

## **Critical Thinking Education and the Challenge of Homogeneous Ethnic Identity**

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ASEEES Zagreb 14-16 June 2019

By giving our students practice in talking with others,  
we give them frames for thinking on their own.  
Lev Vigotsky

This December we are approaching to 24<sup>th</sup> anniversary of the war in Bosnia and Herzegovina (BiH). The country is still trapped in the cycle of a permanent political crisis and the result is dysfunctional government organization and deep ethnic intolerance between the three main ethnic groups. Culture of memory (Jan Assmann) becomes the subject of bizarre competition about which of three main ethnic groups suffered more. Reckless discussions who are “good” and who are “bad” guys have a lot of space in the curricula of all school subjects, but even an outsider can recognize the lack of a second opinion. The scenario is old and well-known: Political elites who are in power in BiH and who derive political power from the affiliation to a certain ethnic group (nation), initiate prejudice against “other” group/s. The next step is political revisionism and reconstruction of the past for the purpose of daily politics. Suddenly the whole nation has selective memory under the pressure of ethno-nationalistic ideologies that successfully operate in all three ethnic groups. Having this in mind it is not difficult to understand that the culture of memory in BiH is in fact the culture of oblivion. Culture of oblivion is characterized by the lack of empathy for others on emotional level and ignorance on intellectual level. It creates xenophobia that is part of all segments of life, including education. The same process is going on in neighboring countries of Croatia and Serbia. Hate speech becomes part of social, political and cultural discourse,

As in any other country, education reflects the social, political and cultural realm of BiH. It is outdated – post-socialist old fashioned education that on one hand does not correspond to the requirements and criteria of modern European society and is not applicable to the very sensitive and complex BiH situation. The result of that kind of education is: vast majority of young poorly educated people incapable of critical thinking, insensitive for the problems and suffering of others, easy to manipulate with various types of indoctrinations. One of them is the accelerated and artificial creation of homogenous ethnic identities within the three largest ethnic groups in Bosnia and Herzegovina. In the context of education, this means removing from school curricula all those facts that could harm the creation of

desirable images of my group, my religion, my culture, etc. At the same time there is another ongoing process of undermining other cultures, and even deliberately showing others in a bad light. This phenomenon is widely and well explained by the theory of narcissism of minor differences (Freud, Hitchens), often used to describe the bloody conflicts in Yugoslavia in the nineties of the last century (Kolsto, Blok).

“Purification“ of school programs is most obvious in “national group of subjects” (history, language and geography). Adjusting the curriculum in order to align with the imaginary image of the moral, cultural and civilization perfection of "my people" is so present that we can say that this is deliberate deception - actually the intentional construction of ignorance. And it is working.

I highlighted here the example of "national group of subjects" to show the devastating impact that politicization can have on education. However, the main problem of our education is the methodology of teaching and learning which is the same for both social and natural sciences. School programs are designed to allow students to adopt certain amounts of data. Teachers are expected to explain their subjects in the best possible way so students can easily memorize information. Parents are advised that children should spend more time learning at home the same information they have already been taught in classroom, but this time from the schoolbooks. The end result: students learn whole lessons by heart and present them using the same sentences used in their text books (or presented by their teachers). The role of a student is to be some sort of what is called "mass storage devices" in computer technology - but less reliable. And they are less reliable because the "knowledge" learned by heart lasts just until the school grades are obtained. The irony of such education is that all actors in the teaching process: students, teachers, schools, parents, ministries of education and other educational institutions invest maximum effort so the students make the best possible outcomes. At the same time all of them agree that students are overloaded with “knowledge they will never need in their future life and career” and all cry out for the school reform. However - all school reforms failed. Why? Because teachers are providing information and they expect students to repeat them. We can say that teachers are doing both: asking questions and giving answers. Not good.

There is an very old anecdote from John Dewey's life which is still actual and can illustrate the problem of contemporary education. John Dewey (1859-1952), a philosopher and principal figure in Progressive Education Movement, has written about American education in the first half of the 20th century. Once he visited the class of geology in a local school. After she finished her lecture, the teacher asked Dewey if he wants to ask students some

questions. So, Dewey asked students: "What would you find if you dig a deep hole in the ground?" There was no answer so, he repeated the question, but again without results. In the end, the teacher broke an unpleasant silence, saying, "Professor Dewey, you are asking the wrong question!" Turning to her students, she asked, "What is in the center of the Earth?" The students responded "Fiery magma".

Education requires a completely different approach to justify its *raison d'être*. Our task should be to teach students to ask questions and to find answers. Student who is asking for reasons and pointing out consequences will easier understand why he or she needs to learn about, for example, ancient civilizations, even though he/she wants to build a career in the field of development of the artificial intelligence.

Internationally recognized Sapere program of philosophy for children is learning method which can improve the whole education process. "Philosophy for Children, abbreviated in speech to P for C but usually in writing to 'P4C' is the 'trademark' of a curriculum for 6 to 16 year olds developed by Professor Mathew Lipman and his associates at the IAPC (Institute for the Advancement of Philosophy for Children) at Montclair State University, New Jersey." (Sapere Handbook 2016, 8) Philosophy for Children is not an additional school subject and should not be perceived as another burden for students. On the contrary, students will accept this way of learning with pleasure because it enables them to play an active role in the teaching process: asking questions, seeking answers and drawing conclusions. Philosophy for Children is not childish philosophy. It is learning method that allows children of the earliest age (6 years and older) to develop their ability to philosophical thinking. It is also a teaching method.

Ann Margaret Sharp, who was Lipman's associate said: "Philosophy for Children aims not only to strengthen good reasoning, inquiry and concept-formation but to cultivate an intellectual and social virtue, to bring about the transformation of person into more reasonable individuals committed to the creation of a reasonable world. Another way of saying this is to say that Philosophy for Children aims at the cultivation of wisdom" (Sapere Handbook, 2016, 13)

When my four-year-old, looking through the rear window of the car said: "Is it so mom that we are now looking into the past? ", I remained astonished and proud of having such a clever kid. The other time I entered the children's room where my five-year-old daughter was sitting on the floor playing with Lego bricks. I noticed that from her closed closet dangling some sleeves and some trouser legs. I said to her: "If I now open your closet, I will get upset". What was her answer? She quietly said (not interrupting her game): " I don't

understand why you open my closet when you know you will get upset". I remained silent and I didn't know whether I should be angry, or proud, or both, or ...?!

Children have surprised us with their philosophical questions (or answers) countless times and we encourage them to find answers themselves. Unfortunately, with the beginning of school education, the focus of education is directed at listening to lectures and memorizing the information - which is not bad at all, but just if both parents and teachers continue to encourage them to keep on asking questions, to reasoning and trying to find answers and solutions to the problems they are facing. Traditional school education does not encourage children to ask questions.

The basic idea behind the concept of Philosophy for Children is to establish a Community of Inquiry. "In practice this is a group of people of any age who are respectful of different experiences and are open to other ways of thinking but are determined to think and act for themselves - to work and practice their own philosophy." (Sapere Handbook, 2016, 7) The Philosophy for Children develops a segment of education that is neglected in schools: encouraging students to ask questions and find answers. Lipman's idea was that "... 'communities of inquiry can – and even should – exist in every subject/discipline.'" (Sapere Handbook 2016, 12) However, implementation of the 'community of inquiry' as a generally accepted way of teaching within the curriculum, would be something like the Copernican Revolution in education: the paradigm shift from the model of a student as a recipient of the education to the model of a student - active participant in the education. Therefore, community of inquiry should be widely promoted among teachers and education authorities.

How philosophy for children looks like in the practice? Based on a certain stimulus (stimulus can be short story, video clip, cartoon etc.) prepared by the teacher, children suggest topics they find important. Teacher has to find the stimulus which will be comprehensible for children, but it must also contain some great ideas that will trigger philosophical questions. The inquiring process involves: time for individual thinking, then consideration of topics in smaller groups and in plenary; asking questions, choosing the most powerful question; exchanging opinions and expressing opinions on what they were discussing.

The Community of Inquiry helps students to develop their intellectual and social virtues. Students master the art of public speaking: they learn how to express their opinion publicly, but also to listen to the opinions of others. They learn how to improve their critical thinking skills and how to express disagreement with opinions that are not valid. They develop the ability to respect the attitudes of others. In this process, the teacher is facilitator -

the one that helps in the implementation of the process of inquiry. Teacher (facilitator) is taking care that discussion will not be destructed by serious digressions i.e. that the discussion will not move to far away from the agreed topic. On the other hand good facilitator is always problematising – which in fact means requesting additional explanation. Additional explanation leads the Community of Inquiry towards opening the questions which might be very important for the inquiry, although not obvious. Teacher has to ensure that everyone gets equal opportunities to participate and express his or her opinion i.e. to create an all-inclusive atmosphere.

Community of Inquiry promotes a caring, collaborative, critical and creative thinking. Every idea and every statement is carefully considered and thus the Community of Inquiry contributes to the elimination of prejudice. The role of the teacher is to focus the discussion in a way that enables the development of sensitivity toward others, to encourage critical thinking, cooperation and creativity.

I used to do Philosophy for children with 8 – 10 year olds. That was amazing experience. I was astonished with their reasoning during first 3 sessions and I decided to use one passage from the Richard Bach's novel "Jonathan Livingston Seagull" as a stimulus in a fourth session. In facilitating the session I used the Socratic method (dialogue and inductive argument and definition by generalization). I will quote here some of students' thoughts I find very interesting:

The flock (of seagulls) has rejected Jonathan because he was very different from all other seagulls because he had much more knowledge than others and because he was breaking the tradition. 2) New knowledge is more important than tradition; 3) Some traditions are good and some are not; 4) It does not matter if you are right if others don't agree with you. 5) The flock was horrified by Jonathan's flight because they were afraid they will die if the flock disobey the tradition. 6) The leader expelled Jonathan from the flock because he was afraid that Jonathan would like to be a new leader. 7) Jonathan had no right as an individual and that was wrong. 8) The flock was afraid of new things. The flock didn't want to learn a new way of flying because seagulls were afraid that they will not succeed. 9) They (the flock) felt it was more important to stay the same (not to learn new way of flying) because they were afraid that those who would learn the new way of flying would have more rights than those who cannot learn.

Here is how they evaluated the session: This is a good story. We all participated and we respected the ideas of others and carefully considered them, but we were interrupting each other because we were to impatient to say our opinion.

Although primary designed for children 6-16 olds, “Philosophy with children is not only for children, (it) can enable transformative experiences of thinking for participants of any age, and contributes something highly distinctive to the wider pedagogy of dialogue.” (Haynes, Sapere Handbook 2018, 8). My colleagues who implemented P4C in groups of highschool and university students had great experience to. And group of us - teachers - have had really good philosophical discussions in our Community of Inquiry.

Philosophy for Children and Community of Inquiry effectively respond to any kind of prejudice: for the Community of Inquiry there are no obvious truths and everything is subject to questioning and comprehensive inquiry, careful analysis and serious reflections. Philosophy for Children teaches students that the essence of the knowledge is in the question. Once when they learn that, they will be able to resist any kind of manipulation. Therefore, presenting and promoting of the Community of Inquiry and Philosophy for Children within the ethnic homogeneous communities in Bosnia and Herzegovina is most challenging. Ethnic homogeneous communities are very sensitive towards any kind of disruption in their ethnocentric narratives and Community of Inquiry is “disruptive” in its essence because, as in that anecdote from Dewey’s life, there is always a chance that somebody will ask “wrong question”, which will “shake” the ingrained attitudes. Despite of that and especially - because of that, Community of Inquiry and Philosophy for children should find its place in BiH schools and informal education in Bosnia and Herzegovina.

BOSANSKI

### **Obrazovanje za kritičko mišljenje i izazov homogeno etničkog identiteta**

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ASEEES Zagreb 14-16 June 2019

„Dajući našim učenicima priliku da razgovaraju s drugima, pružamo im okvire za razmišljanje vlastitom glavom.“ Lev Vigotski

Ovog decembra obilježavamo 24. godišnjicu rata u Bosni i Hercegovini (BiH). Zemlja je i dalje zarobljena u ciklusu stalne političke krize, a rezultat toga je nefunkcionalna organizacija vlasti i duboka etnička netrpeljivost između tri glavne etničke grupe. Kultura sjećanja (Jan Assmann) postaje predmet bizarnih nadmetanja o tome koja je od tri glavne etničke grupe više patila. Neodgovorne rasprave o tome ko su "dobri", a ko "loši" imaju mnogo prostora u

nastavnim planovima svih školskih predmeta, ali čak i autsajder može prepoznati nedostatak drugog mišljenja. Scenario je star i dobro poznat: političke elite koje su na vlasti u BiH i koje svoju političku moć crpe iz pripadnosti određenoj etničkoj grupi (narodu) pokreću predrasude prema "drugim" grupama. Sljedeći korak je politički revizionizam i rekonstrukcija prošlosti u svrhu dnevne politike. Odjednom cijela nacija razvija selektivno pamćenje pod pritiskom etnonacionalističkih ideologija koje uspješno djeluju u sve tri etničke grupe. Imajući ovo u vidu, nije teško shvatiti da je kultura sjećanja u BiH zapravo kultura zaborava. Kulturu zaborava karakterizira nedostatak empatije prema drugima na emocionalnom nivou i neznanje na intelektualnom nivou. To stvara ksenofobiju koja je dio svih segmenata života, uključujući obrazovanje. Isti proces se odvija i u susjednim zemljama Hrvatskoj i Srbiji. Govor mržnje postaje dio društvenog, političkog i kulturnog diskursa.

Kao i u svakoj drugoj zemlji, obrazovanje odražava društvenu, političku i kulturnu stvarnost BiH. Ono je zastarjelo – postsocijalistički obrazovni sistem koji, s jedne strane, ne odgovara zahtjevima i kriterijima modernog evropskog društva i nije primjenjiv na vrlo osjetljivu i složenu situaciju u BiH. Rezultat takvog obrazovanja je velika većina slabo obrazovanih mladih ljudi koji nisu sposobni za kritičko razmišljanje, neosjetljivi su na probleme i patnje drugih te su podložni različitim vrstama indoktrinacija.

Jedna od njih je ubrzano i vještačko stvaranje homogenih etničkih identiteta unutar tri najveće etničke grupe u Bosni i Hercegovini. U kontekstu obrazovanja to znači uklanjanje iz školskih programa svih onih činjenica koje bi mogle štetiti stvaranju poželjne slike o mojoj grupi, mojoj religiji, mojoj kulturi itd. Istovremeno, postoji još jedan proces – podrivanje drugih kultura, pa čak i namjerno prikazivanje drugih u lošem svjetlu. Ovaj fenomen je široko i dobro objašnjen teorijom narcizma malih razlika (Freud, Hitchens), često korištenom za opisivanje krvavih sukoba u Jugoslaviji devedesetih godina prošlog vijeka (Kolsto, Blok).

„Pročišćavanje“ školskih programa najočitije je u „nacionalnoj grupi predmeta“ (historija, jezik i geografija). Prilagođavanje kurikuluma kako bi se uskladilo s imaginarnom slikom moralnog, kulturnog i civilizacijskog savršenstva "mog naroda" toliko je prisutno da možemo reći da je to namjerno stvaranje neznanja. I to djeluje.

Ovdje sam istakla primjer „nacionalne grupe predmeta“ kako bih pokazala razoran utjecaj koji politizacija može imati na obrazovanje. Međutim, glavni problem našeg obrazovanja je metodologija nastave i učenja, koja je ista i za društvene i za prirodne nauke. Školski

programi su osmišljeni tako da učenici usvoje određene količine podataka. Od nastavnika se očekuje da što bolje objasne gradivo kako bi učenici lakše zapamtili informacije. Roditeljima se savjetuje da djeca kod kuće provode više vremena učeći iste informacije koje su već čuli na nastavi, ali ovaj put iz udžbenika. Krajnji rezultat: učenici uče lekcije napamet i ponavljaju ih koristeći iste rečenice iz svojih udžbenika (ili predavanja nastavnika). Uloga učenika je da budu neka vrsta "skladišta podataka", slično uređajima za pohranu u računarima – ali manje pouzdana. A to je manje pouzdano jer „znanje“ naučeno napamet traje samo dok se ne dobiju ocjene. Ironija ovakvog obrazovanja je da svi akteri obrazovnog procesa ulažu maksimalan trud kako bi učenici postigli najbolje moguće rezultate, dok istovremeno svi priznaju da su učenici preopterećeni „znanjem koje im nikada neće trebati u budućem životu i karijeri“ te svi pozivaju na reformu škole.

Međutim, sve reforme školstva su propale. Zašto? Jer nastavnici pružaju informacije i očekuju da ih učenici ponove. Za ovakvo obrazovanje postoji stara anegdota iz života Johna Deweya, koja je i danas aktuelna i može ilustrovati problem savremenog obrazovanja. John Dewey (1859–1952), filozof i ključna figura pokreta progresivnog obrazovanja, pisao je o američkom obrazovanju u prvoj polovini 20. vijeka. Jednom je posjetio čas geologije u lokalnoj školi. Nakon što je završila predavanje, nastavnica je pitala Deweya da li želi postaviti neka pitanja učenicima. Dewey je postavio pitanje: „Šta biste pronašli ako biste iskopali duboku rupu u zemlji?“ Nije bilo odgovora, pa je ponovio pitanje, ali opet bez rezultata. Na kraju je nastavnica prekinula neprijatnu tišinu, rekavši: „Profesore Dewey, postavljate pogrešno pitanje!“ Okrenula se učenicima i pitala: „Šta se nalazi u središtu Zemlje?“ Učenici su odgovorili: „Užarena magma.“

Obrazovanje zahtijeva potpuno drugačiji pristup kako bi opravdalo svoje postojanje. Naš zadatak trebao bi biti naučiti učenike da postavljaju pitanja i traže odgovore. Učenik koji postavlja pitanja i ukazuje na posljedice lakše će razumjeti zašto treba učiti, na primjer, o drevnim civilizacijama, čak i ako želi graditi karijeru u razvoju umjetne inteligencije.

Međunarodno priznati Sapere program filozofije za djecu metoda je učenja koja može unaprijediti cijeli obrazovni proces. „Filozofija za djecu, skraćeno P4C, je ‘zaštitni znak’ kurikulumu za djecu od 6 do 16 godina koji je razvio profesor Mathew Lipman sa svojim saradnicima na IAPC (Institut za unapređenje filozofije za djecu) na Montclair State Univerzitetu u New Jerseyju.“ (Sapere priručnik, 2016, str. 8). Filozofija za djecu nije dodatni školski predmet i ne treba je doživljavati kao dodatni teret za učenike. Naprotiv, učenici će



ovaj način učenja prihvatiti s oduševljenjem jer im omogućava aktivnu ulogu u procesu učenja: postavljaju pitanja, traže odgovore i donose zaključke. Filozofija za djecu nije filozofija za djecu. To je metoda učenja koja djeci od najranije dobi (6 godina i više) omogućava razvijanje sposobnosti za filozofsko razmišljanje. Također je metoda podučavanja.

Ann Margaret Sharp, saradnica Mathewa Lipmana, izjavila je: „Filozofija za djecu ima za cilj ne samo jačanje dobrog rasuđivanja, istraživanja i formiranja pojmova već i kultivisanje intelektualnih i socijalnih vrlina, transformaciju pojedinca u razumnije osobe posvećene stvaranju razumnog svijeta. Drugi način da se to kaže jeste da Filozofija za djecu ima za cilj kultivaciju mudrosti.“ (Sapere priručnik, 2016, str. 13)

Kada je moj četverogodišnjak, gledajući kroz zadnji prozor automobila, rekao: „Mama, da li mi sada gledamo u prošlost?“, ostala sam zapanjena i ponosna što imam tako pametno dijete. Drugi put sam ušla u dječiju sobu gdje je moja petogodišnja kćerka sjedila na podu i igrala se Lego kockicama. Primijetila sam da iz njenog zatvorenog ormara vire rukavi i nogavice pantalona. Rekla sam joj: „Ako sada otvorim tvoj ormar, bit ću uzrujana.“ Koji je bio njen odgovor? Tiho je rekla (ne prekidajući igru): „Ne razumijem zašto otvaraš moj ormar kada znaš da ćeš se uzrujati.“ Ostala sam nijema i nisam znala trebam li se ljutiti, biti ponosna ili oboje, ili...?!

Djeca nas nebrojeno puta iznenade svojim filozofskim pitanjima (ili odgovorima), a mi ih podstičemo da sami pronađu odgovore. Nažalost, s početkom školskog obrazovanja, fokus obrazovanja preusmjerava se na slušanje predavanja i memorisanje informacija – što nije loše, ali samo ako roditelji i nastavnici nastave poticati djecu da postavljaju pitanja, razmišljaju i pokušavaju pronaći odgovore i rješenja za probleme s kojima se suočavaju. Tradicionalno školsko obrazovanje ne potiče djecu da postavljaju pitanja.

Osnovna ideja koncepta Filozofije za djecu je uspostavljanje Zajednice istraživanja (*Community of Inquiry*). „U praksi, ovo je grupa ljudi bilo koje dobi koji poštuju različita iskustva i otvoreni su za drugačije načine razmišljanja, ali su odlučni misliti i djelovati sami za sebe – raditi i prakticirati svoju filozofiju.“ (Sapere Priručnik, 2016, str. 7). Filozofija za djecu razvija segment obrazovanja koji je zanemaren u školama: poticanje učenika da postavljaju pitanja i pronalaze odgovore. Lipmanova ideja bila je da „... ‘zajednice istraživanja mogu – i trebaju – postojati u svakom predmetu/disciplini.“ (Sapere Priručnik, 2016, str. 12). Međutim, implementacija „zajednice istraživanja“ kao općeprihvaćenog načina podučavanja unutar kurikuluma bila bi nešto poput Kopernikanske revolucije u obrazovanju: promjena paradigme od modela učenika kao primaoca obrazovanja do modela učenika – aktivnog učesnika u obrazovanju. Stoga bi zajednica istraživanja trebala biti široko promovirana među nastavnicima i obrazovnim vlastima.

Kako izgleda filozofija za djecu u praksi? Na osnovu određenog podražaja (to može biti kratka priča, video klip, crtani film itd.) koji pripremi nastavnik, djeca predlažu teme koje smatraju važnim. Nastavnik mora odabrati podražaj koji će biti razumljiv djeci, ali mora sadržavati i velike ideje koje će potaknuti filozofska pitanja. Proces istraživanja uključuje:

vrijeme za individualno razmišljanje, zatim razmatranje tema u manjim grupama i plenumu; postavljanje pitanja, odabir najvažnijeg pitanja; razmjenu mišljenja i iznošenje stavova o onome što su raspravljali.

Zajednica istraživanja pomaže učenicima da razviju svoje intelektualne i socijalne vrline. Učenici ovladavaju umjetnošću javnog govora: uče kako javno iznijeti svoje mišljenje, ali i slušati mišljenja drugih. Uče kako poboljšati svoje kritičko mišljenje i kako izraziti neslaganje s mišljenjima koja nisu valjana. Razvijaju sposobnost poštovanja stavova drugih. U ovom procesu nastavnik je facilitator – onaj koji pomaže u implementaciji procesa istraživanja. Facilitator se brine da diskusija ne bude ometena ozbiljnim digresijama, tj. da se diskusija ne udalji previše od dogovorene teme. S druge strane, dobar facilitator uvijek problematizira – što zapravo znači zahtijevanje dodatnog objašnjenja. Dodatno objašnjenje vodi Zajednicu istraživanja prema otvaranju pitanja koja mogu biti vrlo važna za istraživanje, iako nisu očigledna. Nastavnik mora osigurati da svi imaju jednake mogućnosti za sudjelovanje i iznošenje svojih mišljenja, tj. stvoriti inkluzivnu atmosferu.

Zajednica istraživanja promiče brižno, kolaborativno, kritičko i kreativno razmišljanje. Svaka ideja i svaka izjava pažljivo se razmatraju i na taj način Zajednica istraživanja doprinosi eliminaciji predrasuda. Uloga nastavnika je usmjeriti diskusiju na način koji omogućava razvoj osjetljivosti prema drugima, potiče kritičko razmišljanje, saradnju i kreativnost.

Radila sam filozofiju za djecu s djecom od 8 do 10 godina. To je bilo nevjerovatno iskustvo. Bila sam zadivljena njihovim zaključivanjem tokom prva tri časa i odlučila sam koristiti jedan odlomak iz romana Richarda Bacha „Jonathan Livingston Galeb“ kao podražaj na četvrtom času. U facilitaciji sesije koristila sam Sokratovu metodu (dijalog, induktivno argumentiranje i definiciju kroz generalizaciju). Citirat ću ovdje neke misli učenika koje smatram vrlo zanimljivima:

- Jato galebova je odbacilo Jonathana jer je bio vrlo drugačiji od svih ostalih galebova, jer je imao mnogo više znanja i jer je kršio tradiciju.
- Novo znanje je važnije od tradicije.
- Neke tradicije su dobre, a neke nisu.
- Nije važno ako si u pravu, ako drugi ne slažu s tobom.
- Vođa je protjerao Jonathana iz jata jer se bojao da će Jonathan htjeti biti novi vođa.
- Jato se boji novih stvari.

Ovo su učenici rekli o sesiji: „Ovo je dobra priča. Svi smo učestvovali i poštovali smo ideje drugih, ali smo jedni druge prekidali jer smo bili nestrpljivi da kažemo svoje mišljenje.“

Iako je prvenstveno namijenjena djeci uzrasta od 6 do 16 godina, „Filozofija s djecom nije samo za djecu; ona može omogućiti transformativna iskustva razmišljanja za učesnike bilo koje dobi i doprinosi nečemu izuzetno posebnom u širem pedagoškom okviru dijaloga.“ (Haynes, Sapere Priručnik 2018, str. 8). Moje kolege koje su implementirale P4C (Filozofiju za djecu) u grupama srednjoškolaca i studenata na univerzitetima imale su odlično iskustvo. I grupa nas – nastavnika – imala je zaista dobre filozofske diskusije u našoj Zajednici istraživanja.

Filozofija za djecu i Zajednica istraživanja (Community of Inquiry) efikasno odgovaraju na bilo koju vrstu predrasuda: za Zajednicu istraživanja ne postoje očigledne istine, sve je predmet ispitivanja, pažljive analize i ozbiljnog promišljanja. Filozofija za djecu uči učenike da je suština znanja u pitanju. Kada to nauče, moći će se oduprijeti bilo kojoj vrsti manipulacije. Stoga, predstavljanje i promocija Zajednice istraživanja i Filozofije za djecu u etnički homogenim zajednicama u Bosni i Hercegovini predstavlja najveći izazov. Etnički homogene zajednice vrlo su osjetljive na bilo kakve poremećaje u svojim etnocentričnim narativima, a Zajednica istraživanja je „subverzivna“ u svojoj suštini jer, kao u anegdoti iz Deweyjevog života, uvijek postoji šansa da neko postavi „pogrešno pitanje“ koje će „uzdrmati“ ukorijenjene stavove. Uprkos tome – i upravo zbog toga – Zajednica istraživanja i Filozofija za djecu trebale bi pronaći svoje mjesto u školama i neformalnom obrazovanju u Bosni i Hercegovini.