and ongoing. Philosophy and feminism were largely hidden, and are now centre stage, as is the purpose of education itself. The girls can see the value of it, we can see the value of it, but it remains a dangerous endeavour in the current data driven, high stakes market of private education.

JOANNA HAYNES - TEACHERS’ CONCEPTIONS OF P4C AND THEIR PERSPECTIVES ON ITS PRACTICE IN EAST LONDON SCHOOLS: REPORT OF A TWO YEAR RESEARCH PROJECT FUNDED BY THE PESGB (PHILOSOPHY OF EDUCATION SOCIETY GB)

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Each year in the UK, thousands of teachers are initiated by SAPERE into philosophical practices, through training and support in Philosophy for Children (P4C). However, it is not clear how

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teachers who experience training and/or set out to put it into practice conceive of 'philosophy', 'philosophical enquiry', 'child' or 'children as philosophers'.

In 2015, the Society for the Advancement of Philosophical Enquiry and Reflection in Education (SAPERE) embarked on a three-year P4C curriculum development project in partnership with two secondary and nine primary schools in Tower Hamlets, East London. This borough is culturally, religiously and linguistically diverse. Teachers in the P4C project schools are taking part in courses and professional development led by SAPERE. My qualitative research is associated with teachers from these schools and it investigates their conceptions of 'philosophy' and 'children', their critical responses to P4C, and how these 'sit' with their educational values and aims, as teachers in these schools. My research project is funded through a grant from the Philosophy of Education Society, GB. At regular intervals, I have been engaged in conversations with teachers in these schools over the last 18 months to talk about their practice and thinking. These have been open-ended, exploratory and highly enjoyable conversations. In my conference presentation, I will report on my conversations with the teachers who took part in my project, with a particular focus on their conceptions and reflections on the philosophy in P4C, their interpretations and approaches to philosophical enquiry, what matters most to them, and how P4C 'sits' with their own educational philosophy and school community.

My research project seeks insight through critical dialogues that explore meanings and values to teachers of their philosophical practices. It sets out to address a gap in the research on P4C, the majority of which has focused on children's performance of philosophical enquiry or types of thinking, the impact on their wider learning, behaviour, attitudes or relationships at school. Throughout my long association with P4C, I have been interested in the ways in which P4C influences teachers' thinking and wider approaches to teaching. I am curious about what it makes possible, and how teachers recreate, reinvent and renew philosophy with children, through practice in their different settings. The deep methodological framework of community of enquiry serves as the basis for professional learning and the ongoing process of 'always becoming' a philosophical teacher (Haynes, 2007; 2016; Haynes and Murriss, 2011). For me these ideas can also help us reflect on the everyday lives and struggles of teachers to make things better, and the notion of P4C as an educational movement (Gregory, Haynes and Murriss, 2017).

KEI NISHIYAMA – "CHILDREN'S PHILOSOPHICAL INQUIRY IN DELIBERATIVE DEMOCRACY – LESSONS FROM JAPAN".

University of Canberra Centre for Deliberative Democracy & Global Governance, Institute for Governance & Policy Analysis

The topic of this presentation is a normative as well as empirical consideration on the relationship between "education for deliberative democracy" and "Philosophy for Children." Drawing on the data gained from ethnographical fieldwork conducted with Japanese junior-high and high school students, I will demonstrate a deliberative dynamics of Philosophy for Children.

Deliberative democracy is an idea that situates communication rather than voting at the core of democracy. Despite a growing consensus about the importance of democratic education for deliberative democracy, it is not straightforward to identify the meaning of "deliberation." On the one hand, there is a political concept of deliberation, which sees students as active agents of democracy and sets the goal of democratic education as their substantive participation in a public deliberation. On the other hand, deliberation is understood as a pedagogical concept. Deliberation in this term expects students to talk with differently situated classmates about their common concern, thereby enhancing their moral solidarity in the classroom. These different

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conceptualization of deliberation per se are not problematic because they are consistent with normative requirement of deliberative democracy differently. The problem I would emphasize in this article is that (a) existing democratic education studies stand upon either political or pedagogical concepts of deliberation by obscuring another side and, as a result, (b) some specific limitations of each deliberation remain unsolved.

In reconciling these two concepts of deliberation, this presentation theoretically as well as empirically elaborates a third, hybrid, concept of deliberation in democratic education. Rather than understanding political and pedagogical deliberation in a mutual-exclusive term, this concept sees them as a practice in concert with each other and, in parallel, as an interrelated division of labor contributing to deliberative democracy differently. It also emphasizes a significant role of compensatory interactions between political and pedagogical deliberations to remedy limitations of each other while harnessing their advantages effectively.

To situate this concept in the real-world democratic education, this presentation will show ethnographical fieldwork data about a specific deliberative practice in the classroom called Philosophy for Children (P4C) at two Japanese schools. P4C is a classroom dialogue in which students engage in a group inquiry about their common and open-ended concern generated from their own experience. P4C is chosen because the community of inquiry, a core idea of P4C, underscores both creation of the moral community in the classroom and students' further deliberative commitment beyond the classroom and schools. Drawing on the data gained from in-depth interviews with children/teachers and participatory observations of their in/out-of-school P4C-inspired deliberative commitment (called Ari To Pla), this presentation will show that how and under what condition P4C offers deliberative practice consistent with both political and pedagogical concept of deliberation in democratic education.

LAURA LÓPEZ ALONSO – “EL FANZINE Y EL PENSAMIENTO COMPLEJO. EXPERIENCIA CON ALUMNOS DE EDUCACIÓN SECUNDARIA”

En esta comunicación se trata de compartir la experiencia realizada con alumnxs de 1º a 4º de ESO, y 1º y 2º de BACH (12 a 18 años aproximadamente) de la publicación durante los cursos 2015 – 2016 y 2016 - 2017 de tres fanzines desde la perspectiva del pensamiento complejo.

A través del fanzine se pretende conseguir vincular a: alumnos, docentes, equipos directivos, familias, asociaciones y ONGs, comercios locales y gente “de la calle” (ciudadanos o habitantes locales), así como promover, animar, provocar el pensamiento complejo, tal y como Matthew Lipman formula. En la comunicación analizaremos qué es un fanzine, qué puede ser el pensamiento complejo, cómo se realiza la publicación de un fanzine y su valoración, y por último, abriremos un tiempo para el diálogo.

El formato de la actividad, la autoedición o la autopublicación, puede ser una buena forma de brindar la oportunidad a los alumnos para que expresen sus pensamientos y emociones, así como de hacer partícipes a sus lectores-experimentadores de los pensamientos y emociones de los jóvenes de su comunidad. Al tiempo que se revierten las ganancias de la comercialización de los fanzines en una causa social local elegida por los alumnos. Quizá el fanzine no posea calidad en su impresión pero sí posee un alto valor expresivo-creativo. Algunas consecuencias directas, entre otras, son la posibilidad del fanzine como hábitat del pensamiento, la conversión del lector en cómplice y también en crítico, la inagotable fuente de reevaluaciones de referencias potenciales que contiene el formato (filosofía de la lectura), las habilidades ético - empresariales implicadas en las dimensiones de decisión y de comercialización -ya como producto final-, la adquisición de confianza en unx mismx y autoestima que supone la publicación de los trabajos

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para los colaboradores, o la contribución no tanto económica puramente con las asociaciones y ONGs sino las sutiles e importantes: adquisición de conciencia de la problemática social local y la motivación positiva de que se puede ayudar y ser partícipe, de una manera efectiva, de un mejor mundo.

Los temas de los fanzines son seleccionados y propuestos para desarrollar especialmente las siguientes habilidades: críticas, creativas y éticas de los participantes, tomando para ello cuestiones de su interés mediante unas técnicas expresivas determinadas pero variadas. En esta comunicación vamos a plantear si es posible/cómo es posible llegar a un pensamiento de orden superior y si es posible/cómo es posible alcanzar un pensamiento complejo, tal y como es planteado por Matthew Lipman, si se realizan fanzines así planteados. En línea con la concepción de unos posibles paradigmas en educación, standard/reflexivo, podríamos valorar que los estudiantes al implicarse en esta actividad, piensan (!), -sí, algo tan patente como que piensan-, pero este su pensar para/en/con/ el fanzine lo hacen complejamente, no piensan porque hayan aprendido como fuera-de-sí (educación standard) los contenidos que están expresando a través de lenguajes discursivos o no discursivos, si son el caso, sino que piensan porque, como cree Lipman, están participando (educación reflexiva).

El objetivo principal de los fanzines es involucrar a los alumn@s como colaboradores creadores y que lleguen a valorar el hecho de colaborar en una publicación hecha por ellos mismos, autoeditada, que será el vehículo de expresión de su mundo interior. Se trata de un producto filosófico, artístico y literario que nos ayuda a promover en los alumnos las siguientes competencias: competencia lingüística, competencia en el conocimiento e interacción con el mundo físico, competencia digital y de la información, competencia social y ciudadana, competencia para aprender a aprender, competencia en autonomía e iniciativa personal, y competencia cultural y artística.

El área temática seleccionada de esta comunicación para la Conferencia ICPIC es “Diferentes entornos” por cuanto la actividad, en principio, no se realiza en las aulas. Es una actividad extracurricular -educación no formal- pero que se plantea en el centro educativo, desde el Departamento de filosofía. Formato este, el fanzine, que bien entendido no tiene por qué plegarse sólo a secundaria, también en primaria tiene cabida, aunque con mayor implicación de lxs docentes en los momentos de edición y comercialización. Animamos a realizarlo también en talleres o experiencias en contextos informales de filosofía.

Los fanzines están disponibles aquí <https://issuu.com/fanzineypensamientocomplejo>

LENA GREEN – “BELONGING IN TWO FAMILIES”

University of the Western Cape, South Africa

This paper locates my practice within the PwC family and, concurrently, within the equally disparate family that constitutes the cognitive education movement. The first section reviews the various dimensions of PwC that individuals may choose to emphasize in their practice. PwC attracts teachers and others whose overlapping agendas may include making schools more democratic institutions as a preparation for democratic citizenship; encouraging cosmopolitanism and the respectful recognition of diverse perspectives; developing confident, independent thinkers; developing learning communities; encouraging a respect for truth and reason; and equipping individuals of any age with the thinking ‘moves’ engaged in by philosophers as a resource for exploring concepts. In practice these dimensions are inevitably interwoven, although practitioners may have a particular agenda.

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After reviewing the above options in greater detail I explain my own position in this 'family of practices' and its evolution over time. This is followed by examples from my work with schoolchildren and teachers in a particular context in order to illustrate my choices and reveal some of their challenges.

In the second section of the paper I describe my other family. I introduce the cognitive education movement and identify the various strands within it before highlighting the areas where there is overlap with the aims and practices of PwC and pointing out significant differences. Cognitive education has its roots in psychology but its theory was developed, not by purely academic developmental psychologists, but by psychologists who were also educators whose everyday practice was with schoolchildren. Its theory builds on earlier academic work but also challenges pervasive Piagetian views about child development. For the purpose of this paper I include within the cognitive education movement the seminal work of Reuven Feuerstein and his colleagues and several related developments by, for example, Art Costa & Bena Kallick, and Katherine Greenberg, but also that of authors with somewhat different backgrounds who concentrate on 'critical thinking', 'visible thinking', 'dialogic argumentation', 'problem solving', creativity or 'lateral thinking'. At this point I conclude that, despite different agendas and vocabularies, there are significant connections between the practices of PwC and those of the cognitive education movement and that these are worth exploring.

In the third section of the paper I consider some of the ways in which my personal and professional history as a parent, teacher, psychologist and academic has motivated and influenced my involvement with PwC, and my particular interest in Lipman's 'Philosophy for Children' programme. Finally, I point out some advantages and disadvantages of being a stepchild within the PwC family and invite reflection on the personal values and journeys that have led to individuals' current practice.

LYNDA DUNLOP – "BUILDING THE BRIDGE FROM CAMPUS TO CLASSROOM: EXPLORING 'BIG IDEAS' IN A COMMUNITY OF INQUIRY"

Trends in contemporary higher education towards the pre-definition of intended learning outcomes has met with critique on the grounds that they oversimplify the complex goals of tutors with more trivial goals that are easy to specify (Gibbs, 2014), yet their use in the UK is widespread. The influence of intended learning outcomes has been described as diminishing an open-ended experience for staff and students, depriving teaching and learning of meaning and negating the spirit of dialogue (Furedi, 2012). An alternative is to draw on a capability approach such that students' own ideas about how to achieve wellbeing through education are placed at the centre of the experience. This paper reports on reflections on action taken in the context of an undergraduate module on Philosophy, Education and Children to confront these issues and to create a space for staff and students to gain new experiences, share meaning and celebrate dialogue.

Philosophy, Education & Children is a 20 credit optional module offered to final year BA Education students. Students explore three themes relating to education (knowledge, ethics and justice) and are exposed to different approaches to philosophical inquiry with children e.g. Lipman (1977, 1984), McCall (2009), Worley (2010), Haynes and Murriss (2012), SAPERE (2009) and Gaut & Gaut (2013). The teaching on the module consists of the following strands: (1) lectures led by a philosopher of education based on core (philosophical) texts, (2) practical classes facilitated by a teacher educator and (3) independent study tasks based on readings relating to philosophy, education and doing philosophy with children followed up with online discussion tasks on a virtual

learning environment. One of the questions of concern in this module is can, and should, children do philosophy?

Inspired by the capability approach (Sen, 1980; Nussbaum, 2011), which assumes that that (i) freedom to achieve wellbeing is of the most fundamental moral importance and (ii) that this is defined in terms of individual's (in this case, undergraduate students') real opportunities to do and be what they have reason to value, the first session on this course asks students what they value in their lives and education, and to consider the role of this module in helping them to achieve their aims. One theme identified by the first cohort on this module was attentiveness – to their subject, to each other, and to ideas - as a priority for the group to develop. This was adopted as a key aim for the course, and a concept around which the group anchored their reflections and practice, which extended beyond the narrow confines of an undergraduate module. The approach to education presented here encourages students to develop awareness of their values and enables them to develop them through critical thinking, practical reason and access to knowledge. This paper will present reflections on students' actions as a result of the module including student-led workshops and philosophy outreach to a local school through a 'Big Ideas' club, and will explore some of the implications for practice for undergraduate tutors and course leaders.

MARIE-FRANCE DANIEL AND KARIMA BELGHITI – “THE IMPACT OF TEACHERS QUESTIONS ON THE STIMULATION OF DIALOGICAL CRITICAL THINKING. MOROCCAN PUPILS AS A CASE STUDY”

P4C's first objective is to stimulate Critical Thinking (CT) in children in order to improve their personal and democratic experiences. According to Lipman, CT is a tool to counter non-reflective thought and action, to think well and to evaluate among all the information the most relevant in accordance with the objectives pursued. The development of CT in children is recommended by UNESCO and is in alignment with the Convention on the Rights of the Child.

The means that Lipman and his colleagues propose to stimulate CT is a Socratic type of facilitation. In this way, the role of the teacher is to ask children open questions with a philosophical aim in order to create cognitive conflicts in their minds. However some researchers and educators deem this kind of questions as an unnecessary constraint on children as it interrupts the construction of a personal point of view and it unsettles their certainties; concrete-anecdotal questions are preferred.

Many studies examined the impact of philosophical questioning on the development of Logical Reasoning in pupils. However, to our knowledge, no study has compared the impact of two types of questions (concrete-anecdotal vs. open-philosophical) on pupils' developmental process of CT.

Participants were five groups of Moroccan pupils aged 10 to 15 years (from the end of elementary school to the end of secondary school). Two discussions per class were recorded and then transcribed. Both discussions focused on the same question: “What does it mean to be free?”. The first discussion included concrete-anecdotal questions (e.g.: “For you, being free is to play. At what do you play?”). The second discussion included open questions with philosophical aim (e.g.: “What do you mean by...?”).

The tool used to evaluate pupils' discussions was the model of the developmental process of what we name “Dialogical” CT (DCT), which emerged from our previous research conducted with philosophizing pupils from classes in Quebec, Ontario, France, Australia and Mexico. DCT comprises four modes of thinking (logical, creative, responsible and metacognitive) which recursively complexify according to six epistemological perspectives (egocentricity, post-

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egocentricity, pre-relativism, relativism, post-relativism/pre-intersubjectivity, and intersubjectivity). The epistemological perspectives reflect the progression in pupils' representations of the world, that is, the extent to which these representations are focused on the self, whether the pupils take into consideration the representations of their peers and whether they aim at a common good.

Results show that at the epistemological level (including the 4 thinking modes), concrete-anecdotal questions stimulate in most groups of pupils simple epistemologies such as post-egocentricity, that is, they encourage in pupils simple representations centered on personal experience and concreteness. Whereas open questions with a philosophical aim stimulate in the groups of pupils more complex epistemologies such as relativism, that is, they stimulate representations characterized by decentering, caring thinking and generalization of viewpoints. In our communication, we will explain these results. And we will add extracts of the transcripts to illustrate them.

MAUGHN GREGORY AND STEFANO OLIVERIO –“P4C, RELIGIOUS EDUCATION AND EDUCATION FOR SPIRITUALITY: A REVIEW OF THE LITERATURE”

Maughn Gregory Montclair State University (USA). Stefano Oliverio University of Naples Federico II (Italy)

In the first edition of *Philosophy in the Classroom* (1977) Lipman, Sharp and Oscanyan distinguished between religious and philosophical questions, but noted that “[p]hilosophical discussions need not just take up where science and religion leave off” (p. 88). They highlighted the role that philosophy can have in religious discussions, not only by clarifying meanings, uncovering underlying assumptions, and analyzing concepts etc. but also by inventing new ideas.

These remarks initiated what has become a small but rich field of theory, curriculum development and pedagogical experiment within the movement of philosophy for/with children (P4C), as philosophers and educators in that field have attempted to work out the relationships between P4C and religious education (RE) and/or education for spirituality.

In a paper of 1983, Sharp articulated a different position, moving beyond the use of P4C as a “thinking skills” approach to RE, toward a reclamation of spirituality as an important but neglected component of the kind of humanistic education to which P4C aspires. Sharp invites us to consider the affinities between the vocabulary of (philosophical) inquiry and that of spirituality (and the religious dimension of experience), and her line of argumentation reclaiming spirituality as an aim of education culminates in a valorization of education through philosophical inquiry.

For this study we conducted a comprehensive review of the existing literature on P4C and RE/education for spirituality, including 25 journal articles and book chapters. Our method of analysis was taxonomical and our goal was to map out the territory of the work that has been carried out over the past 40 years. Each of us independently applied the following grid of analytical research questions about the different kinds of relationships between P4C and RE/education for spirituality made in the literature:

1. How many different kinds of relationships between P4C and RE/education for spirituality are made in this work?

1a. In particular, what aims of RE / education for spirituality are stated, and how is P4C seen as relevant to those aims?

2. What other questions related to P4C and RE/education for spirituality are addressed in this work, and how many different kinds of claims/arguments are made in response to each question?

3. If the work reports an experience of P4C in RE:

3a. What is the educational aim of the experience?

3b. What kinds of texts were used?

3c. Briefly describe the experience, in terms of teacher and student activity.

3d. If some form of CPI was used, how was it used and were any changes made to the traditional CPI approach?

4. Does the work report or suggest how a cultural context influenced the understanding of the relationship between P4C and RE/education for spirituality?

We compared our individual results and, in cases where we came up with results inconsistent with one another, we returned to the literature, discussed the differences, and reconciled the inconsistencies to our mutual satisfaction.

Our investigation was conducted, not in the manner of sociology of knowledge, but rather in a philosophical manner, according to the view elaborated by Dewey in *Context and Thought* (1931). Because we believe the topic of the relationship between P4C and RE/education for spirituality should be inhabited as a space of questioning, we chose to conduct a review of the existing literature as a promising strategy to illustrate the indeterminateness and problematicity of the topic, by showing a plurality of perspectives. But our decision to carry out a literature review responded also to another need: in contrast with the much-too-widespread habit of starting every reflection on P4C from scratch, as if no scholarship had developed over many decades, we would like to insist on the importance of taking this scholarship into account.

MIHAELA FRUNZA – “A PHILOSOPHY CLUB FOR CHILDREN AT A LOCAL LIBRARY. EXPERIENCES AND CHALLENGES”

In my presentation I will discuss what I do, together with three other colleagues from my university, at the Octavian Goga local library from Cluj-Napoca, Romania. We have opened two Philosophy Clubs for Children, one at the headquarters of the library and one at Mănăstur branch. During the summer of 2016 and the autumn of 2016 we have organized a first program of 8 weekly meetings, when we have applied the methods described in Tom Wartenberg's book “Big Ideas for Little Kids”. Starting with January 2017, we have resumed a program of 6 monthly meetings, continuing the approach but adapting other children stories from several collections (Piccolo Philo, books of Oscar Brenifier, other books recommended on the website Teaching Children Philosophy).

During my intervention, I am going to present the context and the content of our approach, which we name “philosophy with children”. I will approach comparatively this method and discuss it in relation with the “classic” P4C approach. Although we are following several principles and practices of P4C, there are two main differences our approach emphasizes: 1) we prefer to approach the children stories as texts that may be interpreted and discussed with children, not as merely “stimuli”; 2) we are interested in cultivating children's interest in philosophy as such (and therefore we do not refrain from giving some short and contextualized examples from philosophers at the end of our meetings).

I will also emphasize the advantages and point the disadvantages of establishing a philosophy club in a library vs. introducing it as a subject in school. Although we are convinced of the benefits of this approach when introduced in the ordinary school curricula, we ourselves are arguing in favor of creating spaces outside the school for promoting philosophy with children. We believe

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that, apart from what can be done in schools, by regular professors, these extracurricular activities have an impact on children because they are free to choose them in their spare time, are not forced to continue the meetings if they find them irrelevant for the time being, and are exposing them to different methods and texts than in school. We personally believe that, if they are to study philosophy in future, those children will benefit from associating the study of philosophy with the atmosphere of a library, and will be further exposed (in a beneficial way) to all the programs and influences a good library may offer them.

In the end, I will discuss our plans of extending our approach to various other alternative spaces (such as art galleries, bookshops, other public spaces). In this way, we want to offer more visibility to our project and to find more adepts for the philosophy with children.

NADIA SIDDIQUI - NON-COGNITIVE IMPACTS OF PHILOSOPHY FOR CHILDREN: A UK BASED STUDY

Dr Nadia Siddiqui, Professor Stephen Gorard and Dr Beng Huat See. School of Education, Durham University, United Kingdom

The government policy in England intends to overcome the challenges of poverty in homes by funding the schools where pupils spend a major part of their everyday life. Although, the main target of the policy is improvement in pupils' academic attainment, the growing research evidence is gradually driving the interest of government and policy makers to address the purpose of school in a developed society beyond academic achievement. According to pupil-premium funding scheme all state-funded schools receive funds in cash to raise the attainment level of disadvantaged pupils. What interventions work for the improvement of disadvantaged pupils has now become relevant at national policy level when the publically funded schools in England have been given targets to achieve and as well as financial incentives.

We conducted a two-year randomised control trial (RCT) evaluation of an educational programme called Philosophy for Children (P4C). The trial aimed at estimating the impact of P4C on short-term learning outcomes, among Key Stage 2 students (year groups 3 to 6). The results on attainment showed impact of two months progress in reading and for pupils on Free School Meal (FSM) the gains in reading are equivalent to 4 months progress.

The trial was based on a waiting list design, therefore provided a unique opportunity to gain information about the possible impact of P4C on wider processes and non-cognitive outcomes. The latter includes possible engagement with school, social skills and relationships with others, empathy, resilience, sense of fairness and democracy. The paper presents the findings of quasi-experimental study conducted as a follow up of the trial in 42 schools across England in which nearly 2,722 pupils participated.

Key Findings

1. Post-intervention comparisons show that pupils who received P4C were marginally ahead of their counterparts in 'social and communication skills', 'team work and resilience' and 'empathy' and a number of other such constructs.
2. P4C can also be beneficial to disadvantaged children in improving their 'social and communication skills', 'team work and resilience' and 'empathy'.
3. Teachers reported that the positive effects of P4C could be observed in pupils' reasoning and questioning abilities in other lessons.
4. Teachers reported positive influences on pupils' social and communication skills and behaviour in the playground.

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5. Pupils in general reported that they enjoyed P4C sessions. However, there is some formative evidence that shows discussions and dialogues make some pupil anxious.

6. The biggest barrier to implementation was finding regular curriculum time. However, because our prior trial suggests that P4C improves KS2 outcomes, or at worst does not damage them, schools can be reassured that devoting one lesson per week to something like P4C is defensible.

7. P4C has shown some promise in having a positive effect on primary school children's non-cognitive skills.

8. This is a quasi-experimental study. The selected experimental groups were not exactly comparable in terms of age in months at the pre-intervention stage. Therefore, the results need to be interpreted with caution.

9. To establish the positive effects of P4C on non-cognitive skills a large-scale randomised controlled trial would be needed to yield a more secure finding.

Note: This study was funded by The Nuffield Foundation. The full project report is available at <http://dro.dur.ac.uk/20880/1/20880.pdf?DDD34+DDD29+czwc58+d700tmt>

PATRICIA HANNAM – SYMPOSIUM: “PHILOSOPHY FOR CHILDREN AND RELIGIOUS EDUCATION: PHILOSOPHICAL CONFLICT OR PHILOSOPHICAL ENCOURAGEMENT FOR UNCOVERING NEW UNDERSTANDINGS OF THE PLACE OF RELIGION IN PUBLIC LIFE?”

ICPIC Symposium Chair: Professor Gert Biesta

Symposium Convenor: Patricia Hannam

Justine Ball: General Inspector/Adviser Religious Education. Hampshire Inspection and Advisory Service

Patricia Hannam: County Inspector/Adviser RE, History & Philosophy. Hampshire Inspection and Advisory Service

Jen Glazer: Israel Center for Philosophy in Education; Engaging Texts: a Cross-Communal Network Developing the Educational Practice of Philosophical inquiry in Jewish Education (USA).

Maughn Gregory: Montclair State University, USA

Rhiannon Love: Dep. for Teacher Development Faculty of Education, University of Winchester

In this symposium several different ways of thinking about the contribution philosophy for children can make to a discussion regarding the place of religion in education at this time, are offered for consideration. The place of religion in public life has been discussed extensively in the philosophical tradition since pre-Socratic times and continues to be contested. However philosophy, following in the Anglo-American tradition, has tended through the 20th century to marginalise and subordinate investigation into religion. Philosophy of religion has instead become an adjunct to philosophy, at times more closely aligned to theology or even psychology. At this time in history religion seems not only to be linked in different ways to major global conflicts, but also to have potential for disharmony in local communities within States. P4C has a commitment to supporting children and young people in examining what kind of people they are and what kind of world they want to live in. For this reason at least the elements of this symposium separately and together intend to see whether there is something significant P4C can rescue from the philosophical tradition, and whether philosophical enquiry may have something distinctive to offer religious education in the public sphere. Furthermore we will also consider whether spiritual and contemplative aims and methods could have a place in doing philosophy. Questions are explored in relation to religious education in a faith context, the relationship of critical, discursive thinking to contemplative inquiry, as well as an examination of pedagogies suited for this task.

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The Symposium will open with an introduction and brief elucidation by Patricia Hannam of the particular situation regarding religious education in the public sphere in England followed by 5 short presentations regarding religious education in different contexts. First Rhiannon Love will introduce her work in P4C in teacher education in this English context. Then Patricia Hannam will discuss religious education in secondary non-denominational contexts followed by Justine Ball discussing this work in primary non-denominational as well as denominational contexts. Jen Glazer will introduce her work in Jewish faith contexts and Maughn Gregory will widen the discussion by offering a reflection on the harmonies and tensions between Socratic and contemplative pedagogies and sum up our presentation before the chair of this session, Professor Gert Biesta, will receive questions and chair a discussion/enquiry on the points raised by this presentation.

PETER PAUL ELICOR – “PEDAGOGICAL AUTHORITY AND EQUALITY WITHIN THE COMMUNITY OF INQUIRY: THE PHILIPPINE EXPERIENCE ”

John Holder (1989) observes that in initiating P4C in the Philippine education setting, almost all teachers he came into contact with had been trained in progressive pedagogical theories, such as Dewey, Piaget and Kohlberg. Ironically, however, these teachers were expected to practice teaching in the traditional methods. The predominant teaching styles in most elementary classrooms in the Philippines are still patterned on the transmission-based pedagogy which treats students as passive receivers of information, while the teachers take the role of suppliers of knowledge. Hence, drills, rote learning, emphasis on behavioral discipline, regimentation and conformity, Holder observes, are very high on the list of priorities in these classrooms. The teacher having control over the classroom, acting as the fount of knowledge, is considered the mark of a good teacher. It is for this reason that class discussion rarely occurs. This article will attempt to address this issue which, I argue, have something to do with how Filipinos understand “pedagogical authority” and “equality” in the context of education. Tracing the very long history of colonialism in the Philippines and the enduring influence of the Spaniards and the Americans, this paper will provide a conceptual framework for the implementation of P4C in the Philippines whereby standard pedagogical practices and traditional assumptions about education are still very much dominant.

Summary

The values behind community of inquiry destroy the intellectual hierarchy presupposed in ordinary classroom settings which is very pronounced in most Elementary classrooms in the Philippines. COI's insistence on dialogue positions all members on an equal footing in collaboratively pursuing questions and insights. The reconfiguration of a teacher's role from a position that holds the explicative and evaluative powers to a position of a co-inquirer completely redefines the teacher-student pedagogical dynamics. Also, P4C's adherence to the values of collaborative inquiry, dialogue and critical thinking breed a sense of democracy, mutual respect and most importantly, intellectual autonomy.

The method of philosophical inquiry abhors the teacher's traditional role as a knowledge-provider. In a community of inquiry setting, a teacher makes herself part of the entire process of inquiry. She, therefore, does not stand "outside" the community for her role is as important and integral as any member. In this regard, the primacy of dialogue, which is at the heart of the community of inquiry, re-democratizes the basic capacity for thinking, speaking and listening; and likewise, being spoken to and being listened to. It must be noted, however, that turning ordinary classrooms to communities of inquiry does not entail a leveling off of the status of teacher and students.

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Teachers' authority is maintained on the basis of their knowledge of the techniques and procedures that philosophical inquiry follows.

Insofar as P4C is not an activity of thinking about a subject but a process of thinking in a subject (that is, philosophical method of inquiry) it is therefore incumbent upon the teacher to ensure that the students preserve and maintain the values of collaborative inquiry, dialogue and multidimensional thinking. What is reprehensible, however, is the tendency of some teachers who terminate the natural progression of inquiry and exchange of ideas by imposing their own knowledge and supposed mastery of a particular topic. Instead of pre-empting the joy of wonderment and discovery (no matter how they may seem trivial to an adult), teachers must encourage students to pursue more questions, constructively challenge others' position while being mindful of their own tacit assumptions. To deprive them of exploring the richness of their imaginations, insights and experiences independently is to deprive them from exercising their inherent capacity for thinking. Hence, the principle: follow where the argument leads is a "sacred code" that Filipino teachers must always keep in mind.

It cannot be emphasized enough that the affirmation of equality within a community of inquiry does not, in any way, diminish the pedagogical authority of teachers. Teachers hold a position that is equally essential as the position of the students. Teachers should avoid the mistake of thinking that the significance of their role is based on the assumption of their intellectual superiority. In this sense, the community of inquiry ultimately draws its strength from the principle of equality of intelligence. The goal of education therefore is never to abolish the authority of teachers. It is not anti-authoritarian. On the contrary, it seeks to maintain the teachers' role of obliging the students to think for themselves.

Needless to say, the community of inquiry will inevitably fall short from its noble goals once it fails to begin from a position of equality and continue to be maintained as it progresses. All teachers who handle philosophical discussions within a community do not primarily exercise a hierarchical/vertical relation between their intelligence and that of the students. Their authority emanates from their assumed social and pedagogical roles that concretely manifest in the exercise of a horizontal pedagogical relation between their will and that of the students. In other words, the teachers' primary task is to instigate the inherent capacities for thinking, asking and reflecting which are already possessed by the students themselves. It is for this reason that the community of inquiry provides the conditions that make learning more effective and meaningful, not to mention its long-term effects in a student's self-confidence. Insofar as P4C's goal is to facilitate sound reasoning through collaborative inquiry, it therefore, relegates, if not rescinds, the act of explication as secondary.

Lastly, unlike the usual classroom setting where a teacher is required to assess the students through examinations, standardized tests and graded mental drills, the community of inquiry, on the contrary, puts more emphasis on the quality of thinking that actually happens in the dialogical interchange. In other words, through the values that are implicitly fostered by the community of inquiry, such as, reflection, self-criticism and constructive dissent, students evaluate themselves in real time. The "power" of assessing a student, which is traditionally assigned to the teacher, is now held by the students themselves. It is only when students realize that they can actually learn and correct themselves in the process of their engagement within the community of inquiry that they begin to see the futility of graded evaluations. Likewise, it is equally important that teachers realize the oftentimes limited and prejudiced character of academic assessment tools. Therefore, the least of the worries of a teacher is to explain things to the students in a didactic, authoritative manner, much less evaluate them according to standardized measurements, which oftentimes do not reflect the intellectual transformation of students. Indeed, P4C and the community of inquiry constantly challenge the explicative and evaluative powers of teachers, thereby demolishing the traditional assumptions still present in the Philippine education setting.

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RHIANNON LOVE – “AN EXPLORATION OF HOW EMBEDDING PHILOSOPHY FOR CHILDREN (P4C) AS PART OF A SLOWER PEDAGOGICAL APPROACH TO LEARNING COULD POTENTIALLY LEAD TO IMPROVED WELLBEING AMONGST PUPILS”

University of Winchester, UK .

This paper is based on an exploration of current research on wellbeing and slow pedagogy in education and what P4C might potentially have to offer this field; secondly it considers some small scale empirical research that examined children's reflections on the potential benefits of P4C.

We live today in times of accelerating change, where speed is often equated with progress and success. There is a growing desire amongst educators to counter this current bias towards performativity and results/data driven education. One example of this is a growing interest in what is termed the *Slow Movement*, which began in the 1980's as a reaction to the hurried pace of life (Hartman & Darab, 2012). Initially concerned with Food, the Slow Movement has embraced other areas of life; leading in 2002 to a call for 'Slow Schooling' or 'Slow Pedagogy' (Hartman & Darab, 2012:58; Honoré, 2009; Payne & Wattchow, 2009:15). Honoré (2009) reports that a growing body of evidence suggests children learn better at a slower pace, resulting in children who are 'less anxious, more eager to learn and better able to think independently' (p252). Hartman and Darab (2012) support slow pedagogies and describe the characteristics of what they call 'slow scholarship' as 'engaging with ideas through deep reflection, experiential learning, and reflexivity, ultimately resulting in critical insight, creativity, and innovation'(p58).

An interest in wellbeing resonates with me due to an awareness of the increasing number of young people that suffer from mental health issues, and a concern that these needs are not adequately addressed in education. In particular, the current focus on achievement (Claxton, 2002; Holt, 2002; Yandell, 2014) has become a driver for an ethos and curriculum that prioritises speedy results, often at the expense of the more holistic elements; which for me are paramount in the development of the child. This paper suggests that a possible approach in addressing, challenging and potentially dealing with this current situation, is to embed P4C into a school's fabric. Although challenging to substantiate affective gains from P4C, teachers often cite benefits to pupils such as improved confidence and self-esteem due to involvement in P4C (Gorard, Siddiqui, & Huat See, 2015).

This, often anecdotal, feedback from teachers regarding the affective benefits noticed in pupils after introducing P4C, led to a desire to explore how the children perceived this. Whether they would personally identify any impact due to P4C, that could be said to be related to affective benefits or what might be loosely termed 'wellbeing.'

This paper explores empirical qualitative data gathered in a junior school where philosophical enquiry is embedded. Using the qualitative research method of Nominal Group Technique (NGT), two year six classes (aged ten – eleven), were asked to consider, discuss and rank the perceived impact they thought P4C had on them, their class and their school. The results were then analysed to see how the children responded in terms of how many aspects they identified that could be considered as having an affective/wellbeing impact as opposed to more cognitive impact.

ROSE-ANNE REYNOLDS – “INCLUSION/S: RECONFIGURING THE UN/BOUNDARY SPACES”

Rose-Anne Reynolds PhD Student, School of Education, University of Cape Town

How can philosophical enquiry with children be used as a decolonizing pedagogy in a post-colonial South African school setting?

The research site, Oakwood Primary School, (pseudonym, hereafter OP) is a primary school in Cape Town, South Africa. OP was opened in 1948 and functioned as a school that only children, classified as white during apartheid, could attend. In 1998, to mark the schools' 50th birthday, the principal cross-stitched a tapestry of the staff which has hung in the foyer of the school for 20 years (in 2017). All the staff, in the schools' 50 year history are white, I am the only black staff member on the tapestry. The racial integration of the children happened in 1992- after the Group Areas act was repealed. I have been associated with OP for 20 years and have seen the school transform in inclusiveness with regards to race, class, language, gender, and culture in post-apartheid South Africa. OP is now known as an inclusive, mainstream school, in South Africa. Inclusive education in South Africa developed out of post-apartheid policy development. However, significantly, the adult/child binary is still informing the curricula and pedagogical relationships.

My PhD research is an investigation into how the concept of inclusion works at this school. I have been doing Philosophy with Children with small groups of children at OP for about two years and have come to experience it as a democratising pedagogy, which disrupts the adult/child binary and the power dynamics of these relationships. My research enacts a posthuman research design thereby trying to do justice to the intra-actions 'between' the human and more than human and troubling the anthropocentric nature of binary thinking that marginalizes and excludes. My research design includes a Reggio inspired P4C and I am using the tapestry as a provocation for philosophical enquiry with each class of children from Grade 1 to Grade 7 - it depicts what the school 'looked' like in 1998. Through pedagogical documentation (making the children's learning visible using their '100 languages') and a mapping of the concepts and questions e/merging from the class communities of enquiries, we will create an artefact. This material-discursive expression of inclusion will be created collaboratively by 28 children, that is, 2 children from each grade, elected by their class come together, also using the ideas generated by their class peers. My research is a desiring for the new, projecting forward, a different way of working and being with children and recognizing what young bodies can do and how they affect and are affected by the humans, more than humans and materials they are intra-acting with, in this project.

My presentation will be about my initial findings of this research. In the near future I will continue with intra-generational enquiries with all staff and parents, also using the tapestry.

SUSAN LYLE AND SARA STANLEY: “PHILOSOPHY BY CHILDREN (AGED 3-6) WITH ADULTS”

This paper is informed by the work of cognitive science using empirical methods to offer us a child who is steeped in imaginative possibilities, who has a theory of mind, who is able to imagine 'what if?', who understands cause and effect and is able to explore the world of ideas and things in ways early pioneers of child development, could not themselves have imagined. Philosophers too have been re-imagining the child and the relationship between child and carer. This paper considers what impact this new knowledge from science and philosophy might have on the practice of P4C for the 3-6 year-old child. Using metaphors of child from both disciplines we contrast the philosopher Deleuze's rhizomic metaphor of ginger with a psychological metaphor of

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cannot to identify on current models of child that teachers have access to. Following this we consider two metaphors of adult educators coming from cognitive science that of the gardener and the carpenter (Gopnik 2016). In sum, research from cognitive science tells us that the young child has the capacity to engage in the work of the philosopher. The idea that children younger than six philosophize is also supported by philosophers (Mathews, 1992; 1996), what is less clear is what kind of adult and classroom is needed to support this capacity to philosophise in the classroom and this is the cue to examine Sara's work.

Observing and listening to the child playing in the early years setting enables the practiced facilitator to understand the philosophical dilemmas young children are trying to make sense of through their social and material interactions; common concepts such as friendship, fairness and power. Sara suggests that early years classrooms should be seen as a space where "the walls become the world all around" (Sendak, 1963) The classroom is a blank canvas upon which philosophical stories grow from the children's play, collected and recorded by practitioners these stories are read back to the children to explore, question and ultimately develop into physical spaces, becoming backdrops to philosophical play. The classroom role play areas take the form of fantasy worlds such as islands, prisons, planets and castles, where life is breathed into poison flowers and friendly dragons, and goodies and baddies play out philosophical problems. Collective story building leads to a classroom ethos of problem solving and enquiry based exploration. Story and play is at the heart of the process as children project into the consciousnesses of characters to create and co-experience events with them and at the same time, they judge those characters' actions as right or wrong. Through playing a story young children engage with the age-old question: what is it to learn to live a good life in a world where bad also exists? Philosophical play driven by children's interests takes the community where children's stories grow and allows the curriculum to grow as we facilitate not just philosophical curiosity but knowledge and understanding of the curriculum.

SUMAYA BABAMIA – "FACILITATION AS A MATERIAL-DISCURSIVE PRACTICE: THINKING WITH CHILDREN WITH SPECIAL EDUCATIONAL NEEDS"

School of Education, University of Cape Town.

The purpose of this paper is to theorize critical posthumanism, as a creative opportunity to philosophical inquiry for children with special educational needs (SEN).

Rational and theoretical framework:

Facilitating inquiries for children with SEN presents significant challenges to the manner in which thought is conveyed. Most often, these children exhibit restricted conceptual knowledge, reduced verbal proficiency, grammatical complexity and listening skills, as well as a general preference for a concrete use of language and corresponding interpretations of the world. Consequently, the level, intensity, as well as the quality of dialogue and argument achieved in this particular community may be compromised (Green, 2016). Nevertheless, children with barriers to learning should not be discounted as non-thinkers. Instead, SEN children prompt the implementation of creative facilitation styles and strategies to harness thinking during philosophical inquiry. Drawing on material feminism, particularly Karen Barad's (2007) theory of agential realism and material-discursive practices, a critical posthumanist orientation to philosophical inquiry is considered as an alternative to discursive methods of knowledge production (Murriss, 2016).

Data is presented from multiple enquiries with one community of pre-adolescent males who presented with various barriers to learning.

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Working with diffraction as a method of analysing the data, findings indicate that, as anticipated, facilitation as a discursive practice only, brought about superficial changes to thinking and the level of progress attained with this community. Instead, a material-discursive approach to inquiry produced a plane of thought, where material intra-action generated greater philosophical opportunities. Matter (material) in all forms, expressed the richness and depth of the boys' thinking which could not be contained in words or verbal communication alone. Philosophical moves worked through the materials, noting the reasoning, judgments, and meaning making that took place in the silences, pauses, and furtive glances away and towards the others. Bodies generated a synergy that was coupled with communicative intent, dialogue, and argument.

It is evident that facilitation with SEN children is not a double move but a multi-move as philosophical praxis relies heavily on the entangled material-discursive relationships. It is not enough to view material as an adjunct to inquiry but rather a contributor to the process of thought. If inquiries are to generate communal thinking practices, acknowledge child's voice and status as full epistemic subjects (Murriss, 2013; Haynes & Murriss, 2013) the task of facilitation has to shift, adjust and work with what emerges with child in relation to materials, of which human and discourse are one aspect. This is a critical move in terms of ontoepistemic justice (Murriss, 2016).

The findings of this paper suggest that inquiries with children presenting with communication and cognitive challenges requires facilitation methods that are sensitive to alternate ways in which thinking skills emerge. A material-discursive approach to philosophical inquiry enables the facilitator to work creatively, pushing boundaries of traditional practice and thereby enabling philosophical opportunities for marginalised groups of children.

THOMAS WARTENBERG AND GRACE LOCKROBIN – SYMPOSIUM:
“PHILOSOPHY@THE VIRTUAL ART MUSEUM”

Philosophy@The Virtual Art Museum by Thomas Wartenberg

Philosophy@The Virtual Art Museum is a website that allows teachers to lead philosophy discussions using works of art. The session will introduce the website and give people an opportunity to see how it functions.

First, I will explain the origin of my project. Philosophy@The Virtual Art Museum would not have been possible even a few years ago. Now, however, museums have placed their entire collection of images online, allowing the website to include those images. Thus, Philosophy@The Virtual Art Museum allows students without easy access to great works of art to spend time carefully examining them as they think about the philosophical issues they raise.

I will then briefly introduce the website and show how to navigate around its various features. The rationale for its structure will be presented to allow attendees to have a sense of how they can use the website in their own philosophy sessions.

The third and longest part of session will be a demonstration of using the website to generate a philosophy discussion based on a category of artwork. This will involve having the attendees of the session engage in a community of inquiry style discussion of a particular genre of art as featured on the website.

After the discussion, there will be an opportunity to discuss the website and its utility for conducting philosophy discussions. A questionnaire will be distributed so that attendees will be able to register their opinions.

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Show and Tell: Philosophy with artworks, art audiences and art spaces by Grace Lockrobin

This presentation discusses my philosophical interest art works, art audiences, and art spaces and explores the powerful ways philosophising with art enables people to think and communicate their thinking more clearly.

The presentation will draw on my experience of art-related philosophical work that includes philosophical investigations of museums for school children, open workshops for adults in contemporary art galleries; seminars for art students in university art departments; training for teachers using historical artefacts; touring school workshops using original artworks; training for artists and art teachers and philosophical curation of new art exhibitions.

My aim is to share philosophical insights that this work has revealed that are particularly relevant to practitioners of P4C. Among these insights is the significance of the interplay between the concrete and abstract in philosophical enquiry and the extent to which philosophising with artworks provides sensory, emotional, imaginative and intellectual examples that help us bridge the gap between the two and say – as best we can – what we really mean.

Though these examples and insights I then aim to share some of the strategies I employ and the ethos that guides this work in the hope that colleagues may offer their own suggestions and perhaps consider working in a similar way

This pair of presentations share a common theme and are designed to complement one another, with time allocated at the end to explore questions pertinent to both.

VÍCTOR ANDRÉS ROJAS – “COMUNIDADES DE DIÁLOGO UNA APUESTA PARA LA CONSTRUCCIÓN DE PAZ DESDE LA RECUPERACIÓN DE LAS IDENTIDADES Y LA GENERACIÓN DE CREATIVIDAD SOCIAL”

Corporación Universitaria Minuto de Dios – UNIMINUTO Bogotá - Colombia

Desde hace más de diez años la Corporación Universitaria Minuto de Dios – UNIMINUTO con sede en la ciudad de Bogotá – Colombia, orienta, como una de sus acciones, el proyecto MARFIL (Marginalidad y Filosofía para Niños) con el propósito de promover, desde el programa de Filosofía para Niños, escenarios de encuentro en el que las personas fortalezcan sus capacidades críticas, creativas y éticas desde un ejercicio dialógico que suscite nuevas y mejores formas de vida.

Dicho proyecto, adscrito a la Facultad de Ciencias Humanas y Sociales de dicha institución, se orienta desde los postulados de la organización Minuto de Dios de la cual hace parte. A su vez, el Minuto de Dios nace en Colombia en los años cincuenta como una obra social inspirada en el Evangelio, interesada en promover el desarrollo de la persona humana y de las comunidades marginadas como una exigencia de lucha solidaria por la justicia y un anhelo por lograr la igualdad y la paz. En la actualidad dicha obra continúa fortaleciéndose como una de las organizaciones más importantes del país integrando programas de educación, cultura, espiritualidad, vivienda desde sus colegios, universidad, emisoras, museo, entre otros procesos de gestión social transformadora.

Por su parte el proyecto MARFIL nace a partir de un acercamiento al programa de Filosofía para Niños en el año de 1998 por parte de algunos docentes y estudiantes de licenciatura en Filosofía, quienes encontraron en esta propuesta una interesante posibilidad para el cultivo del pensar

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filosófico en diversos tipos de realidades sociales. De esta manera se iniciaron acciones de investigación y de prácticas profesionales en las cuales se ha buscado comprender y promover la perspectiva social de Filosofía para Niños.

A partir de esta experiencia, centrada en la indagación sobre la perspectiva social de la propuesta de Filosofía para Niños, la ponencia que se propone pretende exponer uno de los trabajos investigativos recientemente realizados en Colombia.

El proyecto “Comunidades de diálogo: una apuesta para la construcción de paz desde la recuperación de las identidades y la generación de creatividad social” hace parte de una de las iniciativas de MARFIL en la cual se busca, de forma particular, el desarrollo de acciones de investigación-intervención para la construcción, resignificación y transformación de las identidades de los participantes, (excombatiente ,facilitadores) a través de las apuestas de creatividad social en el ejercicio de las comunidades de diálogo.

En el marco de la coyuntura social y política que atraviesa Colombia a raíz de los diálogos que se vienen realizando con el grupo de las Fuerzas Armadas Revolucionarias de Colombia (FARC) , es necesario apostarle a nuevas formas de participación desde las cuales se favorezca la construcción de nuevos modos de relación y de convivencia basados en estrategias innovadoras y creativas en distintos contextos locales, regionales y nacionales.

Así pues, la ponencia propuesta mostrará los alcances del proyecto de investigación en el cual se viene trabajando, desde Comunidades de diálogo de Filosofía para Niños con un grupo de jóvenes excombatientes de diversos grupos armados ilegales . Todo esto con la participación de un grupo de facilitadores (profesionales de ciencias humanas y sociales) que propician el diálogo a través de las apuestas de creatividad social en el ejercicio de las comunidades de diálogo.

YLVA BACKMAN, TEODOR GARDELLI, VIKTOR GARDELLI, ÅSA GARDELLI, CAROLINE STRÖMBERG –“RESEARCH METHODS FOR THE SWEDISH RESEARCH PROJECT EDUCATION FOR PARTICIPATION – PHILOSOPHIZING BACK A ‘NEW’ LIFE AFTER ACQUIRED BRAIN INJURY”

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Persons with acquired brain injuries (ABI) constitute a marginalized but sizable group. Reintegration into society requires regaining of communication abilities and cognitive skills. Research on the potential for philosophical dialogues as an effective educational method for persons with ABI has been non-existent. The interdisciplinary research group conducts a project (financed by the Swedish Research Council) in order to assess effects in communication and cognitive skills of two small-scale interventions carried out in the northern part of Sweden. The two groups participated in twelve dialogues each during a period of fifteen weeks from January 2015 to May 2015. In addition to the persons with ABI, staff participated in the philosophical dialogues in both groups.

Due to the study population, we chose a single group pre-test post-test and mixed-method triangulation design. The project uses both qualitative and quantitative data. The data collection consisted of observations, interviews, and tests.

Observations. Each of the 24 philosophical dialogues was sound recorded as well as filmed with two cameras from different angles. One researcher in the project kept observational protocols during 21 of the philosophical dialogues. The facilitators and the observing researcher had discussions after the dialogues, and one of the facilitators took notes after the dialogues.

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Interviews. Individual in-depth semi-structured interviews were carried out with all of the participants with ABI and concerned (i) perceptions of communicative ability, critical thinking skills, and causes of possible development, (ii) “the Cantril ladder” (translated into Swedish by the researchers), (iii) “the satisfaction with life scale”, and (iv) (in the post-interviews) perceptions of the philosophical dialogues. Focus group interviews and individual interviews were conducted with staff about perceptions of the research participants’ communicative and critical thinking development and factors perceived causing such development. All interviews were sound recorded.

Tests. The persons with ABI received the New Jersey test of reasoning skills in a Swedish translation made by the project group with authorization from Montclair State University.

The data collection was completed in June 2015 and some of the data sets have been processed. For analysis of the filmed material, the Argumentation Rating Tool was used in a pre-test post-test setting. The interviews with the staff were coded thematically. The results of the test scores will be statistically analyzed in order to see whether there are any significant differences between scores from pre to post in the experimental groups and the control groups (which consisted of the same individuals as the experimental groups but before the intervention started). The research group is now finalizing the data processing, triangulating the data sets and drawing conclusions.

ZHEN-YU GAO: TEACHER KNOWLEDGE AND TEACHER DEVELOPMENT”

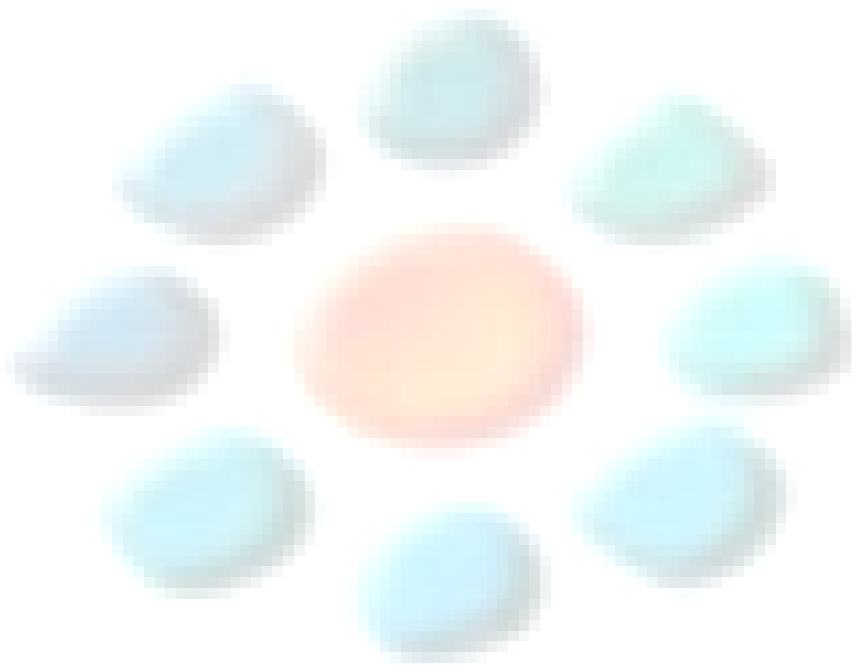
Institute of Philosophy for Children, Hangzhou Normal University

In the late 1990s, as a response to the trends of the newest curriculum reform in basic education, P4C (Philosophy for Children) was introduced to mainland China by several educational scholars (Deng Peng, Zhang Shi-ya, etc.) as well as school leaders, through the translation and application of IAPC textbooks. The Southern Railway School and the Liu-yi Elementary School became the first two lab schools to experiment with the P4C curriculum in their classrooms, under the guidance of P4C experts (Laurance Splitter, David Kennedy, Walter Koran, etc.) (Kennedy and Koran, 2002). So far, as an increasingly welcoming program not only for parents, but also in kindergarten and elementary schools, P4C has been introduced to most provinces and cities all over China. And in response to this strong trend, the first center of philosophy for children was founded in early 2017 in Hangzhou Normal University, which successfully launched a national conference of P4C and organized the first level-1 on-line teacher training program. We can responsibly say that, through the compilation and creation of native stories, the development of diverse teaching methods, and the systematic training of school teachers, a Chinese model of philosophy for children is about to emerge.

In order to better understand what constitutes a P4C teacher’s profession and accordingly how to transform a traditional subject teacher with little or no philosophical background into a teacher with P4C speciality, this paper tries to propose a conceptual framework for the development of P4C teachers, informed by the educational psychologist Lee S. Shulman’s model of teacher’s knowledge (Shulman, 1986, 1987). It argues that the philosophical dimension of teacher inquiry depends, to a large extent, on the content knowledge of philosophy as well as on pedagogical content knowledge (PCK), for example, the pedagogical skills within communities of inquiry. The author formulates this framework for teacher development by critically examining debates around defining P4C as merely a thinking program and the presumed naturalness of philosophizing among children. For the sophisticated development of a philosophically informed curriculum, the author encourages teachers to acquire knowledge of children, curricular knowledge, and the knowledge of educational contexts.

Parecidos de familia: filosofía para niños crece

Considering none of these five knowledge can be “swallowed ”as a “fast food” in a short period, especially the philosophical subject-matter knowledge, the author suggests that a national federation of philosophy for children be built, responsible for continuous researches on this field with Chinese characteristics, the design of multi-level training programs for pre- and in-service teachers, and the publication of various theoretical and practical books, manuals and stories. At the same time, the strong connections and cooperation between the departments of education and the departments of philosophy, among the universities, education bureaus and schools, kindergartens, between the local P4C centers and the international P4C organisations, should also be vigorously pursued.



5. DIFERENTES MODELOS DE EVALUACIÓN (DIFFERENT EVALUATION MODELS). COORDINA FÉLIX GARCÍA MORIYÓN.

ARISTIDIS (HARRY) GALATIS – “ASSESSING CRITICAL THINKING: A CRITERION-REFERENCED APPROACH”

Recent advances in our conceptual understanding of learning and assessment, in particular the shift away from a deficit model towards what is called a developmental approach, suddenly promises to make the cultivation of critical thinking competency a much more systematic or less onerous affair. Drawing on the evidence-based research undertaken by Patrick Griffin (2009) and his team of researchers from the Assessment Research Centre (U. of Melb), and informed by the works of Robert Glaser, Georg Rasch and Lev Vygotsky, this paper seeks to explain how critical thinking can be developed, implemented and assessed using a developmental approach. This approach “elaborates on the paradigm within which the aim of education becomes the movement of student learning along a path of increasing complex knowledge, skills and abilities. Under this model, the teacher’s attention is focused on a student’s readiness to learn so that the instruction can be designed to build upon the current level of learning. This developmental model sits in contrast to the deficit approach, which instead focuses on diagnosing and then remediating the things a student cannot do.” (Griffin, 2014, p. 28)

In other words, a developmental approach recognises the ‘level at which students are actually operating, and targets instruction to focus on the skills and knowledge the student needs to develop in order to move to the next level. The focus is on development, not deficit’. (Ibid. p.15). It is also a conceptualisation of learning that aligns with Glaser’s theoretical framework of assessment interpretation, known as a criterion-referenced interpretation:

The cornerstone of his framework is that knowledge acquisition can be conceptualised as a continuum, ranging from low to high proficiency. Points on the continuum are identified by behavioural criteria that indicate a particular level of proficiency has been reached. Thus the aim of criterion-referenced interpretation is to ‘encourage the development of procedures whereby assessments of proficiency could be referred to stages along progressions of increasing competence.’(Ibid. pp.28 -29)

Synthesise these ideas, proponents argue, and all the ingredients that one needs to teach critical thinking are at one’s disposal and consist of: a) A criterion-referenced assessment interpretation/framework (indicating a student’s position on a continuum of developing competence in relation to the area of learning; in this case critical thinking); b) An appropriate developmental taxonomy (which assists in the identification of increasing levels of sophistication; e.g. Bloom, Dreyfus, SOLO or Krathwohl’s taxonomy); c) A developmental continuum or series of learning progressions (e.g. the Australian Curriculum); and d) Learning activities that allow for the eliciting of behaviours (e.g. knowledge, skills or attitudes) across the expected level/s of competence for a given indicator (e.g. Socratic or other dialogic strategy).

P4C with its philosophy of enquiry pedagogy and emphasis on dialogic practice, therefore, is perfectly positioned to complete a developmental approach that seeks to actively cultivate students’ critical thinking competency. Finally, it will be suggested that considerable work remains in conceptualising a theory of questioning that situates it across a continuum of developing competence in relation to critical thinking.

ELENA MORILLA E IRENE ROGERO– TALLER: PENSAMIENTO CRÍTICO, CREATIVO Y CUIDADOSO EN EL COLEGIO ¿QUÉ PASA DESPUÉS?

“Critical, creative and caring thinking trough from school, to life.”

El colegio Europeo de Madrid lleva programando en su currículo Filosofía para Niños desde hace casi 20 años. Los alumnos practican Filosofía para Niños durante una hora a la semana desde los 6 años hasta los 16 es decir hasta finalizar la Educación Secundaria Obligatoria. Durante el bachillerato en las asignaturas curriculares de Filosofía e Historia de la Filosofía también aplicamos Filosofía para Niños, en este caso durante 4 horas semanales. Hemos presentado a ocho promociones a la prueba de acceso a las universidades en las que estos alumnos han obtenido excelentes resultados en general.

Muchos de estos alumnos forman parte de un estudio longitudinal sobre el impacto de Filosofía para Niños en el desarrollo de sus capacidades cognitivas y afectivas. Aprovechando que ya contamos con un grupo numeroso de antiguos alumnos vamos a realizar en este taller una evaluación práctica que nos permita extraer conclusiones sobre el impacto que tiene en la vida estudiantil y laboral el haber practicado durante largo tiempo Filosofía para Niños.

La primera parte consistirá en la publicación de un resumen de las propias autoevaluaciones elaboradas por los alumnos en soporte audiovisual.

En la segunda parte llevaremos a cabo un diálogo con un grupo de exalumnos en presencia de los asistentes.

La valoración cualitativa va a incluir varias capas o perspectivas posibles empezando con la autovaloración de los propios alumnos y, aprovechando la oportunidad de la Conferencia, recabando también la de la comunidad de Filosofía para Niños aquí presente.

Para esta segunda capa vamos a utilizar dos recursos diferentes que a su vez proporcionarán perspectivas cualitativamente diferentes. Durante la sesión de diálogo Evaluadores/observadores harán una observación dirigida por una matriz de recogida de datos lo que nos va a proporcionar una perspectiva sujeta a criterios comunes.

El segundo recurso es ampliar la comunidad de investigación filosófica constituida por los exalumnos y las facilitadoras invitando a formar parte de ella en determinado momento de la sesión a asistentes voluntarios. Estos asistentes al implicarse en el diálogo nos van a poder proporcionar una perspectiva comprometida tanto afectiva como cognitivamente.

Abrir la comunidad de investigación a personas de la comunidad de Filosofía para Niños va a suponer posiblemente un cambio en el nivel de reto intelectual inicial de la sesión y va a propiciar que tanto los evaluadores/observadores como alumnos e invitados podamos contextualizar mas precisamente en que medida se mantienen las habilidades para el dialogo una vez que se deja de practicar este en la escuela.

Los evaluadores/observadores tendrán un turno de palabra al final de la sesión para hacer algún comentario breve.

La sesión finalizará con la ronda de conclusiones a las que hayan llegado cada uno de los grupos: evaluadores, asistentes y participantes.

Se recogerán todas las evaluaciones y comentarios tanto de los alumnos como de los evaluadores y asistentes en el texto final de la ponencia

FÉLIX GARCÍA MORIYÓN ET AL– “DOES PHILOSOPHY FOR CHILDREN MAKE A DIFFERENCE?”

Félix García-Moriyón. Dep. Specific Didactics. UAM (Coord.). Juan Botella. Dep. Social Psychology and Methodology. UAM. Diana Centeno-Gutiérrez. Team Family Guidance Association. Jara González-Lamas. Dep. Basic Psychology. UAM

From the very beginning of P4C program, in the seminal work of Matthew Lipman at Montclair State University (at the time, College) there has been a deep interest in the impact of the implementation of the program on the students. The interest focused first on the impact of the practice of philosophical dialogue on children's cognitive skills, and P4C was one of the most valuable programs in the broader educational field of teaching critical thinking. They designed a specific test to evaluate thinking skills, the New Jersey Test of Reasoning Skills; then, they conducted a first field experiment in two schools at Montclair district (Lipman & Bierman, 1975a) and, two years later, a wider study involving thousands of children in different schools in New Jersey (Shipman, 1983).

Following Lipman's research, other colleagues did further research on the impact of the program, mainly on children's cognitive skills, and on other social and affective skills. Most of those studies supported the evidence of a positive impact on children's reasoning skills; however, the discussions concerning the program evaluation were controversial in the international and national conferences. The discussion centered on methodological questions as much as problems of design of the research and the way of presenting the results.

In 2005, *Thinking. The Journal of Philosophical Inquiry with Children* published the first meta-analysis on the impact of the program (García Moriyón, Rebollo & Colom 2005). The meta-analysis covered a period of time from 1970 to 2002; more than 120 publications were collected, and only sixteen fitted the inclusion criteria. The results of that meta-analysis revealed that P4C had a positive effect, and the authors acknowledged that, although the search for empirical reports were highly widespread, the strong differences between the studies made it difficult to arrive at a clear and simple conclusion. They also suggested some ideas to conduct new research that might offer new evidence.

Since 2002 new research has been conducted, as well as other meta-analysis. So, it is time to update that meta-analysis. These are the questions we want to answer:

- Is there a relationship between the program application and the factors that it is intended to influence (reasoning skills)? That is, does the program have a positive impact on the cognitive skills of students?
- What is the size of the observed relationship?
- Are the results across studies homogeneous?
- If they are not, which characteristics of the studies could explain the variability of the results?

The previous meta-analysis offered some relevant suggestions to improve the quality of the researches. This new meta-analysis will show if researchers have followed those recommendations

We want also to clarify the impact of some moderator variables that the previous meta-analysis commented, but did not analyse, or just did not include: a) sex of the students; b) mean age, focusing on the possible differences of the impact depending of the age (children vs. adolescents) of the students; c) teacher training; d) the type of control group, according to what they do instead of the philosophical dialogue; e) source of publication and possible publication bias.

IRENE DE PUIG – “MODELOS DE EVALUACIÓN PARA FILOSOFÍA PARA NIÑOS”.

Desde el GrupIREF presentamos tres modelos de evaluación a partir de distintos procedimientos y técnicas para poder conocer su permeabilidad.

El primer estudio evaluativo realizado en el año 2012 fue un trabajo cuantitativo y cualitativo realizado por el Consejo Superior de Evaluación del Sistema Educativo de la Generalitat de Catalunya (CSESEGC). Consistió en evaluar un grupo representativo de centros educativos de infantil, primaria y secundaria. El objetivo era analizar el desarrollo de Filosofía para niños para obtener información relevante sobre su aplicación. Para ello se tuvieron en cuenta los ítems siguientes:

- Potencial educativo del proyecto Filosofía 3/18.
- Potencial innovador del proyecto.
- Aplicabilidad a la realidad educativa catalana.
- Características del material curricular del proyecto.
- Motivos para aplicar el proyecto y cumplimiento de expectativas.
- Efectos de la aplicación del proyecto en el alumnado.
- Formación y efectos del proyecto en el profesorado.
- Contribuciones generales de Filosofía para niños a la educación.
- Evaluación propuesta por el mismo proyecto.
- Condiciones que afectan su la aplicación.

El segundo estudio, en 2014, es un trabajo cualitativo de carácter biográfico sobre la repercusión de la escuela en la vida de jóvenes adultos exalumnos del CEIP Es Pont de Palma (Mallorca). Se trataba de averiguar lo que ha perdurado de la vida escolar y que aspectos han contribuido en la construcción de sus identidades como adultos. Se constata que Filosofía para niños y el trabajo por proyectos siguen en las memorias de los entrevistados y reconocen que les han marcado en sus trayectorias personales y vitales.

Se recogió la información a través de entrevistas individuales orales. Se citaron 12 jóvenes de entre 17 y 34 años que cursaron el último nivel de primaria entre los cursos 2006-07 y 1992-93.

Los ex alumnos atribuyen a la filosofía el hecho de haber facilitado la formación de un pensamiento propio que busca respuestas a través de la razón y reconocen su valor en la mejora individual y en la del grupo.

Consideran que la importancia dada a la argumentación ha hecho mella en sus vidas y al cabo de los años se dan cuenta que los ayudaba a pensar por sí mismos, sin adoctrinamientos.

El tercer estudio se realizó en 2015, también propiciado por el CSESEGC. Se evaluaba la contribución de Filosofía para niños implementado desde el año 2011 en las cuatro escuelas del municipio de Argentona (Barcelona). Para ello se buscó un centro que ejercía de grupo control y que permitía la comparación. Metodología de tipo cualitativo. La referencia fue el alumnado de sexto de primaria y participaron como fuentes de información familiares de alumnos y docentes. Según la percepción de los informantes, las competencias cognitivas y actitudinales de los alumnos que participan en las clases de filosofía son más altas que las de los compañeros que no participan. Se constata el alto nivel en expresión oral o escrita y la capacidad para dar razones. Destacan el hecho de haber aprendido a escuchar a los compañeros y tener consideración por los interlocutores.

Los informes se encuentran en: www.grupiref.com

6. DIMENSIÓN POLÍTICA DEL PROGRAMA (POLITICAL DIMENSION OF THE PROGRAM). COORDINA JORGE SÁNCHEZ-MANJAVACAS MELLADO

ANDY WEST - CAN DOING PHILOSOPHY WITH CHILDREN PREVENT ANOTHER TRUMP?

Philosophy Foundation. UK

In the days after Trump's 2016 election victory, [the Huffington Post published an article](#) by Eldar Sarajlic titled "How To Prevent Another Trump In The Future? Teach Kids Philosophy."

Sarajlic says it wasn't those without university education that got Trump over the line - 54% of males and 45% of females who voted for Trump had college degrees. In Sarajlic's critical thinking classes he says he observes how Trump supporters are more likely to be weaker students and those students who understand what an ad hominan or straw man fallacy is are more likely to see through Trump. Democracy needs people trained in deliberation. Thus, we should teach philosophy to children if we want to "equip the American electorate with the ability to recognize and reject potential demagogues similar to Trump in the future".

Sarajlic's ideas echo Matthew Lipman who saw the teaching of philosophy to children as a counter influence against a tyrant could come to power by democratic means. In his essay Education for Civic Values Lipman explains how positive citizenship occurs when individuals acknowledge due process. His argument is this: regardless of whether you are on the political right or left one can appreciate the need for there to be rules in the game of law and the electoral process, etc. Lipman says that such rule following is analogous to the due process philosophers commit to during enquiry. Defining terms, concept development, reason giving and drawing inferences from double premises are just some of the possible moves in the philosophy game. When children reflect upon their values with adherence to the laws of the philosophy game they are better predisposed to reflect upon suggested public policies with the same rationality, thus a philosophical child is more likely to become a responsible adult citizen.

I won't attempt to refute Lipman's argument, and Sarajlic's subsequent echoing of it, but I will query both their descriptive and normative assumptions.

On the descriptive level I will ask: does the possession of a philosophical aptitude have the effect on public life that Lipman thinks it does? Is there evidence to believe that rationally scrutinising one's values does in fact make one a more cooperative player in the game of citizenship? I will first suggest that insights from moral psychology might make us think the answer to these questions is no. Secondly I will say that even if the answer were yes then Lipman still has some work to do to convince us we should do philosophy with children and not train them in boxing or law instead.

On the normative level I will ask: should the goal of philosophy be the nurturing of civic responsibility? Is something lost from the practice of philosophy if it is burdened by an underlying political teleology? As the third part of my critique I will argue that Lipman's vision might come at too great a cost for the project of philosophy.

ANGÉLICA SÁTIRO – “CIUDADANÍA CREATIVA E INFANCIA. UN DIÁLOGO ENTRE LA PROPUESTA DE FRANCESCO TONUCCI (FRATO) Y FILOSOFÍA PARA NIÑOS”

Un diálogo entre las propuestas ciudad de los niños de Francesco Tonucci (FRATO) y filosofía para niños (LIPMAN)

La ponencia, que será realizada a partir de las viñetas de FRATO, presenta la conexión entre la propuesta de la filosofía para niños de Matthew Lipman con la propuesta de la ciudad de los niños de Francesco Tonucci, pasando por la pedagogía de la ciudadanía creativa, investigación-acción desarrollada desde la asociación Crearmundos y proyecto Noria. Buscando los puntos de contacto entre estas matrices teóricas, se presenta una vía para los interesados en el papel creativo y social de la filosofía para/con/desde los/as niños/as.

FRANCESCO TONUCCI Y LA CIUDAD DE LOS NIÑOS

Para Francesco Tonucci, la ciudad de los niños es una utopía concreta y sostenible, porque permite repensar la ciudad e incluir a lxs niñxs en los debates políticos con los alcaldes y sus equipos técnicos encargados de los diferentes ámbitos de la ciudad (urbanismo, seguridad, movilidad, salud, cultura, etc.). Según él, “Si la ciudad fuera un ecosistema natural moriría en muy poco tiempo: ha transformado su complejidad en la realidad simplificada de la separación y de la especialización; ha aceptado que sus ciudadanos se hayan vuelto cada vez más pasivos ofreciéndoles continuos remedios, subsidios, asistencia bajo forma de servicios; su equilibrio, su subsistencia dependen cada vez menos de sus recursos y cada vez más de factores externos que no controla y que no puede garantizar. (...) Repensar la ciudad significa tener un proyecto de futuro, preparar, como dicen los ecologistas, un desarrollo sostenible. Un desarrollo controlado, no egoísta, que encuentre en sí mismo la fuerza y la energía suficientes para garantizar su futuro y el de las próximas generaciones. El niño es la garantía natural del desarrollo sostenible: él debe hacerse mayor, capaz de resolver problemas, y jamás podrá hacerlo si no le aseguramos autonomía, posibilidad de riesgo y de crecimiento, posibilidad de relaciones lúdicas y espontáneas. (...) Repensar la ciudad quiere decir preparar un futuro en el cual haya ganas y posibilidad de pensar en el bienestar y en la calidad de la vida. Un futuro en el cual los jóvenes sientan aún el estremecimiento, la emoción, el deseo de traer niños al mundo. (...)”

Para que lxs niñxs puedan participar de esta reconstrucción de las ciudades hace falta que sean capaces de pensar por sí mismos, con criterios y con posibilidades de imaginar futuros posibles. Ahí entra la conexión con el planteamiento de la filosofía para niños de Matthew Lipman y con la pedagogía de la ciudadanía creativa que conecta el pensar, el sentir y el actuar de forma individual y colectiva, sistematizando un conjunto de acciones que une las dos perspectivas.

LA PROPUESTA DE MATTHEW LIPMAN Y LA DEMOCRACIA DELIBERATIVA

Según Matthew Lipman en su texto Contribuciones de la filosofía a la democracia deliberativa, hay tres facetas de la filosofía en el entorno de la democracia: “(...) la faceta 1 representa el papel de la filosofía en la formación y análisis de conceptos; la faceta 2 representa su capacidad de promover un pensamiento de alto nivel; y la faceta 3 representa su contribución a la deliberación democrática. Las tres facetas son formas de investigación. La importancia concreta de estas facetas es que la filosofía potencia la dimensión epistemológica de la democracia de manera incomparable. Es importante que la democracia se haga creíble a sí misma en el futuro, no presentándose como un área de verdades incuestionables, sino como un marco que tenga en cuenta la falibilidad en el proceso de investigación. Cuando entendemos la democracia como investigación, los medios para llegar a ella encajan con más facilidad, y el papel de la filosofía se clarifica.

Philosophical Inquiry with Children Coming of Age: Family resemblances

Debemos prestar atención al hecho de que algunos términos empleados aquí mantienen el mismo significado que tenían en épocas anteriores en algunos aspectos, mientras que, en otros, han cambiado. Es el caso del término deliberación. Aristóteles lo entendió como investigación. John Dewey, como un ensayo de la imaginación sobre actividades futuras. Hoy día, tendemos más a usar esta palabra para describir el dialogo que tiene lugar entre un grupo de personas que busca llegar a una conclusión o emitir un juicio, como por ejemplo cuando hablamos de las deliberaciones de un jurado. También tendemos a ver una conexión causal entre el pensamiento intersíquico que se da cuando un grupo delibera y el pensamiento intrapsíquico que se da en un individuo. Es decir, vemos la conducta reflexiva de un grupo como una primera iniciativa que después cada miembro del grupo interioriza.” (Matthew Lipman El lugar del pensamiento en la educación - edición y traducción de Manuela Gómez Pérez - ed. Octaedro, 2016)

Estas diferentes maneras de entender el término deliberación demarcan las grandes líneas de la ponencia. Es la simultaneidad de estos entendimientos que permite la conectividad entre las matrices propuestas. Si la democracia deliberativa es investigación, entonces, podemos repensar la ciudad desde los ojos de los niños, como nos propone Francesco Tonucci. Si la democracia deliberativa es imaginación sobre ciudades futuras, entonces podemos asumir los planteamientos de la ciudadanía creativa y la utopía de la ciudad de los niños. Si la democracia deliberativa es dialogo, juicio y decisión; entonces, podemos unificar los tres planteamientos teóricos propuestos. Esto porque desde la filosofía para niños se garantiza el desarrollo del juicio y desde la ciudad de los niños, la decisión y la participación en las políticas públicas. Siendo el diálogo el punto de encuentro entre las tres matrices conceptuales. Y si la democracia deliberativa es conexión entre pensamiento intersíquico e intrapsíquico, podemos seguir con lo que propone la pedagogía de la ciudadanía creativa: favorecer que se reescriba tanto las biografías individuales, como la historia colectiva. Entender la democracia como deliberativa permite a lxs ciudadanxs, desde niñxs, hacer de la propia vida una obra de arte y de la sociedad un gran proyecto creativo colectivo.

ARIE KIZEL – “PHILOSOPHY WITH CHILDREN AND SOCIO-PHILOSOPHIC SENSITIVITY”

Dep. of Learning, Instruction and Teacher Education University of Haifa, Israel

As a way of life and educational method, philosophy with children differs from philosophy as taught in schools and academia alike. While the teaching of philosophy is becoming increasingly common in schools (especially high schools), within the history of philosophy and philosophical thought philosophy with (and for) children regards itself as cultivating human beings who ask existential questions about themselves, their world, and their surroundings from an early age. In contrast to the academic study of philosophy, in which students are merely passive observers of philosophical ideas, philosophy with children seeks to create a place and space for active engagement in philosophical thought that promotes broad, critical thinking skills in its young practitioners. Rather than focusing on acquaintance with philosophy as a field of knowledge to be mastered (Mohr Lone, 2012a), it revolves around questions relating to the pupils' existence in the world. It thus develops their philosophical sensitivity (Mohr Lone, 2012b), presenting questions to them as a living, breathing, vigorous space that fosters creativity, caring, and concern (Wartenberg, 2009).

A philosophy with children community of inquiry encourage children to develop a philosophical sensitivity that entails awareness of abstract questions related to human existence. When it operates, it can allow insight into significant philosophical aspects of various situations and their analysis. This presentation seeks to contribute to the discussion of philosophical sensitivity by

adducing an additional dimension—namely, the development of a socio-philosophical sensitivity by means of a philosophical community of inquiry focused on texts linked to these themes and an analysis of them with the help of narrational tools that explain the children’s philosophical moves. The ability to ask questions regarding complex social issues in the field of economics and to ask oneself personal questions about oneself is thus also exemplified in the deconstruction of the “great narratives” and their transformation into more accessible, human dimensions.

The first section of the presentation focuses on the philosophic framework within which discussions of this type are conducted with children and the historical background of this field as a method employed across the globe. The second section examines selected transcripts from philosophic encounters in which children discuss social and economic themes. The third section engages in a narrative analysis of philosophical discourse that seeks to broaden the discussion of the link between philosophy with children and the way in which children themselves construct philosophical sensitivities that can develop into socio-philosophic sensitivities (Kizel, 2015).

In the case of discussions relating to the issue of poverty, the children raised basic questions relating to the core of philosophy. Unsurprisingly, they did not make exclusive use of examples. Their ability to address these issues allowed a discussion that also led them to develop caring thinking, which is based on friendship thinking. This is based on a social sensitivity founded on both empathy and the raising of logical arguments.

CARLA CARRERAS PLANAS – “¿POR QUÉ LA DEMOCRACIA NECESITA FPN?”

Universitat de Girona,

En muchos de los textos de Matthew Lipman puede hallarse más o menos explícitamente la relación entre educación y democracia y el papel que el proyecto Philosophy for Children tiene en esa relación. Esta vinculación educación-democracia no es nueva; Lipman la recoge de John Dewey, que había dedicado a ella un libro entero titulado precisamente Democracia y educación (1916). Lo innovador en el planteamiento de Lipman es haber añadido a la justificación teórica deweyana una propuesta práctica para conseguir efectivamente que la educación sea el medio de la reflexión y de la puesta en práctica de los valores democráticos. Philosophy for Children no es sólo unos materiales que utilizar sino sobre todo un modo de entender la educación y de llevarla a la práctica. Su comunidad de investigación es, pensamos, una versión de la democracia deweyana. lo que puede verse en un análisis del concepto de democracia en Dewey.

Aunque Dewey no utiliza el término «comunidad de investigación», propiamente, parece que las características de una comunidad de investigación como la que define Lipman coincidirían globalmente con las características que podría haber propuesto Dewey. Al mismo tiempo, la comunidad de investigación tal como la define Lipman tiene muchos puntos de contacto con el ideal de democracia de Dewey.

Dos de los puntos principales de la Philosophy for Children de Lipman son: por un lado, el convencimiento de que la filosofía es la única disciplina que puede dirigir con éxito la búsqueda individual y colectiva de sentido, el enriquecimiento de la experiencia, y el desarrollo de un pensamiento multidimensional; y por otro lado, la idea de que no se debe esperar que los individuos sean personas maduras para empezar a incidir en todos estos puntos.

Coherente con la idea de acercar la filosofía a los niños, Lipman habla, sobre todo, de la necesidad de convertir las aulas en comunidades de investigación -como una de las exigencias fundamentales de la actividad filosófica. Sin embargo, el mismo trasfondo filosófico del currículum sugiere que de ninguna manera la comunidad de investigación puede quedar reducida a una mera metodología. Los rasgos de la comunidad de investigación trascienden el aula, y

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aquella debería estar presente en todas partes por su papel democrático, en su interacción con la sociedad en la que está integrada. La comunidad de investigación lejos de ser sólo un método, es a su vez el pilar de la deliberación democrática.

Lipman presenta la comunidad de investigación como forma de vida, lo que recuerda algunos de los rasgos de la comunidad y el diálogo socráticos. En este sentido, las novelas filosóficas del currículum muestran el modo socrático de vivir y practicar la filosofía no sólo en la escuela sino también en todos los ámbitos de su experiencia. Pero esta "forma de vida" recuerda, además, la comunidad democrática deweyana tanto en cuanto a los modos de interrelación entre los individuos que la integran como en cuanto al compromiso de estos individuos con la investigación y con los objetivos de la comunidad.

Para Lipman, el proceso de investigación en comunidad es el único que ayudará a los seres humanos a ser plenamente personas, capaces de una acción autónoma, de creatividad y de autoconocimiento. Es el único que puede ayudar a concebir los medios para lograr los fines que, individualmente y también como sociedad, pensamos que son significativos y útiles. En un contexto así, filosofía, educación y democracia se interrelacionan inevitablemente. La comunidad de investigación filosófica se convierte en comunidad educativa en tanto que ayuda a potenciar el crecimiento de las personas y el enriquecimiento de su experiencia personal y colectiva a la luz de los valores democráticos.

DANIELA G. CAMHY (GRAZ/A) – “TAKING DEMOCRACY SERIOUSLY - THE COMMUNITY OF INQUIRY AS A PLURALISTIC FORM OF LIFE”

One goal of education for democracy is the achievement that citizens will be competent to participate in democratic societies. For equipping the next generation of adults with the essential ingredients we must provide opportunities to engage them as children in meaningful reflection and discussion of issues related to all areas of study. This requires developing educational actions providing young people with cognitive, affective, social and “world-making” skills with new abilities, competences, knowledge and understanding. Bridging between world-views is an important aim of education in a global world - it means promoting an awareness of the importance of cultural and linguistic diversity, as well as of the need to combat racism, prejudice and xenophobia.

How can we educate those who will become the adults of tomorrow? In Hannah Arendt's view one aim of education is the cultivation of the future action of young people. It is the most important goal of education 'to build children to participate in society'. So education should help them to become familiar with the world and make children feel secure, and prepare them to a life of action so that they get involved in the world and that they get the chance to be creative and attempt something new. How and what do we want to construct and develop together? This is an important issue, as still too many children have been left behind, trapped in cycles of poverty, disease, and injustice. Especially we have to consider the situation of deprived children, exposed to brutalities and sufferings at a very young age - the unaccompanied minor asylum seekers finding themselves alone “in between” a past they cannot put into words and an uncertain future in a foreign country where they have to learn a new language and different customs. But although if children adopt the language, culture and value system of a new country quicker than parents, values can clash. They may have disagreements about appropriate gender roles and dress, expectations for academic performance or discipline styles. Their search for identity can also be a source of divisions, tensions and conflicts. However how can we conciliate the democratic idea taking all the needs into consideration?

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Transforming the traditional classroom building into a community of inquiry is a slow task. Developing a philosophical community of inquiry is a dialogical process and requires a classroom environment in which students and teachers respect, support and trust each other and are able to develop the capacity to reflect in a critical, creative and caring way on the multiple, fluid and interactive nature of the social reality in which they live. Teachers need to master many skills. Philosophy for/with children will only be successful when competent and well-trained teachers, who take on the role of a facilitator, appear in classrooms. We must dedicate ourselves to reconstruct education which is intended to transform individuals from repositories of facts to human beings who think for themselves, are competent to judge and resist authoritarian thinking. How can Philosophy for/with Children help to develop "capabilities" in children and prepare their future emancipation? How can we empower Children? And how can we translate democracy into practice?

DARCISIO NATAL MURARO - "SOCIAL AND POLITICAL ASPECTS OF DEMOCRACY IN THE COMMUNITY OF INQUIRY: LIPMAN AND FREIRE"

The objective of this paper is to search some possible relations toward the social and political aspects of the philosophical thought of Lipman and Freire. We consider important to start highlighting that these authors have an important common theoretical framework that is the thought of John Dewey. To confine our analysis, we will focus some framework issues that have resemblance in these authors. From the anthropological point of view, we explore the social and historical conception of the human beings as immature or as unaccomplished beings and with growth potential through communication, the capacity to learn and to transform their world. Second, under the epistemological point of view, the authors understand that the thinking is developed from problem situations that human beings face in their experience. For both, the social inquiry occurs when there is a focus on a problematic issue of mutual interest, a self-regulatory or self-correction between members that participate in the process, the egalitarian structure that values differences and the action to transform the situation. Third, from a social point of view, dialogue implies a practice of ethical values for both. In this sense, the dialogue allows the humanizing experience. For both, education is a social practice that should transform social condition. Fourth, from the political point of view, thinking and dialogue is the condition of possibility of a democratic way of life. This way of life must pervade all the experiences of the individual and their social environment, all their relations with the complex differences between the human being. Fifth, under the educational point of view, both weave criticism of traditional education just because it has monological character, unilinear and unilateral transmission of knowledge. However, Lipman created the pedagogy of the community of inquiry as environment to develop the dialogical habits and attitudes where differences "make a difference". Freire advocates the right to say the word that transforms the world constituting this word alive an existential dialogue. Thus, both proposals recognize the importance of the size of horizontality in the relationship between student and teacher in a dialogic educational practice. From these considerations it can be hypothesized that the social and the political dimensions can have many points of convergence between the two thinkers in the following features: the human beings are open social and historical construction; they can learn to think; dialogue and the thinking are the means that we have to construct permanently the personal and social identity, the need of transformation of the routine and oppressive relations; the culture and specially the philosophy should contribute to building a more humane and democratic world. The development of this study followed the procedure that uses the philosophical methodology of analysis of concepts focusing on the common features that can be brought to light. This search is supported by the literature review of the main works of both authors. The work seeks a dialogue between authors highlighting

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their effort to think a democratic education although having common starting points can generate different practices. The work seeks a dialogue between the authors highlighting their effort to think of a democratic education. Common starting points can lead to different practices.

ELOÍSA AMALIA GONZÁLEZ REYES – “¿POR QUÉ ES IMPORTANTE UNA EDUCACIÓN DEMOCRÁTICA?”

En este trabajo, nos proponemos poner de manifiesto la importancia de promover una educación democrática que fomente una transformación social. Nos auxiliaremos, en principio, de dos grandes filósofos y pedagogos defensores de la democracia: John Dewey y Matthew Lipman. Para ello, destacaremos algunas de sus ideas y propuestas para que la escuela sea parte de y contribuya a la educación democrática.

No pretendemos partir de una concepción política de democracia, puesto que, el concepto que nos interesa destacar es el de educación democrática. En este tenor, nos referimos a la democracia como una idea ética que promueve el desarrollo individual de cada uno de los seres humanos que conforman la sociedad, y no así como una forma de gobierno.

Desde mediados del siglo pasado, John Dewey alertó a la sociedad acerca de las consecuencias negativas de una democracia enmarcada únicamente en preceptos teóricos y se interesó por llevarla a la práctica en el campo de la educación. Tomando en cuenta estas consideraciones, analizaremos, en primer lugar, la concepción sobre la educación de Dewey como un proceso vinculado al perfeccionamiento individual y social de los seres humanos.

Seguidamente, expondremos los planteamientos educativos de Matthew Lipman, quien, a su vez, retoma los planteamientos educativos de Dewey. En su propuesta pedagógica Filosofía para niños, Lipman establece un vínculo importante entre los conceptos de educación y democracia. La filosofía juega un papel fundamental en la educación y en el desarrollo racional y moral de los estudiantes y es por ello que la incorpora transversalmente en su propuesta.

Considera que la educación democrática sí que es posible y probable de alcanzarse mediante las prácticas llevadas a cabo en el interior de la comunidad de investigación o diálogo.

Posteriormente y de acuerdo con algunas reflexiones de Juan Carlos Lago, nos referiremos a la importancia que reviste una sólida educación democrática en nuestros días. Lago considera la consecución de una educación democrática como reto y tarea ineludibles para la educación actual. Los sistemas educativos deben confrontar las condiciones que presentan las sociedades contemporáneas y propiciar la formación de ciudadanos capaces de aprender a convivir como miembros de una comunidad en constante cambio, atendiendo problemas y características sin precedentes como la globalización, el apogeo de los medios de comunicación y la sociedad de la información, el consumismo, etc. Lago, al igual que Dewey y Lipman, considera que la filosofía ocupa un papel fundamental en la construcción de las sociedades democráticas, al cuestionar las circunstancias en las que vivimos.

Por último, queremos subrayar los riesgos y aspectos negativos de la influencia, cada vez mayor, que ejercen las perspectivas económica y empresarial sobre los sistemas educativos. Esta influencia se traduce en planes de estudio diseñados atendiendo y dando prioridad al comportamiento y beneficio de los mercados.

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GILBERT BURGH & SIMONE THORNTON – “THE DEMOCRATIC HABITAT: FACILITATING INTERCONNECTIVE, DELIBERATIVE PRACTICE AND CORRECTIVE METHODOLOGY FOR EPISTEMIC ACCOUNTABILITY”

School of Historical and Philosophical Inquiry, The University of Queensland

We explore the connection between belief-habits and habitat in relation to educational practices that purport to have democracy as both the goal and method of instruction. For pragmatists, belief-habits are both acquired from our habitat, especially the customs of our social habitat, and, in turn, impact on our habitat, including natural and built environments. The complex connection between individuals and their habits and habitat has implications for democracy and raises the question of what kind of education is best suited to living collective democratic forms of life.

We extend Val Plumwood’s call for a radical democratic alternative that facilitates the democratic correctiveness of social institutions to education aimed at the development of a deliberative democratic culture. We appeal to Plumwood’s notion of the dominant western conception of rationality, inherent in liberal practice, which draws on the feminist critique of reason to expose the problem of dualist thinking that systematically distorts knowledge of the world. Such thinking can result in a culture of epistemic violence; the institutional reduction of the worth of a group (e.g., women, Indigenous peoples) as participants in knowledge production, through structural prejudice and lack of collective interpretive resources required to express significant aspects of their social experience that, in turn, deny the legitimacy of their experience. Violence can be present in the form of: (1) epistemic marginalisation, where the conceptual frameworks of the dominant rationality fail to provide shared resources for social interpretation that enable individuals or groups to make sense of their experiences, and (2) epistemic nullius, where the knowledge of a group has been all but eradicated from the dominant group’s history, and they are merely known rather than acknowledged as knowers.

As educational systems are constrained by bureaucratic rationality, it not only informs the way teachers approach education, but tends to thwart efforts by teachers and parents who seek democratic reforms and, in doing so, it aids and abets the dominant rationality. Paradoxically, the classroom, as a site of epistemic culture setting, is both implicated in the perpetuation of epistemic violence and essential in overcoming it. In light of this, we argue for a democratic and culturally responsive pedagogy that focusses on awareness of the normative and normalising teaching frameworks that contribute to the perpetuation of cultures of epistemic violence. We conclude that Plumwood’s notion of democratic correctiveness, together with John Dewey’s views on democracy and education, provide a mutually supportive theoretical framework for an effective inquiry pedagogy that could be described as an interconnective, deliberative practice and corrective methodology for epistemic accountability, to counter the presence of dominant rationality that by its very nature oppresses effective communication, so that all ‘Others’ can speak and are visible.

KARIN MURRIS, SUMAYA BABAMIA, JOANNA HAYNES, WALTER KOHAN, ROSE-ANNE REYNOLDS AND SARA STANLEY - SYMPOSIUM: “DECOLONISING CHILDHOOD DISCOURSES THROUGH A POSTHUMAN PEDAGOGY: PHILOSOPHICAL ENQUIRY IN A SOUTH AFRICAN CLASSROOM”

Introduction. Presenter: Karin Murriss (Principal investigator)

In this panel we will be presenting several chapters from the book *Literacies, Literature and Learning: Reading Classrooms Differently* to be published by Routledge in 2018. The classroom

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research project we write about is a posthuman orientation to a P4C lesson taught by Sara Stanley using the picturebook *How to Find Gold* (2016) by Viviane Schwarz in a South African Grade 2 classroom. This book project has emerged out of the larger research project *Decolonising Early Childhood Discourses: Critical Posthumanism in Higher Education* funded by the National Research Foundation (NRF) of South Africa. In response to the narrowing down of what counts as literacy by governments globally, we invite educators to embrace the affective, material and embodied dimensions of meaning-making in literacy education and the complex and ambiguous relationships 'between' space, body and text. In my brief introduction I map what makes posthuman literacy practice as part of P4C distinct. The presentations that follow will show images and videos of the classroom practice and give a flavour of how we have worked with data differently, by focusing on the material-discursive and the affective.

Presentation 1: Diving for Treasures. Presenter: Sara Stanley

In this presentation, I focus on two considerations of the definition of philosophical treasure. I explore first the treasure hidden within the stimulus itself and its creation through conversation with the author Viviane Schwarz, followed by a diffractive exploration of how and why the treasure is unburied through the reading of the story and the reading of bodies and materials in the classroom. I draw on the analysis of a moment of philosophical "treasure" raised by a 7 year old child. In particular, the reactions to his embodied intra-vention by some of his peers and student teachers observing the lesson. He was critical of president Zuma and his wealth, which provoked laughter. I theorise some of the complexity of these reactions in the context of figurations of child and childhood with a particular focus on inclusion, participation and democracy. The key questions that drive my enquiry are: 'What elements of a stimulus breathe life, and gold into philosophical enquiry?' 'What should facilitators consider when looking for gold in an inquiry?' and 'What are the limits of what children can say in class and who decides?'

Presentation 2: From facilitating to difficultating: the position of a teacher in a philosophical education. Presenters: Joanna Haynes & Walter Kohan

The term 'facilitator' has come to be used by many progressive educators, including many supporters of Philosophy for Children, to convey greater informality and a less directive role than that of the so-called 'traditional' teacher, who has often been regarded as authoritarian and as a font of knowledge. Our presentation aims to give some inspiration to educators in general and, more specifically, to people involved in the Philosophy with Children movement, to which we both also feel committed, and to invite them to put into question their own position in the movement. We take as a point of departure Rancière's description of explanation as the art of distance and his conceptualization of the difference between an emancipating and a stultifying teacher. Drawing on his analysis we discuss the importance of splitting the relationship between teacher and knowledge, examining the role of a teacher more from a political position than an epistemological one. We also nurture ourselves through thinkers like M. Foucault and S. Rodríguez in order to clarify what the position of a teacher looks like and to argue why it is not politically interesting to conceive it in terms of 'facilitating'. In order to arrive at the figure of an 'politically interesting teacher' we critically examine some Philosophy for Children discourses and affirmatively propose other ways of conceiving this task of teaching. For our presentation, we look in particular at sections of the transcripts and footage of Sara's teaching as images of what we think about the 'interesting teacher' and argue that it is more a work of difficultating than facilitating the way we are in the world.

Presentation 3. Moving human and nonhuman bodies: philosophical inquiry with children as posthuman pedagogy. Presenters: Sumaya Babamia & Karin Murriss

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Our material-discursive analysis focuses on how three video-recording practices bring into being, specific entanglements of child <--> material <--> discourse during their philosophical exploration of the picturebook *How to find Gold* (2016) by Viviane Schwarz. Our analysis focuses on how a diffractive reading of these different video angles of the circle, the children's legs and the chairs on which they are sitting, makes us think differently about what it means 'to fidget'. We conclude that the quantum entanglement of legs-paper-paint-story-teacher-researcher-camera materialises posthuman (child) subjectivity and makes visible philosophical thinking that troubles the power producing nature/culture binary (Taylor, 2013). Our experimentation materialises a double decolonising move. What e/merges are new perspectives on how the inclusion of the material (the use of camera and video as an apparatus) in knowledge production show how space plays an active pedagogical role in the P4C classroom, thereby at the same rendering children capable as knowledge producers. We argue that the findings of our research contribute to the urgent need to think differences differently - in particular the way child/adult relationships are assumed in curriculum construction and policies.

Presentation 4: In-on-beyond/between- the story. Presenters: Rose-Anne Reynolds and Sara Stanley

In this presentation we explore the concept of story sharing as opposed to story reading and the resulting shifts of power between adults and children in the demonstration lesson using the picture book *How to Find Gold* (2016), by Viviane Schwarz. We explore the difference between children being read to where the teacher is a "transmitter and reproducer of predetermined knowledge and values" (Moss, 2014:10). Rather, we choose to explore this story sharing, where the book is read with the child, adult, and the material/discursive (Lenz Taguchi, 2010). We see the chairs as material/discursive and we consider the role they play and how they work in this story sharing encounter.

KATHRYN NELSON AND JOE OYLER – "INQUIRY DIALOGUE AS A TOOL FOR CRITICAL LITERACY"

The purpose of this study is to examine how inquiry dialogue mitigates pre-service teachers' resistance to discussing critical literacy topics. To do so, we will analyze the level of engagement and the quality of argumentation of two discussions: one mixed dialogue about sexism and one inquiry dialogue about feminism. Numerous studies have explored the difficulties of teaching critical literacy to pre-service teachers (De Freitas, 2006; Han, Madhuri, & Scull, 2015; Hill-Jackson, 2007; Mosley & Rogers, 2011, Porfilio and Malott, 2011). Because critical literacy involves issues tied to identity (race, gender, class, and sexuality), these issues are difficult to discuss. Moreover, changing one's mind may require a shift in identity, which often garners resistance. Thus, we offer inquiry dialogue as a tool to mitigate students' resistance and create a "brave space" (Arao & Clemons, 2013).

In this study, we analyzed two dialogues to compare participation and argumentation quality to examine the effect of inquiry dialogue on students' engagement with critical literacy. The first was an informal, mixed dialogue where the instructor sought to gather students' responses to the article in addition to several short inquiry dialogues as well. The first dialogue had no framing beyond the instructor asking for students' reactions to an article on sexism and no ground rules were established. Students did not challenge the text or report negative opinions, although a small group admitted to feeling silenced after the discussion. The second discussion was an inquiry dialogue focused on one big question throughout: Are masculine and feminine traits

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learned or biological? The instructor discussed and posted ground rules prior to beginning the discussion. Students who had previously felt silenced participated and reported feeling much safer during the second discussion.

Analysis revealed substantial differences in student participation and argumentation quality between the two discussions, as well as a stark difference in the instructor's facilitation. In the first discussion, there were a total of nine discussion threads, all initiated by the instructor. Although argument elements were found throughout this discussion they were often unrelated to contributions from other participants. The instructor acted as both a facilitator and participant, giving lengthy contributions and initiating topic changes throughout. By initiating and continually changing threads, the instructor controlled the discussion and created a traditional power structure that may have contributed to students' anxiety and feeling silenced. The instructor's explanation of her interventions in this discussion indicates a motivation to "try to get students to do or see."

The second discussion, in contrast, had a total of three threads (two of which were aimed at closure of the engagement), and the facilitator's moves consisted of locating arguments and paraphrasing students' responses. Students generated, built upon and challenged each other's arguments. The facilitator's explanation of her interventions in this engagement reflect a change in motivation toward clarification, tracking and maintaining the inquiry and increasing inclusion. We suggest that this shift in role, along with a clear and explicit structure, helped the students to enter into the discussion and to push each other's thinking

NADIA KENNEDY & JULIA MOLERO AZARA – "DISCUSSING SOCIAL JUSTICE ISSUES IN THE MATHEMATICS CLASSROOMS IN THE CONTEXT OF A COMMUNITY OF PHILOSOPHICAL INQUIRY"

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Many proponents of critical math education (e.g. D'Ambrosio, 1999; Skovsmose, 1994; Keitel, Kotzmann & Skovsmose, 1993; Vithal, 2007) understand the development of "mathemacy," critical mathematics competence, as one of the essential problems of democracy. The notion of critical "mathematical literacy" of learners goes beyond mere competencies associated with computational and problem-solving skills into competencies related to the ability to mathematize problematic situations placed in complex contexts and to not only interpret the outcomes of such mathematizations but also to make critical judgments about the consequences in relation to society. In this sense, critical mathematics education advocates for understanding mathematics that is much greater than "instrumental understanding" (Skovsmose, 2014) and encompassed understanding of mathematics and its relationship with everyday life, its uses and applications in the world, its role as element of the culture, and in producing culture.

While such activities and projects related to critical mathematics education and social justice issues may help children to face mathematics in a different way, and to help them interpret numerical data and quantitative trends embedded in complex social contexts, we believe that they do not address deep issues of inequality and social injustice, and do not directly prompt students to question assumptions about deep social structures and function. The critique of such structures is implicit but not quite made visible, and the project does not encourage students to examine relationships between those structures and their own lives. In comparison, our paper addresses the deep-structural aspect by opening an additional space for philosophical inquiry, in order to address the social justice issues and questions that have been raised through projects like the one described above.

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In this presentation we: 1) Argue that there is a place for philosophical inquiry in the mathematics classroom, especially when it comes to modeling situations that pertain to social issues; 2) Discuss what learning outcomes such philosophical inquiry might achieve; and 3) Offer examples of what such discussions look like in the mathematics classroom.

Since the inception of the Philosophy for Children program founded by M. Lipman and A. Sharp, it has been widely argued that the implementation of spaces for group philosophical inquiry is relevant and meaningful throughout the school curriculum (e.g. Kennedy & Kennedy, 2011; Sprod, 2011; M. F. Daniel, 2013; Kennedy, 2012)—that is, beyond what is strictly understood as the subject of philosophy in school. However, while there are some examples of the use of philosophical inquiry in school subjects like art, language, literature and social studies, this has not happened widely in subjects related to the natural sciences, and more particularly in mathematics.

However, an argument has been put forward that doing philosophical inquiry in the mathematics classroom promises to expand students' mathematical experiences, and to provide bridges for establishing richer and more meaningful connections and interactions between mathematics and students' personal experience, with other disciplines, and with the broader culture (Kennedy, 2012). In this paper we will reflect on this promise, particularly in the context of issues related to social justice projects, such as the one outlined above.

We are also interested in a post- presentation discussion that centers on the following questions:

1) What is so different about school mathematics from other subjects that makes the possibility of such an implementation difficult and almost unthinkable?

2) Secondly, why couldn't the introduction of philosophy for/with children in a subject such mathematics be not only practicable but also desirable?

3) Thirdly and finally, do mathematics activities and projects focused on social justice issues serve as a counterexample that illustrates not only alternative and more critical ways to teach and learn mathematics but also a powerful opportunity to transform the math classroom into an authentic community of philosophical inquiry?

PETER WORLEY – “DISAGREEMENT AND CRITICAL THINKING IN PHILOSOPHY WITH CHILDREN”

It is standard in P4C circles to invite children to disagree with each other or to supply them with sentence-starters or structures that include the discourse of dis/agreement, i.e. 'I agree with X because...' / 'I disagree with X because...' In this paper, I will suggest that this is not, by itself, sufficient for genuine critical engagement between those in the philosophical enquiry group to be engendered, though it may have the superficial appearance of doing so. I will make a distinction between different kinds of disagreement: 1) difference of opinion and 2) critical engagement and I will suggest that only when the facilitator focuses on the latter will genuine critical philosophical discourse occur. At the heart of this claim is the commitment to an evaluative and eliminative (evaluativist) aim when a group is engaged in dialectical philosophical discourse. I will suggest that there are some undesirable outcomes of doing philosophy with children/young people when this distinction is not properly appreciated: 1) epistemological confusion on the part of both the facilitator and the participants (e.g. 'What's great about philosophy is that there are no right and wrong answers in philosophy... and it's really good for developing reasoning and critical thinking skills' etc.) and 2) the implicit promotion of unwarranted relativist/subjectivist/multiplist thinking

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(e.g. 'Remember: it's your opinion and no one can be wrong in philosophy' or 'We can agree to disagree: we all have our different opinions about it' etc.) either by the facilitator explicitly stating these sorts of beliefs or by having nothing in place to tackle participants saying such things or arriving at such beliefs through doing philosophy. Further, I claim that doing P4C in the usual ways, whether intended or not, often has the unfortunate effect that it implies to the participants that the philosophical project is a non-evaluativist project. I will suggest that this happens when the student-centred aspect of doing P4C is over-emphasised. In this respect, P4C may not be the antidote to the current 'post-truth' climate but, possibly, part of the problem. My recommendation is that philosophy-with-children interventions should be student-centred but also explicitly evaluativist.

This paper should be of interest to those who recognise the problems I outline here, or to those who would like to know more, but it should also be of interest to those who agree that P4C should have an evaluativist agenda, but who, like me, recognise that there is a problem – for all of us engaged in doing philosophy with children – in that students often naturally fall towards unwarranted relativist/subjectivist thinking despite our best efforts to mitigate against this.

The ideas presented in this paper will also be complemented by the 'Getting deeper' workshop, which will share some of the practical ways that a philosophy session may achieve evaluativism while also remaining student-centred.

SARA ELIZABETH PÉREZ MORALES – “EL INFANTE Y LA POLÍTICA, UNA CONSTRUCCIÓN CÍVICA DESDE LA PRÁCTICA FILOSÓFICA”

El ejercicio de la práctica filosófica en el marco del programa de filosofía para niños posibilita la construcción de una conciencia cívica en el infante, misma que cuestiona la incursión de éste como ciudadano y el sentido de pertenencia en el contexto político mexicano. El siguiente ensayo expone cuales han sido los procesos que vinculan al alumno con una construcción política y está estructurado de la siguiente manera: dinámica de las prácticas filosóficas en el aula, noción identitaria del estudiante, contexto socio-político de México y perspectivas del alumno, construcción de conceptos como libertad, justicia, ley; finalizando con la cuestión ¿cuál es la propuesta del infante frente a la construcción de la ciudadanía en México?

La puesta en práctica del programa de Filosofía para niños es una posibilidad de incursionar en una visión crítica y cuestionar el contexto socio político del infante. Desde el aula, el alumno se permite explorar los diversos espacios sociales del país y ser capaz de dar una opinión sobre su comunidad, asimismo se plantean posibilidades y consecuencias en torno a asumirse como un sujeto que forma parte de la sociedad.

Aunque Filosofía para Niños se ha incorporado paulatinamente en otros países como proyecto educativo y diferentes métodos que derivan de la propuesta de Mathew Lippman, en México dicho programa es aplicado en instituciones de carácter privado y algunas asociaciones civiles enfocándose en la educación básica, esto es, comprendiendo un rango de edad de 5-12 años. Algunas de las observaciones recogidas en la implementación de Filosofía para Niños como parte de la matrícula de una escuela de educación básica superior corresponden a los siguientes temas: el papel del docente/mediador, las políticas escolares, disposición del alumno, consolidación de comunidades de indagación.

7. EL CURRÍCULO (THE CURRICULUM). COORDINA ELLEN DUTHIE

ALESSANDRA MACAIONE. – “*FIORIRE* GRAZIE ANCHE ALLA P4C: ELFIE E IL CURRICULUM PEACE IN CLASSE” (“*FLOURISHING* THANKS ALSO TO P4C: ELFIE AND THE PEACE CURRICULUM IN CLASS”)

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Happiness. Aristotle speaks of it as the natural goal of man. Today, instead, many people seems not to think about it anymore or to aspire to it. Why? Has the nature of man changed? Then how can we explain the studies on happiness as "flowering" apart, for instance by Martha Nussbaum and Julia Annas? Are they just philology? With reference to the education of the youngest people, does it make sense today "to educate people to happiness"? In the context of "Family resemblances" is it useful to question ourselves on the bond between Philosophy for Children and "education for happiness"?

Again, does the P4C curriculum pose the central question for ancient ethics << How should I live? >>, helping to plan one's own life and to think about it in the perspective of the whole?

It seems to me that reading Lipman's Elfie and the stories in the curriculum of PEACE (Philosophical Enquiry Advancing Cosmopolitan Engagement) in the light of my personal P4C teacher's experience can help answer these questions.

Through some examples from the above stories, I show that the pedagogic conception that animates them is to believe it possible that children (like Elfie or Sophia) are able to ask themselves questions that help to plan their own life and to think about it in the perspective of the whole.

Like Eva Marsal (Tozzi Report for UNESCO, 2007) I too as P4C teacher experimented in class that "philosophizing supports children to succeed in their present and future lives (in the sense of "good life"/eudaimonia: Aristotle/Habermas)" and I was particularly struck by the way in which Elfie seems to set going the growth of person.

Lipman's goal was to educate to reasonableness and to democracy. He noticed in his autobiography that the need for P4C seemed to him to be more felt in the younger democracies, like Brazil.

Today, in front of the wide globalization, the use of P4C is necessary also in the democracies with the older tradition. In the same way as the horizon changed in the passage from the aristotelian polis to the stoic cosmopolitanism, the globalization, bringing nearer people of different cultures, widened the need to educated informed citizens.

Martha Nussbaum (1997) has shown purposes and limits of intercultural teaching and she has underlined the descriptive and normative errors, which in fact are committed when non-western cultures are studied. In her point of view to be able to discern how much that is good and valid in the tradition and to interest citizens in the study of different norms and traditions than their own, the model is socratic argumentation.

This need for argumentation lies at the heart of pedagogic cosmopolitanism (Hansen 2011) and of the PEACE curriculum. The good life is not necessarily the quality of life as people think in a context marked by the primacy of economy and consumerism. From the reading of some examples of ethical education in the stories of PEACE and from the experimentation I conducted in class, it seems to me that too this curriculum satisfies children's desire to "flourish" and that this happens through philosophy.

ANA HERNÁNDEZ Y OTROS. – TALLER. LA LIBERTAD Y LA RESPONSABILIDAD EN NUESTRAS ACCIONES: UN ENFOQUE EN PRIMARIA, SECUNDARIA Y BACHILLERATO. EL PROYECTO SM

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En el marco de la vigente ley de educación en España (LOMCE), la editorial SM se planteó crear un proyecto curricular completo de filosofía destinado a los estudiantes de los seis cursos de Primaria, de los cuatro cursos de Secundaria obligatoria y de los dos cursos de Bachillerato (6-18 años). Las materias “Valores sociales y cívicos” y “Valores éticos” se han implantado, respectivamente, en los cursos de Primaria y de Secundaria como alternativa para los estudiantes que no elijan religión. En primero de Bachillerato “Filosofía” se mantiene como obligatoria para todos los alumnos. En segundo de Bachillerato, “Historia de la Filosofía”, pierde su carácter de obligatoriedad, salvo en algunas Comunidades Autónomas.

En la editorial SM, la responsable del proyecto, vinculada a la filosofía y a Filosofía para Niños, formó un grupo de autores que se embarcaron en el reto de enlazar los contenidos que exige el currículo con las propuestas y enfoques de Filosofía para Niños. Un proyecto en el que han participado un gran equipo de autores y editores. En este proyecto curricular se ha puesto el acento en la tarea de aprender a filosofar a partir de los objetivos y contenidos curriculares, siguiendo la propuesta metodológica de Filosofía para Niños.

Los materiales que se ofrecen para convertir el aula en una comunidad que investiga a través del diálogo filosófico son: planes de diálogo, secuencias de películas, animaciones, ejercicios a partir de imágenes, textos literarios y filosóficos, noticias de prensa, actividades interactivas, etc. Los profesores disponen, además, de guías didácticas donde se ofrecen numerosas orientaciones metodológicas y conceptuales, así como otros recursos didácticos de gran utilidad.

En este proyecto global (6-18 años) se pone el acento en los siguientes aspectos:

- Partir de preguntas que surgen de la problematización que los estudiantes hacen de su experiencia.
- Buscar el rigor y la claridad conceptual.
- Dedicar especial atención al diálogo filosófico.
- Desarrollar las habilidades del pensamiento.
- Integrar el aprendizaje desarrollado en otras áreas.

En el taller que proponemos, se dedicarán los primeros veinticinco minutos a presentar y exponer nuestro proyecto y a responder a las preguntas que los asistentes hagan y a recibir sus sugerencias e indicaciones.

A continuación, trabajaremos en comunidad de investigación filosófica sobre el tema de la libertad y responsabilidad de nuestras acciones que está muy presente en todo el currículo desde primero de Primaria hasta segundo de Bachillerato. En los talleres de filosofía presentes en los libros del proyecto, se han planteado planes de diálogo, ejercicios y propuestas para trabajar cuestiones como: ¿Cómo actuamos? ¿Qué deberíamos hacer? ¿Cuándo actuamos con libertad? ¿De qué acciones somos responsables? ¿Cómo influyen nuestras emociones? Partiremos de un texto motivador e invitaremos a los asistentes a hacer preguntas. A continuación, trabajaremos sobre estas preguntas para elegir la o las preguntas que vamos a tratar en la sesión. Se establecerá un diálogo filosófico, como hacemos en Filosofía para Niños, y se

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utilizarán ejercicios y/o planes de diálogo tomados de los materiales del proyecto para facilitar la investigación y el diálogo. Alguna de las actividades se realizará en grupos pequeños, dependiendo siempre del número de asistentes al taller. Dispondremos para todo ello de cincuenta minutos.

Finalmente, en los quince minutos restantes, haremos una evaluación figuroanalógica de la sesión, que tendrá una duración de quince minutos.

ANGELINA GIANNAROU – “THINKING OF ORIGINS. HOW PHILOSOPHY BROUGHT SCIENCE AND HUMANITIES TOGETHER IN AN ENGLISH SCHOOL CURRICULUM”

How Philosophy brought Science and Humanities together in an English school curriculum.

This presentation focuses on an 8 week cross curricular project undertaken at City of London School with twenty 11 years old boys. The overall theme of the project was the creative process as an essential ingredient of life and of all activities associated with it, most importantly the activities of the mind. In Philosophy the boys studied creation myths, in Science materials and their properties and in Art they studied sculpture, in particular modern sculpture and its links with prehistoric works of art. All these studies came together in an artefact that the boys created.

The main aim of the project was to show how the archetypal human need to explain what is observed around us is interwoven with the need to create a narrative that will capture and excite the imagination, and that concerns about simplicity, truth, goodness and beauty are fundamental to any human narrative, scientific or other. The boys have not been taught all these in a theoretical way; they rather came to realise this via their own questioning, observation, dialogue and creative work.

Philosophical enquiry has been central to this interdisciplinary collaboration and underpinned the scheme of work. Main areas of influence have been the importance placed by P4C on a stimulus, the formation of questions by the participants after the presentation of the stimulus and the need to incorporate in any philosophical enquiry the 4Cs. Photographs and artworks were used to stimulate questions about the world and about life. Boys came up with many philosophical questions which we displayed in the classrooms in all three departments.

Every myth that we studied in Religion and Philosophy was linked with some of these big questions devised by the boys in their philosophical enquiries. Boys had also the task of picking up some of these questions and of creating around them their own narrative thus giving their own answer to the puzzle of existence. At the same time that they were working on myths – their own and others - in Religion and Philosophy, they were also studying materials in Science examining their properties and their own responses to them. The latter was done in collaboration with Art where they used the materials studied in science to create their own sculptures, based on their myths. [The school made a publication of this in the form of a book] This is a link to the online version <http://issuu.com/tk32/docs/makingoriginsactsofcreation>

By working in this way pupils got a tangible link between the various subjects avoiding rigid patterns of thought and engaging with their work from various perspectives. They became aware of the fact that behind every narrative there are concerns for truth, value and meaning and that every narrative may incorporate valuable insights for humanity that are worth exploring. They also learned that ideas have an impact on the world and that any goal directed activity changes both the environment and us. Teachers and students, by working together during these eight weeks,

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realised that the process of learning is ever expanding and unending as every answer raises further questions.

What was the most important outcome of the project was that during these eight weeks the boys engaged in a dialogue that tested many of their own suppositions, expectations and ways of thinking. The playful way in which they worked and the enjoyment that they got from it is shown very clearly in the film that they created themselves regarding their work.

ANTONIO COSENTINO "P4C AS PHILOSOPHICAL PRACTICE OF COMMUNITY"

Today in Italy there are so many associations born under the label of "Philosophy for/with Children" and each maintains its own formula (sometimes presented as "magic"). All this swarm of initiatives is certainly a sign of how much the idea of doing philosophy with children has gained credibility over the years and how much prospects are more promising today than in the early nineties. Pluralism is a value and not a problem, but one wonders to what extent the differences with the P4C proposed by Lipman are not differences just in terminology justifiable more in terms of the sociology of knowledge than in logical, pedagogical and philosophical terms.

While the number of proposals for doing philosophy with children are increasing more and more, I realize that P4C, after all, appears not to be actually a "Philosophy for children", not in the first instance and not in the way of "Filosofia per/con i bambini" as a toy-philosophy. What I'm suggesting is that P4C curriculum is rather a sort of corollary of the Lipman's conception of philosophy as a "social practice". Consequently, the background of P4C curriculum is what I call "Philosophical practice of community" (PPC) and it is what I would like to put in the foreground.

During the first decade of this century the PPC has been open in Italy as a field of research and experimentation and it has been tried in several contexts: prison, drug addict communities, hospitals, companies, and even in public squares.

When we put the school references in brackets, what remains as the core of P4C curriculum is: community, dialogical inquiry, philosophy, which are as well the main components of PPC. Concerning the topic of community, in our time it is not enough transforming some classrooms in "community of inquiry". The quest for community appears to be a widespread and dangerous reply against the globalization. PPC insists with the challenge of cultivating everywhere open communities, engaged in creative and democratic communication and inquiry.

If community is the most important pillar of PPC, the second one is the dialogue. Although Socrates is to be considered an unmatched model for PPC, however what we want to overcome is the agonistic spirit characterizing the Greek *dialeghestai*, its essence of a fight in which the ultimate purpose is to put the interlocutor in difficulty. Only a constructive vision of the dialogue can broaden the communicative space to more voices and make them become a choir, although they will continue to speak one at a time.

Referring to philosophy, there is a primary question to be asked: What kind of philosophy after that postmodern criticism has pronounced the death of philosophy? I believe that PPC cannot get along with post-philosophy. Perhaps, it has to go back to the platonic cave metaphor and invent a different outcome, a different figure of philosopher capable, at the end, of dwelling the polis; the one recognizable, in any case, as philosopher in the light of our tradition. All philosophies pass away, but philosophy continues to live as an unmistakable style of thinking and acting.

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GLORIA ARBONÉS Y SARA SILVESTRE – “FILOSOFÍA 3/18 (FILOSOFÍA PARA NIÑAS/OS) EN LA FORMACIÓN DEL PROFESORADO DE SECUNDARIA: UN CAMBIO IRREVERSIBLE EN LA MIRADA DOCENTE”.

GrupIREF-Universitat de Barcelona

Esta presentación pretende abordar diferentes aspectos relacionados con el impacto de incluir el proyecto Filosofía para Niños en los contenidos curriculares de las asignaturas del Máster Profesionalizador de Formación de futuros profesores y profesoras de Filosofía. Partimos de nuestra experiencia como profesoras de las asignaturas de Didáctica de la Filosofía que impartimos desde el año 2012 en la Facultad de Educación de la Universidad de Barcelona y también de la extensa trayectoria con el Proyecto Filosofía 3/18-Filosofía para Niños/as de una de las autoras.

Queremos poner el acento en tres aspectos que nos parecen relevantes para nuestra reflexión:

1) El grado de aceptación o rechazo que genera el Proyecto Filosofía para Niños/as en los/las aspirantes a profesores/as de Filosofía: Podemos afirmar que, para muchos de ellos, significa un cambio irreversible en la mirada docente, pero también en su comprensión y definición de la propia disciplina filosófica. Destacan como descubrimientos casi maravillosos cuestiones como la necesidad de silencio del profesor/a, el papel del profesor como guía, el descubrimiento de la posibilidad de que la pregunta parta del alumnado, etc. Cabe señalar, sin embargo, que esta propuesta didáctica no tiene valor alguno para muchos de los estudiantes hasta que no han pasado por las prácticas en el aula de secundaria, y comprenden el desapego real e insoluble de los estudiantes actuales de secundaria hacia las prácticas didácticas eruditas y de transmisión de información no contextualizada ni dotada de significatividad.

2) La necesidad del Proyecto FpN para trabajar por competencias: Partimos de la experiencia que nos muestra que existe en el profesorado de filosofía una gran resistencia al trabajo por competencias, por otro lado, somos conscientes de la ausencia de una sistematización de contenidos procedimentales propiamente filosóficos. Así, nuestra propuesta se basa en recoger el legado de la tradición didáctica que más ha trabajado este aspecto, la Filosofía para Niñas/os, para dar así contenido a las competencias específicas de nuestra área, pero también a las competencias básicas o generales cuando se trabajan desde el área de filosofía.

3) Las propuestas de evaluación que se desprenden de un trabajo con FpN. Proponemos un acercamiento de la filosofía a las nuevas formas de evaluación que propone el enfoque evaluativo competencial, y especialmente la evaluación formadora y formativa, orientada a regular las dificultades y errores que surgen a lo largo de un proceso de enseñanza-aprendizaje, más que a valorar los resultados de dicho proceso, teniendo muy presente el desafío que esto implica con una asignatura que en nuestro país está completamente ligada a las prácticas de transmisión de contenido conceptual, siendo la clase magistral, ya sea dialogada o muchas veces monologada, la gran reina del aula filosófica

IRENE DE PUIG – “ADAPTACIONES DEL CURRÍCULO DEL IAPC”

Desde el GrupIREF en los últimos años hemos llevado a cabo la revisión y adaptación de los programas de M. Lipman. De momento, Harry Stottlemeier's Discovery (El descubrimiento de Harry) y Lisa y sus manuales correspondientes.

Hay muchas razones para estas revisiones. Para conseguir que los textos de Lipman sigan vivos y tengan incidencia en unos niños y jóvenes bien distintos de aquellos para los que se había

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escrito, hemos buscado fórmulas que permitan mantener intacto el espíritu y buena parte de la letra de su creador.

El descubrimiento de Harry

En el año 2003 obtuvimos el permiso a Matthew Lipman para realizar una adaptación de Aris y Lisa y repasamos con el propio autor cuáles eran los capítulos esenciales de los dos programas y cuáles podían ser eliminados o sustituidos. En aquellas reuniones acordamos algunos aspectos:

-Mantener algunos episodios o capítulos que Lipman consideraba imprescindibles aunque para ello se cambiara la anécdota o los ejemplos.

-En Harry eliminar algunos pasajes muy explícitos de lógica (a veces capítulos y a veces episodios) preservando las actividades y algunos ejercicios correspondientes en el Manual.

-Intensificar situaciones que narrativamente resultaban más motivadores para los lectores. (Siempre sostuvo humildemente que a Harry le faltaba “plot” y que Elisa era poco novelesco).

De este modo los libros para el alumnado se convierten en textos menos discursivos i más narrativos.

De Lisa a Elisa

Lisa, se convierte en una larga carta a un padre ausente y, la protagonista como narradora, va encadenando en esta ficción epistolar los distintos episodios del libro original.

Se mantiene la temática tradicional de la reflexión ética: libertad, justicia, responsabilidad, argumentación, derechos y deberes, legalidad y moralidad, la intención, etc. Pero hemos hecho una incursión a una ética de proximidad: la ética aplicada.

Desde el año 1985 en que fue creado programa de ética por M. Lipman el (El GrupIREF lo adaptó en 1991) muchos aspectos relacionados con las nuevas tecnologías y las nuevas políticas preocupan de forma muy incisiva a los jóvenes. Por ello hemos creado en paralelo al relato y al Manual un apartado específico para cuestiones sobre ética práctica que está formado por una serie de películas que tratan sobre algunos temas actuales.

En los dos programas se procura que el texto para el alumnado sea más ágil y más atractivo. Para ello se perfilan un poco más los personajes y se activa la acción. En definitiva es una especie de puesta punto en la línea de las lecturas juveniles.

Los manuales se revisan y reordenan, en algunos casos se simplifican y a su vez se amplían con propuestas pictóricas, musicales y cinematográficas. En la web del GrupIREF se encuentran los recursos para llevar a cabo esta ampliación.

Apostamos, pues, por una renovación siguiendo la Máxima de Lampedusa: “Que todo cambie para que todo siga igual”. Es decir, no renunciamos a Lipman ni a su obra, pero, gracias al expreso permiso que nos otorgó, hemos realizado cambios que allanan la lectura y facilitan el diálogo en las aulas.

JOSÉ MORAL TORRALBO – “NUEVOS MÉTODOS DE LA INVESTIGACIÓN EN EDUCACIÓN: EL DIÁLOGO FILOSÓFICO COMO HERRAMIENTA DE TRANSFORMACIÓN SOCIAL Y PERSONAL”

Universidad de Jaén.

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Una de las formas más comunes que puede adoptar la racionalidad es aquella que pone en relación los medios y los fines. Bajo esta concepción suele afirmarse que quien quiere determinados fines, está obligado a poner los medios que mejor se ajusten a ellos. Así, la institución educativa encuentra su valor, legitimidad y fundamento en este tipo de racionalidad. Su valor social estriba en la puesta en práctica de una serie de operaciones que van desde el reconocimiento de la situación inicial, a la generación de opciones y la anticipación de consecuencias, pasando por consideraciones tanto de tipo material como afectivo o moral que conduzcan a un plan.

Los centros educativos no escapan a este tipo de racionalidad. Las escuelas, institutos y universidades, establecen en sus proyectos y planes educativos una serie de finalidades educativas que, con el paso del tiempo, vienen a concretarse en la ejecución de múltiples tareas en distintos grados de complejidad. Sobra decir que muchas de estas tareas pasan desapercibidas por su cotidianidad, mientras que otras pasan por no ser cuestionadas a pesar de su inutilidad; tal es el grado de normalización al que hemos sometido su práctica; sin embargo un análisis minucioso de los supuestos que subyacen a su práctica habitual dejaría al descubierto algunas debilidades.

Sobra decir que por muy aséptica y positivista que se pretenda la praxis educativa, todo en ella entraña algo más que hechos brutos sin carga de valor.

Es evidente que no todos los educadores y docentes llevan a cabo la misma metodología, ni se relacionan con el aprendiz, la materia y el entorno de la misma manera; pero esto no equivale a decir que su práctica educativa se encuentra alejada de todo supuesto de valor. Más bien habría que decir que sobran las muchas y muy variadas formas en que los niños y jóvenes se inician en el aprendizaje de valores en el interior de sus centros educativos.

En efecto, desde los contenidos que se ponen en juego en el proceso de enseñanza-aprendizaje, hasta las muchas y muy variadas relaciones que los distintos agentes mantienen entre sí dentro y fuera del aula, todo tiene un extraordinario potencial educativo. Aprovecharlo depende en muchas ocasiones de un simple cambio en la organización de la vida escolar, otras de un cambio en la relación con el currículum, otras dependen de un cambio en la relación entre los agentes educativos. Es ahí donde el diálogo o su ausencia juegan un papel primordial y es aquí donde estoy desarrollando mi tesis doctoral.

Más allá de una determinada instrumentalización de la racionalidad medios-fines, volvemos a repensar la cuestión fundamental: ¿qué racionalidad para qué escuela?

El pensamiento crítico, dialógico y éticamente discursivo, mantiene su deseo de estructurar la multiplicidad de elementos que afectan a toda educación... Ahora bien, ¿qué medios (artísticos, filosóficos, ético, políticos) de enseñanza y aprendizaje, son necesarios para nuestros fines? ¿Qué currículum enseñar? ¿Para qué modelo de sociedad y persona, no solamente posibles, sino también lógica, política y estéticamente deseables, debería trabajar la educación?

MANUELA GÓMEZ PÉREZ – “PENSAMIENTO MULTIDIMENSIONAL Y PRÁCTICA FILOSÓFICA, SEGÚN MATTHEW LIPMAN”

A nuestro entender, la pregunta constante de Matthew Lipman, ¿cómo mejorar la capacidad de pensar a través de la educación?, le llevó a proponer la filosofía como respuesta. Este es un punto de encuentro entre las diferentes interpretaciones de la propuesta Philosophy for Children, que el IAPC ha fomentado desde sus inicios. Como lo es también el fomentar el diálogo y la investigación filosófica.

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De entre las dimensiones de la capacidad de pensar que se pueden cultivar en la educación, Lipman destaca la crítica, la creativa y la cuidadosa. Estas dimensiones son potenciadas por la filosofía “cuando se reconstruye y se enseña de manera apropiada” (Introducción a Thinking in Education, 2a. Edición. 2003. NY. Cambridge University Press)

¿Cómo es esa manera “apropiada”?

Lipman entendió que el pensamiento crítico no puede ser sólo un pensamiento regulado por criterios. Además, debe ser crítico de sí mismo, consciente de su falibilidad, ser autocorrectivo y tener en cuenta las circunstancias particulares a la hora de ser aplicado. Lipman mantiene esta caracterización a lo largo de su trayectoria, y en sus últimos trabajos la trasciende.

El pensamiento multidimensional, tal y como lo formula en su última etapa, no se puede reducir al ejercicio de una serie de habilidades cognitivas ordenadas de menor a mayor complejidad, sino que, según él, el pensamiento reflexivo es multidimensional, en tanto que incluye una dimensión epistemológica, una dimensión ética, y una dimensión creativa. Se autorregula y se autoevalúa y está siempre abierto a la revisión. Está guiado por la razonabilidad y no sólo por la racionalidad. Por ello, según Lipman, la filosofía es la disciplina que mejor puede potenciar el pensamiento reflexivo en educación porque implica una investigación continua de estas dimensiones y porque la filosofía es ella misma una práctica reflexiva. Esta justificación se ve muy bien en la introducción de la primera parte del libro: El lugar del pensamiento en la educación, recientemente publicado.

Durante la comunicación, veremos ejemplos de las dimensiones transactivas del pensamiento y de cómo la comunidad de investigación fomenta estas dimensiones a través del diálogo filosófico. ¿Cómo llevar a cabo la práctica filosófica para potenciar un pensamiento multidimensional?

El diálogo filosófico es una parte de la práctica filosófica. Otra son los ejercicios y planes de discusión. Sin algún tipo de currículum y de guía para el profesorado, las oportunidades de hacer filosofía en el aula se reducen considerablemente. En este sentido, los ejercicios y planes de discusión son herramientas que el profesorado puede usar en la dinámica del aula, tanto para animar el diálogo, como para detenerlo en algún punto que requiera de una aclaración conceptual o para desarrollar y reforzar algunas habilidades.

MARIA A. LIMA PIAI Y DARCISIO NATAL - “LIPMAN Y FREIRE: A NECESIDADE DO DIALOGO NO PROCESSO EDUCATIVO PARA A AFIRMAÇÃO DA SOCIEDADE DEMOCRÁTICA”

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O presente trabalho tem como objetivo apresentar o diálogo no processo educativo em Matthew Lipman, filósofo estadunidense e Paulo Freire, filósofo brasileiro, traçando os pontos comuns entre esses dois pensadores em suas concepções de educação pautadas no diálogo como condição essencial para o desenvolvimento da democracia. O intento de Lipman é basicamente contribuir para o desenvolvimento da aprendizagem das crianças pelo aprimoramento do seu modo de pensar, para tal ele propõe o ensino de filosofia para crianças a partir da criação de comunidade de investigação. A sala de aula se transformaria numa comunidade investigativa. A proposta para as aulas de filosofia seria investigativa, discursiva, interativa. O diálogo guiaria as ideias dos alunos. Tanto Lipman como Freire percebem uma necessidade de mudança nos modelos educativos de seus respectivos países. E, embora a escola esteja sempre modificando e instituindo novos métodos, novas maneiras de ensinar, a fim de proporcionar um desenvolvimento maior àqueles que dela participam, formar cidadãos, pessoas críticas, conscientes de si e do outro, capazes de promover uma sociedade de oportunidades e

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acolhimento para todos, tem demonstrado ser uma tarefa árdua e com poucos resultados, pois as desigualdades sociais evidenciam a ausência de criticidade, de autonomia intelectual, o que culmina na impossibilidade de uma democracia efetiva. E, talvez, esse seja o maior desafio da educação na atualidade. Para Lipman uma sociedade se faz democrática a medida que prepara todos os seus membros para se apropriarem com igualdade dos benefícios que ela oferece, assegurando o maleável reajustamento de suas instituições por meio da interação das diversas formas de agrupamento. Ele apresenta um modelo de democracia assentado na capacidade humana de julgar e agir racionalmente. Daí a importância do conhecimento (educação) na construção de tal democracia. Em Paulo Freire o diálogo é um conceito central para a compreensão de sua proposta educacional. Ele é considerado imprescindível no processo educativo freireano, pois é através dele que o homem se constrói e reconstrói enquanto sujeito do conhecimento. Na filosofia da educação desse pensador as palavras dão significado ao mundo, dialogar é fazer usos dessas palavras e permitir que o outro também faça, consentindo que cada homem encontre seu próprio significado enquanto gente, enquanto homem. Assim, diálogo se constitui, então, enquanto necessidade existencial. No âmbito escolar o diálogo é para Freire o ponto central do processo de ensino e aprendizagem, permitindo ao professor demonstrar respeito pelo saber do educando, saber este que serve de ponto de partida para a ação do professor. O diálogo para Freire é a abertura para a construção da consciência crítica que significa a inserção no mundo, a capacidade de transformar o mundo, daí a importância da sua presença no contexto educacional formal. Sem o diálogo não há educação problematizadora, não há igualdade entre os sujeitos do processo educativo e o educando acaba por perder sua condição de sujeito. A educação para Freire deve ser, então, comunicativa, construída sobre o diálogo com a finalidade de humanizar o homem, de torna-lo consciente de si e do mundo, responsável e ético. Preparar as gerações social e cognitivamente para o diálogo e por meio do diálogo para a construção de uma sociedade democrática é tarefa fundamental da educação, tanto em Lipman como em Freire. E, embora Lipman pareça ser mais idealista que Freire em relação ao poder da educação, ambos apostam no diálogo, não como coisa de adultos, mas de todo ser humano que pretende comunicar-se, que estabelece vínculos sociais, como possibilidade de construção e reconstrução constante de uma organização política coerente: a democracia. Lipman fala em uma educação para o pensar, Freire na necessidade de conscientização. Lipman propõe uma investigação filosófica a partir do diálogo. Freire propõe uma educação problematizada a partir o diálogo, uma educação transformadora, como prática de liberdade, para criticidade. Uma educação que possibilite pessoas reflexivas não pode, para esses autores, prescindir do diálogo.

MARIA TERESA DE LA GARZA – “¿QUÉ ES FILOSOFÍA PARA NIÑOS?”

Desde que Mathew Lipman y Ann Sharp plantearon la propuesta de llevar la filosofía a los niños a fines de los sesenta, principios de los setenta, esta propuesta, en gran parte, gracias a la generosidad y a la infatigable energía de Ann, se ha diseminado por gran parte del mundo.

Como toda buena propuesta es histórica, está viva, lo que quiere decir que no es algo inerte, escrito de una vez para siempre. Si algo aprendimos de Matt y Ann los que tuvimos el privilegio de estudiar y trabajar con ellos muchos años es que no debemos bloquear el camino de la investigación, como decía Pierce.

Eso significa que FpN ha ido creciendo, asumiendo nuevos objetivos y diferentes formas de expresión al irse desarrollando y aplicando a diferentes contextos culturales y al ir incorporando nuevas perspectivas filosóficas de tradiciones que no están incorporadas en los primeros textos

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teóricos y materiales didácticos (novelas y manuales) producidos en el Instituto para el avance de la Filosofía para Niños.

La solidez teórica y la creatividad práctica de Ann y Matt siempre estuvieron acompañadas del verdadero espíritu filosófico de la humildad. Jamás pretendieron que se siguieran sus pasos acríticamente y de manera mecánica,

Lipman tenía claro que había partido de una tradición filosófica propia, y por más rica que fuera, no podía pretender ser la única. De hecho, recibía con agrado las nuevas perspectivas que incorporaban ideas de filósofos a la fundamentación filosófica de la tarea de filosofar con niños y jóvenes. Digo todo esto sólo para recalcar que consideraban su propuesta como un proyecto en curso y de ningún modo como un dogma inalterable.

Y, sin embargo, hay algo que es irrenunciable en el proyecto de filosofía para niños, algo sin lo cual, por sofisticados que sean los materiales utilizados o las técnicas didácticas innovadoras utilizadas, no estaríamos hablando de filosofía para niños.

En primer lugar, aunque parezca algo obvio, la filosofía. Algunos confunden las estrategias didácticas con el corazón de la propuesta de Lipman y Sharp de filosofar con niños y jóvenes sobre aspectos problemáticos de su experiencia mediante el diálogo filosófico guiado por la lógica y la experiencia.

Incluso frente a la incorporación de nuevas temáticas (educación al consumo, educación intercultural, educación de las emociones, educación sexual etc... hay que mantener la perspectiva central de la filosofía.

En resumen, si en alguna propuesta educativa la filosofía no se encuentra. O está tan diluida que no se reconoce, hemos perdido el "aire de familia del que habla Félix García Moriyón".

¿Pero por qué la filosofía?

Lipman habla de la filosofía como práctica, como forma de vida centrada en la razonabilidad. La filosofía debe estar presente en la educación por varias razones: la primera es el derecho de los niños y jóvenes a los logros de la cultura humana, la segunda, aún más importante, porque la filosofía cumple una función que ninguna otra disciplina puede cumplir tan bien como ella en el desarrollo integral del ser humano y, finalmente, por la necesidad que enfrentan las sociedades de contar con ciudadanos preparados para la vida democrática.

La tarea de la filosofía es alentar y apoyar a los estudiantes a pensar por sí mismos en las disciplinas, acerca de las disciplinas y entre las disciplinas, fomentando la interdisciplinariedad. No tiene caso enseñar lógica si no enseñamos a pensar lógicamente, ni enseñar cualquier disciplina si no enseñamos a pensar en términos de esa disciplina, porque aprender cualquier lenguaje e aprender a pensar en ese lenguaje. La educación debe plantearse el objetivo de desarrollar la razonabilidad de los estudiantes para que puedan pensar en y reflexiona sobre las materias que estudian Esto implica el desarrollo de un pensamiento de alto nivel (higher order thinking). La reflexión crítica acerca de la metodología de las disciplinas, sus criterios, su estructura lógica. Y eso va más allá de la enseñanza de habilidades aisladas, por ello se trabaja en el contexto de la filosofía.

En segundo lugar, la comunidad de investigación filosófica. Este punto es más difícil porque varias propuestas de llevar la filosofía al aula, lo hacen de manera diferente a la propuesta de la comunidad de investigación filosófica, algunas a través del debate, otras a través del juego... Por eso creo que este punto es crucial. Cuando nace FpN es un proyecto innovador que va ganando aceptación hasta constituirse en una tradición.

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Es un proyecto que se caracteriza por una metodología que es el diálogo filosófico y la comunidad de investigación y un currículo de novelas y cuentos filosóficos que sirven para modelar e impulsar el diálogo.

El modelo y disparador, novelas y manuales puede cambiar y de hecho, ha cambiado en diferentes contextos y con tradiciones filosóficas diferentes. Pero la comunidad de investigación filosófica, siguiendo el modelo del diálogo filosófico, debe permanecer.

MAUGHN GREGORY – SYMPOSIUM: “FAMILY RESEMBLANCES IN P4C PRACTICE AND RESEARCH AS REVEALED IN *THE ROUTLEDGE INTERNATIONAL HANDBOOK OF PHILOSOPHY FOR CHILDREN* (2016)”

Symposium Conveners:

1. Maughn Gregory, Professor of educational foundations, Montclair State University (USA)
2. Karin Murriss, Professor, University of Cape Town (South Africa)
3. Joanna Haynes, Associate Professor, Plymouth University Institute of Education (UK)

This symposium will use the landmark publication of *The Routledge International Handbook of Philosophy for Children* (2016) as an occasion to reflect on the diversity of current theories, perspectives and methods that inform practice and research in Philosophy for Children (P4C). The Handbook provides insights into the key philosophical and educational debates that have been provoked by bringing philosophy to school classrooms and other learning contexts, and bringing children’s voices into moral and political arenas and to philosophy. It offers a wide variety of critical perspectives on this diverse and controversial field, generates new discussions and identifies emerging questions and themes. The chapters of the Handbook reveal that, as the Wittgensteinian metaphor of “family resemblances” in the Conference title suggests, the methods of practice and research in P4C, as well as the disciplinary and cultural perspectives that inform them, exist in a dynamic relationship of both cohesion and tension.

Discourses of P4C and the community of philosophical inquiry both inform, and are informed by, diverse fields of scholarship and practice such as cognitive psychology, pragmatism, critical theory, critical pedagogy and critical literacy; posthumanism; democratic and alternative philosophies of education; moral and social education; argument literacy and contemporary childhood studies. Equally, the Handbook reveals how P4C research and practice are shaped by the diverse positions and perspectives of its practitioners: by place, embodied situation, identity and philosophical outlook. Contributors to this volume include teachers and informal educators, postgraduate students, researchers, teacher educators and university-based lecturers and professors.

This symposium will have three segments:

- Segment 1 (15 minutes): The three co-editors of the Handbook will briefly describe the three-year editorial process that produced it, introduce the eight sections of the Handbook and discuss some of the main points raised in them:

Part 1: The Democratic Nature of P4C

Part 2: Children and Childhood in P4C

Part 3: What is Philosophical about P4C?

Part 4: The Community of Enquiry in Action: Epistemology and Pedagogy

Part 5: The Aesthetics of P4C

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Part 6: Philosophical Texts and P4C

Part 7: Philosophy in Schools

Part 8: Research Directions and Methods

- Segment 2 (30 minutes): Panel discussion among a group of authors of Handbook chapters that represent divergent approaches, theories, and/or perspectives on a particular aspect of P4C practice or research (selected by the co-editors once we know which Handbook authors will be attending ICPIC 2017), exploring the family resemblances (cohesions and tensions) on that aspect.
- Segment 3 (25 minutes): An open discussion among the co-editors, Handbook authors and audience members on the questions: How can the global P4C community become better at engaging with the diversity of perspectives and practices in P4C in ways that are both mutually challenging and supportive?

MAUGHN GREGORY – SYMPOSIUM: “IN COMMUNITY OF INQUIRY WITH ANN MARGARET SHARP: PHILOSOPHY, CHILDHOOD AND EDUCATION”

Symposium Conveners:

1. Maughn Gregory. Montclair State University (USA); Megan Laverty. Teachers College, Columbia University (USA)

The late philosopher of education Ann Margaret Sharp was co-founder of the Institute for the Advancement of Philosophy for Children in 1974 and of the global movement of Philosophy for Children (P4C). In addition, she was largely responsible for theorizing the “classroom community of inquiry,” which has been the defining practice of that movement, and one that has been utilized in numerous other disciplines. As a teacher and a teacher educator, Sharp was a master facilitator of the community of philosophical inquiry and she prepared thousands of philosophers and teachers throughout the world in that practice. As a scholar, she developed a perspective on the interdependence of education, philosophy, personhood and community that remains unique and important. This perspective was shaped not only by her work in philosophy and education, but also by her avid studies in literature, feminism, aesthetic theory and ecumenical spirituality. She authored scores of journal articles and book chapters, and original pre-college philosophy curriculum, co-authored a number of books and edited two books of essays. Now that the classroom community of inquiry is utilized across the curriculum and around the world, it is important to re-evaluate Sharp’s pioneering work, especially as current theories and practices of the community of inquiry are widely diverse and are, in fact, identified with conflicting educational agendas.

The presenters for this panel have produced an anthology of articles by Ann Margaret Sharp, which will be published by Routledge in October. The anthology consists of seven thematic sections, in each of which a member of this panel introduced one or two of Sharp’s most important works related to the theme them and wrote a new, critical essay on Sharp’s intellectual contribution to it. For this session, each panelist will discuss their analysis and critique of Sharp’s scholarship relating to a particular aspect of the community of philosophical inquiry:

- Maughn Gregory and Megan Laverty (USA): Ann Margaret Sharp: A Life Teaching Community (academic biography).
- **Phil Cam, Professor (Australia): Ann Margaret Sharp on Pragmatism and the Community of Philosophical Inquiry

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- Stefano Oliverio (Italy): Ann Margaret Sharp on Philosophy of Education, Pedagogy, Teacher Education and the Community of Philosophical Inquiry
- Laurance J. Splitter (Australia): Ann Margaret Sharp on Ethics, Personhood, and the Community of Philosophical Inquiry
- Teresa de la Garza (México): Ann Margaret Sharp on Feminism, Women, Children and the Community of Philosophical Inquiry
- **Peter Shea (USA): Ann Margaret Sharp on Religion, Spirituality, Ritual, Aesthetics and the Community of Philosophical Inquiry
- **Richard Morehouse (USA): Ann Margaret Sharp on Caring Thinking, Education of the Emotions and the Community of Philosophical Inquiry
- Jennifer Glaser (Israel): Ann Margaret Sharp on Social-Political, Democratic, International/Global Education and the Community of Philosophical Inquiry

** Unable to attend

MERCEDES GARCIA MARQUEZ - TALLER DE PRÁCTICA FILOSÓFICA SOBRE METODOLOGÍA Y DISEÑO DE UN TALLER DE PRÁCTICA FILOSÓFICA.

<http://tallerdepracticafilosoficas.com/>

Objetivo: Mostrar la dinámica de un Taller de Práctica Filosófica en la línea del Institut de Pratiques Philosophiques a la vez que se abordan cuestiones metodológicas y de diseño de un taller <http://www.pratiques-philosophiques.fr/?lang=es> <http://www.pratiques-philosophiques.fr/?lang=es>

En la tradición que se va forjando en el IPP siempre se ha considerado un elemento principal el tratamiento del acto de pensar, con lo que eso supone de atención al pensador, y en particular a las dificultades que éste manifiesta para articular su pensamiento y a la toma de consciencia de las posibles razones. El pensamiento crítico, con todas sus exigencias, es considerado fundamentalmente como la actividad a través de la cual se realiza un trabajo sobre uno mismo, de autoconocimiento y de desarrollo.

Etapas del taller:

- 1.- Introducción breve a la práctica que se va a desarrollar.
- 2.- Dialogar sobre los elementos claves de un taller de práctica filosófica
- 3.- Determinar un objetivo concreto para un taller.
- 4.- Diseñar la consigna o instrucción para poner en marcha el taller.

Desarrollo: En el desarrollo del taller veremos de hacer conscientes las operaciones necesarias para un trabajo filosófico: profundizar con el análisis, problematizar desde dentro la pregunta, elaborar conceptos o reconocer los que resulten ser claves.

Así mismo nos pararemos para reflexionar sobre los obstáculos al pensamiento que aparezcan en el desarrollo del taller: la prisa, el miedo, la timidez o la compulsividad.

De igual modo el tallerista fomentará (con estrategias específicas del trabajo práctico filosófico) la expresión de actitudes beneficiosas para el pensamiento como son el asombro, la tranquilidad, la escucha del otro, la valentía, la generosidad y el rigor en la búsqueda de la verdad. A continuación se exponen las líneas metodológicas del IPP.

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Conclusión: Sea cual sea el proceso, al final recogemos sus frutos y los hacemos conscientes. Tal y como está planeado en la Conferencia se realizará un trabajo final de crítica y evaluación del trabajo realizado.

A quién va dirigido: No es necesaria ninguna formación filosófica ni preparación previa por parte de los participantes, TODOS pueden participar. La variación de formas de pensar y de pertenencias culturales no hace sino enriquecer el trabajo.

Principios de la práctica filosófica con niños en el INSTITUT DE PRATIQUES PHILOSOPHIQUES

Expongo a continuación las líneas metodológicas del Institut de Pratiques Philosophiques, marco en el que la ponente se ha formado durante años, y que constituye el telón de fondo de su trabajo.

Los tres registros del filosofar

Pensar por uno mismo: aspecto intelectual

- Proponer hipótesis (ofrecer ideas para que sean examinadas por el grupo)
- Producir conceptos, identificarlos, definirlos, utilizarlos.
- Estructurar, articular, clarificar y reformular ideas.
- Comprender ideas de otros y las propias
- Analizar.
- Trabajar la relación entre ejemplo e idea.
- Argumentar. (Responder a la pregunta de porqué o cómo)
- Iniciarse en materia de lógica: vínculos entre los conceptos, coherencia y legitimidad de las ideas.
- Elaborar un juicio.
- Confrontarse con el pensamiento de otro.
- Identificar y articular problemas, trabajar el pensamiento crítico.

Ser uno mismo: aspecto existencial

- Tomar conciencia de uno mismo: de nuestras ideas, de nuestro comportamiento y de nuestras emociones.
- Expresar y asumir nuestra identidad a través de nuestras opciones y nuestros juicios.
- Interrogarse, descubrir y reconocer el error y la incoherencia en uno mismo.
- Ver, aceptar, nombrar y trabajar los propios límites.
- Distanciarse de nuestra manera de ser, de nuestras ideas y de nosotros mismos.

Ser y pensar en el grupo: aspecto social

- Escuchar al otro, hacerle sitio, respetarle, comprenderle, interesarse por su pensamiento.
- Arriesgarse e integrarse en el grupo: ponerse a prueba con respecto al otro.
- Desensimismarse para ir hacia el otro, hacia su pensamiento.
- Pensar con los otros en lugar de entrar en competición con ellos.

- Confrontarse al ser del otro.

OURANIA MARIA VENTISTA – “A RAPID LITERATURE REVIEW OF EMPIRICAL RESEARCH ON PHILOSOPHY FOR CHILDREN”.

Durham University, England

This paper presents the results of a rapid literature review of empirical research on Philosophy for Children (P4C). The paper begins with presentation of the first project conducted by Lipman. Then, this paper develops a critical discussion concerning two different areas; common research questions for P4C empirical research, and the existing evidence for the impact of the P4C programme on cognitive and non-cognitive domains.

A common question set in theoretical articles is whether children can do Philosophy. I discuss methodologies that research studies have used to approach this question. Another question that studies usually set is to what extent P4C sessions are attractive to the participating students or teachers.

Even though the research evidence suggests that students and teachers are engaged and enjoy participating in P4C questions, I argue that a study, which asks the participants whether they enjoyed an intervention, should have a considerable number of sessions to verify whether the interest is retained.

Unfortunately many of these studies include just a few sessions. Therefore, the future studies should scrutinise the interest in sessions with a longitudinal design following the same cohort for some time.

The second part of this paper investigates the impact of P4C on cognitive and non-cognitive domains through a systematic literature review.

Only experimental and quasi-experimental trials will be discussed because these designs can support causal relationships between an intervention and its results. The main inclusion criteria for the studies in this systematic literature review were the research design and the purpose of the study. In other words, for a study to be included in the literature review it should have had an experimental or quasi-experimental design with control group, presented both pre-test and post-test results and to have examined the P4C impact on one or more domains. The studies included were published in English from 1986 to 2017.

The review focused on particular evidence of the studies; the skills which the intervention aimed to improve, the age and the number of the participants, the length of the intervention, the reported attrition and the follow-up of the study. There was an evaluation concerning the trustworthiness and quality of the studies. Furthermore, after the evaluation of the trustworthiness of the studies based on this evidence, the effect sizes were calculated to investigate the domains that Philosophy for Children programme might have an impact.

There is not adequate evidence supporting the effectiveness of the programme on cognitive and non-cognitive domains. Providing such robust research evidence could contribute towards the wider acceptance of the programme by teachers and policy makers and lead to the P4C introduction in the school curriculum in a more systematic way. As a result, this paper concludes by highlighting the literature gaps in the area and recommending ideas for further research.

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PETER WORLEY, STEVE HOGGINS, ANDY WEST AND EMMA WORLEY –
WORKSHOP: “AN EXPLORATION OF THE PHILOSOPHY FOUNDATION’S
APPROACH TO DOING PHILOSOPHY WITH CHILDREN – WITH CHILDREN”

In this workshop, a film will be shown of a standard PhiE (a Philosophy Foundation philosophical enquiry) session being run in a classroom of 8 and 9-year-olds in a UK state primary school (45 mins) in which some commentary and explanation will be given by those The Philosophy Foundation (TPF) members present at the ICPIIC conference. This will be followed by questions and discussion between the audience and TPF members about the film and TPF’s approach (45 mins). We have chosen to show a film rather than to run a session, because running a philosophy with children session with delegates would be artificial in so far as they are not children. This provides us with the opportunity to demonstrate and represent TPF’s method of doing philosophy in schools in its authentic setting, with children responding as they do in our day-to-day work. If possible, we would like attendees of the session to have viewed the film in full before attending so that we can focus on aspects of it rather than using up the time to view it or explain it. We would also like to make some documents available to attendees so that they can read about our pedagogical framework that underpins TPF’s practice, to be sent afterwards.

The film will be the stimulus for a discussion that will unfold and be facilitated by a member of the TPF team, with answers and strategies shared when appropriate by members of the team.

To see the film go to <https://www.philosophy-foundation.org/films-podcasts> (become a member and log in for free) and see The Ship of Theseus

WALTER KOHAN, KARIN MURRIS, PIETER MOSTERT, ROGER SUTCLIFFE,
LAURA D’OLIMPIO AND PETER WORLEY (CHAIR) – SYMPOSIUM: “WHAT DOES
P4C CAPTURE?”

Walter Kohan (Brazil – State Uni of Rio de Janeiro). Karin Murriss (Netherlands/South Africa - UCT). Pieter Mostert (Netherlands/South Africa). Roger Sutcliffe (UK/France - SAPERE). Laura D’Olimpio (Australia – FAPSA/UND). Chair: Peter Worley (UK – The Philosophy Foundation/KCL)

The term ‘P4C’ was first introduced by Matthew Lipman, who is considered the founder of P4C, and ever since, as the practice of doing philosophy in schools and with children has spread and diversified, there has been a growing conversation about exactly what this term refers to, how it is and should be used and whether or not it is a helpful term. So, I have invited a number of luminaries in the field of ‘doing philosophy’ to discuss some of these and related issues. Questions which may be considered during this panel discussion include:-

- What, if anything, does ‘P4C’ refer to or capture?
- What is the history of the term?
- Who, if anyone, is entitled to use ‘P4C’?
- Is ‘P4C’ a movement?
- Is ‘P4C’ in any way different from philosophy?
- Is ‘P4C’ a particular pedagogy based on particular theoretical, epistemological or ideological foundations?
- Should there be agreement within the community on how it’s used or should people simply state how they are using it?

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- Does 'P4C' describe a specific approach to doing philosophy with children or is it generic?
- How is the term 'P4C' used? Is it used in more than one way?
- Is 'P4C' uniquely identified with Col ('community of inquiry')?
- How is 'P4C' distinguished from other terms such as 'PwC', 'P4/wC', 'PhiE', 'CoPI'?

I will invite speakers to say a few words, first of all: in answer to the wider question 'What does the term 'P4C' capture?' This will be followed by a few minutes of free exchange, lightly chaired, between them. I will then ask another emergent question and ask members to respond, again: followed by some free exchange. We will carry on in this way, hopefully progressing quite naturally, (not more than an hour) until we reach time for questions from the audience (about 30 minutes).

RENATA SARMENTO-HENRIQUE, GIMÉNEZ-DASÍ, QUINTANILLA COBIÁN Y LUCAS-MOLINA – “FPN: UNA HERRAMIENTA EFICAZ PARA FOMENTAR LAS HABILIDADES MENTALISTAS Y LA COMPRENSIÓN EMOCIONAL”

Sarmiento-Henrique, R. Dpto. de Metodologías de las Ciencias del Comportamiento, Facultad de Psicología, UNED; , Giménez-Dasí, M., Quintanilla Cobián1, L. y Lucas-Molina, B. Dpto de Psicología evolutiva y de la educación, Facultad de Psicología, Valencia

Introducción

Muchos trabajos muestran relaciones entre competencia emocional, competencia social y teoría de la mente. Los niños más competentes socialmente son los que tienen mejores habilidades mentalistas y emocionales. Por otro lado, los niños más rechazados son precisamente los que manifiestan ausencia de conductas adecuadas de interacción (habilidades para introducirse en el grupo, tener en cuenta las necesidades del otro, etc.), así como peores resultados en la evaluación de su comprensión emocional.

A pesar de la importancia de las emociones, su comprensión y regulación para el desarrollo posterior, se trata de un ámbito tradicionalmente olvidado en la escuela. En los últimos años se han puesto en marcha diferentes iniciativas para intentar mejorar estas competencias desde el entorno escolar. La necesidad de crear un programa que además del cambio conductual de lugar a una reflexión profunda sobre las competencias sociales y emocionales fue ya descrita por Giménez-Dasí y Quintanilla (2009). De acuerdo con estas autoras, las competencias sociales y emocionales se aprenden interactuando con los demás, observando los resultados de las propias conductas y rectificando cuando no funcionan. Sin embargo, este aprendizaje suele carecer de una instrucción explícita, de una toma de conciencia y de una reflexión básica sobre la naturaleza de las relaciones sociales y de las emociones implicadas. De esta ausencia de instrucción explícita surge la necesidad de adoptar una metodología que a través del diálogo facilite una reflexión profunda y toma de conciencia sobre las habilidades socioemocionales. El objetivo de este estudio es valorar los efectos de una intervención en el contexto escolar para mejorar la teoría de la mente y el conocimiento emocional de los niños. La intervención utiliza como principal herramienta el diálogo entre iguales basado en FpN.

Método. Participantes. Los participantes fueron 149 niños de 5 a 6 años de edad (M=62,60 meses; DT= 3,47), 78 niñas y 71 niños, pertenecientes a distintos centros educativos de la zona norte y noroeste de la Comunidad de Madrid. Instrumentos. Teoría de la Mente. Se ha realizado la traducción de la escala de Wellman y Liu (2004). Comprensión emocional. Se ha utilizado el

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Test of Emotion Comprehension (Pons y Harris, 2002). Procedimiento. Los niños fueron evaluados antes y después de la intervención. 99 niños formaron parte del grupo experimental y 50 del grupo control. La intervención tuvo una duración de 7 meses, realizándose en sesiones semanales de 45 minutos de duración. Resultados. Los resultados mostraron una tendencia clara de mejora en los niños del grupo experimental frente a los niños del grupo control.

Discusión. El presente trabajo aporta evidencias sobre la utilización de la FpN como una metodología eficaz para fomentar las habilidades mentalistas y la comprensión emocional componentes centrales de un desarrollo socioemocional ajustado. Este hecho tiene implicaciones importantes en el contexto educativo. Desde la escuela, parece primordial dar lugar a programas estructurados para mejorar la comprensión emocional y la competencia social desde los primeros momentos de la escolarización. De esta manera, se actuaría de forma preventiva y se ayudaría a sentar las bases para un desarrollo social y emocional ajustado. Además, es importante que este programa no actúe solo sobre las conductas inadecuadas, sino que debe promover la reflexión profunda sobre los comportamientos adecuados, fomentando la toma de perspectiva y los comportamientos prosociales.

TRINI DÍAZ SANZ Y JOSÉ VÍCTOR ORÓN – “FILOSOFÍA PARA NIÑOS Y UPTO YOU, DOS PROGRAMAS QUE EDUCAN DESDE LA INTERIORIDAD FAVORECIENDO EL CRECIMIENTO PERSONAL”

En esta ponencia vamos a presentar la plataforma educativa UpToYou, que comparte ciertos aires de familia con FpN, en cuanto a metodología y planteamiento antropológico, como se verá en esta breve presentación, aunque con ciertas especificidades en cuanto a su enfoque, que también se explicitarán. Para acabar, se verá la difusión internacional que está alcanzando esta iniciativa.

UpToYou ofrece una nueva perspectiva de la educación emocional, en tanto que concibe las emociones como un efecto de una situación personal, y no como causas que nos llevan a actuar. Es decir, se entiende que si uno vive como vive y piensa como piensa, es lógico que uno se sienta como se siente.

Por tanto, si las emociones son efectos y no causas, ¿cómo se trabaja con ellas? UpToYou no pretende cambiar, modificar, ni alterar las emociones (propio de modelos regulativos), ya que al ser consideradas efectos, nos ofrecen información valiosa sobre la situación existencial de la persona. Tampoco se trataría de preguntar ¿cómo te sientes?, reduciendo al educando a mera afectividad. El tratamiento adecuado sería averiguar las causas que han llevado a esa emoción, pero en toda su complejidad, atendiendo a los factores cognitivos, afectivos, sociales, relacionales, morales, etc. de esa situación, y siempre a través del cuestionamiento en un contexto dialógico y en un proceso de autoconocimiento; sin moralismos, recetas ni normas; sino arrojando luz sobre la situación, para desvelarla y contemplarla desde una perspectiva más amplia. En este punto, todas las herramientas que ofrece FpN y todas las habilidades de pensamiento que trabaja, cobran gran relevancia.

Pero UpToYou no se queda en un mero esclarecimiento de la situación, sino que, a partir de aquí, se acompaña al educando en la toma de decisiones, que es donde se juega el acto ético, planteándole preguntas, estimulándolo, para que sea él el agente de sus decisiones (proactivo); siendo la pregunta pertinente ¿qué tipo de persona quieres ser? Conviene señalar que, en UpToYou, el lugar para la toma de decisiones no son los ideales, sino la persona en sus relaciones interpersonales concretas. Intentando salvar las relaciones interpersonales, el educando es interpelado a actuar enfrentado al rostro de otro, a la concreción de otra persona. Se

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trataría pues de educar en sensibilidad, que no significa reducir la persona a mera afectividad, sino ampliar su percepción. Y en ese sentido, podríamos decir que una persona es sensible si puede percibir la complejidad de la realidad.

UpToYou está en proceso de expansión y se está implantando en España (Pamplona, Tafalla, Valencia, Belorado, Sigüenza), Camerún (Bamenda, Kumbo), Brasil (Cachoeira Paulista), Méjico (Puebla, Veracruz) y ha firmado un convenio de colaboración con Scholas Ocurrentes.

Estamos convencidos de que UpToYou, desde su enfoque emocional, puede enriquecer a FpN, y que de la colaboración de ambos, pueden resultar interesantes sinergias, ya que ambos buscan el crecimiento personal en toda su complejidad, sin reduccionismos, puesto que comparten, metodológica y antropológicamente, “parecidos de familia”.

VICTORIA MACLEAN Y CATALINA BERTOLDI: “FILOSOFAR CON NATACHA: NUEVOS RECURSOS PARA EL AULA DE FPN”

Institución de pertenencia: Espacio Filosofía para Niños (Argentina)

- “- ¡Uy, Patí! ¡Mirá! ¡Se está quemando un incendio!
- Nati, no se puede quemar un incendio.
 - ¡Ay! ¡¿Y qué querés?! ¡¿Que se queme el agua?!
 - No, nena, el agua no se puede quemar.
 - Bueno, entonces se quema un incendio.
 - No Natacha, porque el fuego no se puede quemar.
 - ¡Patí! ¿Vos te escuchás lo que estás diciendo?
 - Si, porque cuando hablo no se me tapan las orejas.”

(Luis M. Pescetti, Natacha chat Natacha)

El proyecto elaborado por Matthew Lipman se consolidó a través de los años como una propuesta curricular, organizando una serie de materiales para alumnos y docentes a partir de supuestos teórico-prácticos claramente definidos. Desde sus primeros pasos, el proyecto se muestra altamente comprometido con la praxis, y en ese sentido, se involucra con su implementación en las aulas, ofreciendo estrategias para acompañar la labor docente y recursos que permitan promover una práctica continua y sistemática centrada en el diálogo filosófico.

Desde Espacio Filosofía para niños asumimos el desafío de continuar la reflexión en torno a la naturaleza de los recursos de FpN y nos decidimos a trabajar en la elaboración de nuevos materiales que complementen y amplíen el currículum original. Como discípulos de esta apuesta, observamos la necesidad de actualizar las problemáticas filosóficas clásicas a la luz de contextos cotidianos para niños y niñas del siglo XXI, y desde esta perspectiva, seleccionamos un material literario que creemos presenta un gran potencial filosófico. Con miras a integrarlo en las aulas de FpN, nos dispusimos a elaborar material de apoyo que acompañe a los docentes en la utilización de estos recursos.

Se trata de la serie de cuentos de “Natacha”, obra de Luis María Pescetti -reconocido escritor, compositor y músico argentino-, la cual ha logrado capturar la atención del público infantil y adulto, no sólo por su calidad literaria, sino también por su capacidad de reflejar parte de las experiencias y perspectivas de los niños contemporáneos. La vida escolar, los vínculos de

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amistad, el lenguaje, la relación con los adultos, el uso de la tecnología, son algunos de los temas que emergen cuando Natacha y su amiga Pati emprenden una indagación, intentando dar sentido al mundo. A través de una narrativa simple y gracias al diálogo como recurso literario predominante, el autor va construyendo este personaje que motiva e invita a la reflexión filosófica desde un enfoque familiar y acompañado de una interesante cuota de humor.

¿Qué convierte a Natacha en un personaje con potencial filosófico para el trabajo en el aula? Esperamos poder desplegar en este trabajo algunos de los criterios que nos permitirían sostener la pertinencia teórico-práctica de este material, algunos de los cuales se centran en el estilo singular del personaje. Natacha es una niña observadora, cuestionadora, intrigada por el acontecer del mundo, al que nunca da por sentado y al que constantemente desnaturaliza con sus preguntas y comentarios. Si bien es disparatada, excéntrica en su modo de razonar, y muchas veces inconsistente, esta niña de ficción aporta, desde su ignorancia, su desconcierto y su creatividad, muchos de los elementos que nos acercan a la práctica filosófica.

VIKTOR GARDELLI – “PHILOSOPHY WITH CHILDREN, INQUIRY ETHICS AND VALUE TRANSMISSION: MERITS, DEMERITS AND RELATIONS BETWEEN THE APPROACHES”

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In this presentation, I draw a distinction between two approaches to ethics education that I call “the inquiry ethics approach” and “the value transmission approach”, respectively. Roughly, the value transmission approach holds that school should mediate some set of predefined values to the students, and the inquiry ethics approach holds that school should teach students to reason and think critically about ethics and to engage in ethical inquiry. Both approaches to ethics education are frequently proposed and defended in the research literature.

After spelling out these approaches more thoroughly, I investigate whether philosophy with children, as regards ethics, is best seen as a form of inquiry ethics approach or a value transmission approach. Dialogic education is defined, stemming from thinkers like Dewey and Bakhtin, and I show that inquiry ethics is a form of dialogic education, while value transmission is a form of monological education. Philosophy with children, I argue, is fundamentally a dialogic undertaking.

The compatibility of a value transmission approach and an inquiry ethics approach is discussed, and the two approaches are found to be contradictory, and hence, philosophy with children cannot be a form of value transmission. This further strengthens the view that a philosophy with children approach is best seen as an inquiry ethics approach. It is interesting to note, then, that it is not uncommon within the community of practitioners to consider PWC/P4C to be a form of value transmission education.

Some merits and demerits of each approach are considered. First, their abilities to educate for good citizenship are discussed. Second, their abilities to educate for quality of life of the individual are scrutinised. Third, the ability of each approach to facilitate better educational results in other subjects in school is evaluated, and lastly, the ability of each approach to help counteract the influence from online extremist propaganda aimed at young people on the Internet and to promote safe online behaviour in general is studied. It is concluded that an inquiry ethics approach is superior to a value transmission approach in all these respects.

Among the consequences of the results of the discussion undertaken in this paper is that there is an important place for philosophy with children in ethics education. Inquiry ethics, and hence philosophy with children, can fulfil important aims for ethics education that teaching based on the

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value transmission approach cannot, and there are hence strong reasons for including philosophy with children in ethics education. Since this paper shows that a value transmission approach is incompatible with an inquiry ethics approach, the value transmission approach to ethics in school ought not to be taken.

