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DAFTAR ISI

MATTHEW LIPMAN'S PRAGMATISM AND THE RELEVANCE OF PHILOSOPHY FOR CHILDREN (P4C) TO CHILDREN'S EDUCATION IN MALAYSIA

Salma binti Ismail
LISAFA Institute Penang, Malaysia
ma_mail63@yahoo.com.sg

Abstract

This study aims to seek the connection between Matthew Lipman's Pragmatism with the "philosophy for children" (P4C) in Malaysia. Matthew Lipman's pragmatism built and developed "Community of inquiry" (CI) in "Philosophy for Children" (P4C) starting from negative experiences while teaching philosophy to college students in the late '60s. This research uses a critical hermeneutics method and other critical approaches. This research concludes that the success of P4C successfully becomes part of the solution in the community so it is needed to be developed. P4C is not only a teaching material for children but is also useful as a basic principle in children's moral education. Through the Socratic Method, the children can express opinions and think critically. These abilities are very important in the process of philosophizing. P4C can encourage children to learn to think and make their own decisions without being enslaved by dogmatic thinking or relativism. This ability is very necessary so that children can live in harmony and develop in a pluralistic and democratic society like Malaysia.

Keywords: *Matthew Lipman, Pragmatism, Community of Inquiry, P4C, Harmony*

Abstrak

Peneltian ini bertujuan untuk mencari keterkaitan antara pragmatisme Matthew Lipman dengan gerakan filsafat anak-anak (P4C) di Malaysia. Pragmatisme Matthew Lipman, membangun dan mengembangkan kegiatan penyelidikan (CI) dalam *Philosophy for Children* dihasilkan dari pengalaman buruk yang dialami pada saat memberikan pengajaran kepada mahasiswanya di akhir tahun 60-an. Penelitian ini menggunakan metode hermeneutika kritis, serta pendekatan kritis lainnya. Penelitian ini menyimpulkan bahwa keberhasilan P4C sepenuhnya menjadi bagian dari solusi yang dibutuhkan masyarakat, sehingga perlu dikembangkan. P4C tidak hanya menjadi bahan ajar bagi anak-anak, akan tetapi juga berguna sebagai prinsip dasar dalam pendidikan moral anak-anak. Melalui metode Socrates, anak-anak memiliki kemampuan untuk mengekspresikan pendapat dan berpikir kritis. Dua kemampuan ini sangat penting dalam proses berfilsafat. Selain itu, P4C dapat mendorong anak-anak untuk belajar berpikir dan membuat keputusan sendiri tanpa diperbudak oleh pemikiran dogmatis atau relativisme. Kemampuan ini sangat penting agar anak dapat

hidup secara rukun dan berkembang dalam masyarakat yang majemuk dan demokratis seperti Malaysia.

Kata Kunci: *Pragmatisme, Matthew Lipman, Kegiatan Penyelidikan, P4C, Harmonis*

Introduction

Pragmatism is widespread in modern philosophy. Pragmatism is the core of pragmatic philosophy and determines the value of knowledge based on its practical use. The practical use is not the recognition of objective truth by practical criteria, but what fulfills the subjective interests of the indi vidual. According to Lorens, there are some basic views in the pragmatism philosophy, where knowledge comes from experi ence, experimental methods, and practical efforts. Knowledge should be used to solve problems, every day practical pro blems, and help humans adapt to the environment. Thought must relate to practice and action. As well as the truth which is the meaning of ideas must be related to the consequences (results, uses). Ideas are guidelines for positive action and for the creative reconstruction of experiences in dealing with and adapting to new experiences. The meaning of ideas (theories, concepts, and beliefs) is the same as; first, the practical use that the idea can provide and second, the consequences that come from the idea.[1]

In explaining reality, pragmatism takes the stand of "radical empiricism" which is closely related to "empiriccriticism". Pragmatism is an objective reality that identified with experience and the sharing of knowledge into subjects and objects is only done inexperience. Truth can also be interpreted as what is considered practical in the life experience of every individual. It acts as an instrument or target in achieving goals and in the ability to predict and arrange the future for individual use. The truth changes, it is tentative and asymptotic. In logic, pragmatism comes to irrationalism, clearly seen in Dewey's works. Pragmatism regards laws and forms of logic as a useful fiction. In ethics, pragmatism embraces meliorism, the view of the gradual increase of the existing order. While in sociology, it widened to "the cult of individuals"[2] by William James, the defense of "democracy"[3] by John Dewey, and the activities increased defense against "racism and fascism"[4] by F.C.S. Schiller.

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[1] Lorens Bagus, *Kamus Filsafat* (Jakarta: Gramedia Pustaka Utama, 1996), 877.
[2] Bagus, 878.
[3] John Dewey, *Democracy and Education: An Introduction to The Philosophy of Education* (New York: Macmillan, 1916).
[4] John R. Shook and Hugh McDonald, *F.C.S. Schiller on Pragmatism and Humanism: Selected Writings, 1891-1939* (New York: Humanity Book, 2008).

Besides that, C. I. Lewis[5] holds the view and states pragmatism could be characterized as the doctrine that all problem are at the bottom problems of conduct, that all judgement are, implicitly, a judgement of value, and that, as there can be ultimately no valid distinction of theoretical and practical, so there can be no final separation of the question of the truth of any kind question of the justifiable ends of action.[6] The dynamics of pragmatism continue to apply and experiences never end. For example, Matthew Lipman's experience and observations while teaching at Columbia University led to the birth of Philosophy for Children (P4C). The criticism of Matthew Lipman's pragmatism which is said to be Deweyan.[7] Philosophical novels and community of inquiry (CI) are combined in P4C. P4C Matthew Lipman's ideas are called movements or programs that use the philosophy that resources children intellectually linked to critical, creative, and caring thinking.

P4C is currently applied in more than 50 countries world wide,[8] for example, the United States, England, Germany, Aus tralia, and others. On the other hand, P4C was first introduced into the Malaysian educational scene in 2002 by Rosnani Hashim, a professor at the Institute of Education at the Inter national Islamic University Malaysia, receiving a firsthand, formal training from its founder, Matthew Lipman. However, implementation in the national curriculum has not been car ried out so far. Abdul Shakour Preece and Adila Juperi state, three factors need to study; the uniqueness of the Malaysian sociocultural landscape, the current educational reform process and reviving the interest in philosophy in the Malaysian public.[9] Based on the description above, in this article I divide my discussion into three parts; criticisms of Matthew Lipman's pragmatism, P4C as part of the solution and the relevance of P4C to children's education in Malaysia. This study used critical hermeneutics a data analysis tools.

Criticisms of Matthew Lipman's Pragmatism

Complex aspects of democratic life and all democratic issues, for example, teaching about the concept of freedom of society, the distribution of responsibilities, pluralistic parti

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[5] Clarence Irving Lewis, "American Philosopher-Pragmatist," accessed June 29, 2020, https://plato.stanford.edu/entries/lewis-ci/.

[6] Cornel West, *The Historic Emergence of American Pragmatism in The American Evasion of Philosophy: A Genealogy of Pragmatism* (London: The University of Wisconsin Press, 1989), 42.

[7] Matthew Lipman, *Thinking in Education* (Cambridge: Cambridge University Press, 2003), 34–38.

[8] Life Persona, "Who Was Matthew Lipman and What Were His Contributions? ," accessed september 22, 2019, https://www.lifepersona.com/who-was-matthew-lipman-and-what-were-his-contributions.

[9] Abdul Shakour Preece and Adila Juperi, "Philosophical Inquiry in the Malaysian Educational System – Reality or Fantasy?," *Analytic Teaching and Philosophical Praxis* 35, no. 1 (2014): 26–38, https://journal.viterbo.edu/index.php/atpp/article/view/1123.

cipation and dialogue, understanding related to cultural and individual differences, and the fulfillment of basic life are regulated with the general public, procedures, and reasonable dialogue has not been resolved.[10] This certainly needs to be traced and seen again. Lipman's reflection on the practical philosophical community in the context of children (school) is seen as relevant to society today even though he had been there in the early 1970's.

Lipman's philosophical and pedagogical studies (teaching strategies) began with negative experiences while teaching philosophy to college students in the late 1960's at Columbia University, New York. Lipman realized his students faced a big problem in critical thinking, raised philosophical issues, and reasoning about a judgement. He puts this situation as a defi ciency in traditional education: "the greatest disappointment of traditional education is consistent in its failure in gener ating persons who draw close to the ideal of reasonableness".[11] Lipman's experience teaching philosophy in college around 1968, he found his students could not voice critical thinking well, made him a little disappointed, and then took the radical step of starting the P4C program. Lipman began a theoretical premise that was close to pragmatism and constructivism, but he also needed ideas from contemporary continental herme neutics[12] and the complexity of epistemology. He has a goal to renew the education system in search of philosophical para digms and teaching strategies which include the formation of individual characters and the main characteristics of demo cratic citizens. Constructivism is a learning theory found in psychology that explains how people can gain knowledge and learn. Because it has a direct application to education. This theory shows that humans build knowledge and meaning from their experiences. John Dewey is often cited as the philosophi cal founder of the approach.

In this case, Lipman is indebted to Dewey for proving an important essay related to the theme. Like Dewey,[13] Lipman believes that the democratic context is an important premise, but it is not sufficient to achieve the goals of education system reform. He intends to stimulate the spread of reflective, auto nomous, and critical thinking. In addition,

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[10] Roberto Franzini Tibaldeo, "The Relevance of the Idea of 'Community of Inquiry' to Contemporary Ethics. In Memory of Matthew Lipman (†2010)," *ETHICS IN PROGRESS* 2, no. 1 (February 1, 2011): 17–23, https://doi.org/10.14746/eip.2011.1.3.

[11] Matthew Lipman, "Philosophical Practice and Educational Reform," *Journal of Thought* (Caddo Gap Press, 1985), 20–36, https://doi.org/10.2307/42589118.

[12] Jean Grondin, *Sources of Hermeneutics: SUNY Series in Contemporary Continental Philosophy* (New York: State University of New York Press, 1995).

[13] Matthew Lipman, *Philosophy for Children Debt to Dewey: In Pragmatism, Education and Children* (Netherlands: Brill, 2008), 141–51.

Lipman aims to improve dialogue, selfimprovement, and inquiry that can eli minate the forces that cause violence, ignorance, and injustice.[14]

Lipman asserted that space and political alliances are places where people relate to each other. Two aspects are fulfilled by the democratic context, the ability to distinguish studies from the possibility of making fallibility and selfcriticism. On the other hand, the recognition of assigning values to procedures and respect for citizens. Lipman also referred to Dewey, the community could not fully cultivate inquiry and schools could not be satisfied, until students were converted to the inquiry. As such, everyone is ready to become a participant in a society that is also committed to the inquiry as a sovereign method for dealing with problems.[15] In this case, Dewey translates inquiry into teaching scientific research.[16] Besides that, Lipman under stands inquiry more deeply by referring to philosophical ideas, teacher teaching techniques as philosophical practices and not merely theoretical exercises and abstract knowledge. Therefore, CI begins by sharing desires. In addition, participants should share a commitment to make rationality tempered considera tions and acknowledge the needs of various collectives.[17]

Lipman said that the core and expression tools in inquiry are philosophical dialogues that differ from conversions, debates, and mere communication.[18] Philosophical dialogue is cer tainly argumentative and critical, but in the same period is a dimension of proof, creative and caring.[19] Lipman unifies cer tain CI characters as follows: "Every community of inquiry has about it a requirement or Prägnanz that lends it a sense of direction, and every participant in such a community par takes in a certain qualitative presence, which is the tertiary quality of which Dewey speaks. It is a quality that is a quality possessed than described, but were it not present and acknow ledge, the participants would lack any standard of relevance or irrelevance."[20]

Thus, not all communities are philosophical inquiry com munities, because the fact is that the community should express and share commitments, norms, procedures, and responsibili ties. However, for those who are well acquainted with the above impressions of individuals who take part in CI, Lipman shows some characteristic features that lead to

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[14] John Dewey, *Democracy and Education: An Introduction to the Philosophy of Education, Middle Works*, vol. 9 (New York: MacMillan, 1916).
[15] Lipman, *Thinking in Education*, 34.
[16] John Dewey, *How We Think* (Boston: Dover Publications, 1997).
[17] Lipman, *Thinking in Education*, 111.
[18] Lipman, 87–93.
[19] John Dewey, *Logic: The Theory of Inquiry* (New York: Holt, Rinehart and Winston, 1938).
[20] Lipman, *Thinking in Education*, 86.

the full achievement of a decision so that democratic teaching of individuals or all citi zens can be realized. Among individual and social competen cies are autonomy, reflectivity, selfreflectivity, selfcorrection, sensitivity to context, effort to use criticism and critical think ing, creative and caring, competent in arguing to support reasons in personal choices, actions, and confidence.[21] CI and ethical reflection related to meetings on issues regarding indi viduals and social values. This happens because logical, critical, creative, and caring thinking involves individuals and collec tive discussion may be put on high thinking order.[22]

The purpose of CI is not sudden and exclusively seeking approval or the process of making decisions, thus, it means philosophical inquiry. In this case, CI is different from ethical discourse or communication. On the other hand, CI specifi cally committed to making decisions and producing practical products. Lipman states:

First, I think we need to see that the community of inquiry is not aimless. It is a process that aims at producing a pro duct—at some kind of settlement or judgement, however partial and tentative this maybe. Second, the process has a sense of direction; it moves where the argument takes it. Third, the process is not merely conversation or discus sion; it is dialogical. This means it has a structure.[23]

Because of its intrinsic philosophical nature (it is sceptic, can be corrected, and can improve itself), this product must be discussed continuously and dialogically. The product of inquiry into a kind of settlement or judgment seems to be the result of deliberation, a concept defined by Lipman as:

> This involves a consideration of alternatives through exa mination of that reasons supporting each alternative. Since the deliberation usually takes place in preparation for the making of judgment, we speak the process as a "weighing" of the reason and the alternatives. Deliberation can be use fully contrasted with debate, in as much as deliberators need not try to get others to accept the position they them selves may believe, while debaters need not believe in the position they are trying to get others to accept.[24]

In this case, Roberto briefly highlighted the main features and possible outcomes of the CI discussion; First, the commu nity decides to create a constructive atmosphere and manage dialogue according to certain procedures (which characterize CIs). This decision is based

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[21] Lipman, 87–93.
[22] Matthew Lipman, "Caring as Thinking," *Inquiry: Critical Thinking Across the Disciplines* 15, no. 1 (1995): 1–13, https://doi.org/10.5840/inquiryctnews199515128.
[23] Lipman, *Thinking in Education*, 83–84.
[24] Lipman, 96.

on the initial agreement and is free from community members. In addition, this agreement is combined with commitments deemed free to comply with pro cedures.

Second, from these fundamental problems practical con sequences are obtained, such as the fact that from now on people suspend their usual social roles, the discussion of cer tain topics will be marked by a certain philosophical style, and this will occur according to specific rules. Third, in cases where the experiment is successful, it makes sense to assume that certain consequences will follow. For example, it is possible that participants receive overall bene fits in terms of personal reflective awareness. It is also possible that this awareness will increase if he finds further oppor tunities to be put into practice (strengthening effect). It is also possible that the method of investigation obtained and increased reflective awareness will find further application to other topics, some of which may not have been previously known or were unexpected.

Fourth, the possibility of the growth of reflective skills in CI and its members results in an increase in other skills, such as the ability to evaluate questions, together with imagine possible solutions, imagine alternative scenarios, predict the possible consequences and effects on praxis and monitor the effective fulfillment of decisions taken. Finally, from the effec tive achievement of CI, it is legitimate to hope that its members receive from this experience increased incentives in terms of personal motivation to carry out the further collective inquiry.[25]

Philosophical inquiry is actually actionoriented, then it is connected to ethics. This is possible because according to Lipman's reflection, philosophical inquiry deals with problems that arise from reflective action, and with the simple hope of uniting them into higherorder thinking or solutions. Another ethically relevant concern is the aspect of relationships between individuals and communities, and then between individual values and the values of all together. The philosophical idea as a practical and a way of life that Lipman advocates is a step in radical innovation. From Lipman's pragmatism theory, it can be concluded that the formation of CI that develops in the context of children (school) is an alternative that is still rele vant to be used as part of the solution and developed in the community.

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[25] Tibaldeo, "The Relevance of the Idea of 'Community of Inquiry' to Contemporary Ethics. In Memory of Matthew Lipman (†2010)," 17–23.

P4C as Part of the Solution

P4C construction by Matthew Lipman began in the United States 50 years ago and has grown in dozens of countries throughout the world. However in Malaysia,[26] Lipman's idea has not been implemented in the national curriculum. Lip man's reflection on the practical philosophical community since the late 1960s and in the early 1970s has developed in the context of schools and is still relevant during the contempo rary era to be developed in society.[27]

In the United States, philosophy is formally included in the curriculum at the school level. Likewise in Europe and many other countries became a matter of philosophy com monly found in the high school curriculum. However, this is still uncommon in Malaysia. This may be because philoso phical thinking is seen not for preadolescent children. Two reasons for this view. Firstly, philosophical thinking requires a level of cognitive development that people believe is beyond preadult achievement. Secondly, the school curriculum is already dense and introducing philosophical subjects not only distracts students from giving support to existing subjects but makes them sceptic. On the other hand, these two reasons have other answers that philosophy is suitable for children. Jean Piaget with his famous theory of cognitive development states that children under the age of 11 or 12 years are not capable to make philosophical reasoning.[28] But psychological studies show that Piaget has demeaned the cognitive abilities of chil dren.[29]

The philosopher, Gareth Matthews goes on to say that Piaget failed to see that children were trying to express philo sophical reasoning. Matthews gave many examples that shed light on how children philosophize. For example, a six years old Tim is busy licking ice cream, asking his father, "Daddy, how do we make sure that everything we see is not a dream?" The ques tion implies that, according to Tim's feelings, he was really busy licking ice cream. Even if it was a dream, of course at that time he was dreaming of licking ice cream.[30] This kind of question is commonly heard from a child. Tim's question, distinguishing reality from dreams, is one of the big problems that Rene Descartes

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[26] Preece and Juperi, "Philosophical Inquiry in the Malaysian Educational System – Reality or Fantasy?"

[27] Tibaldeo, "The Relevance of the Idea of 'Community of Inquiry' to Contemporary Ethics. In Memory of Matthew Lipman (†2010)," 17.

[28] Huitt William and John Hummel, "Piaget's Theory of Cognitive Development," *Educational Psychology Interactive* 3, no. 2 (2003): 1–5.

[29] Alison Gopnik, *The Philosophical Baby: What Children's Minds Tell Us About Truth, Love, and the Meaning of Life* (New York: Picador Gopnik, 2009); Alison Gopnik, Andrew N. Meltzoff, and Patricia K. Kuhl, *The Scientist in the Crib: What Early Learning Tells Us about the Mind* (New York: Perennial Books, 1999).

[30] Gareth B Matthews, *Anak-Anak Pun Berfilsafat: Memasuki Filsafat Melalui Dunia Anak-Anak* (Bandung: Mizan, 2003), 25.

(1596–1650), the father of modern philosophy,[31] has been dealing with. Tim, a young child and Descartes the phi losopher shared a similar curiosity.

P4C directs children to think about themselves and at the same time encourages them to think together with others. Children in one class are involved in philosophical discus sions with each other. Gareth Matthew has written anecdotes of philosophical children. Gareth Matthews's dialogue with children proves that children can philosophize deeply. Maybe some say the anecdotes cited by Matthews are not enough to confirm the evidence that children can do philosophy in their world. However, there are many examples of children's philo sophical anecdotes that can be found in the writings of Lone,[32] McCall,[33] Michael S. Pritchard,[34] David Shapiro,[35] and Thomas E. Wartenberg.[36] P4C Lipman's ideas are philosophical practices that have the capacity to create democratic settings for individuals and citizens to respect each other. Indeed this is a fundamental condition to increasing individual freedom and achieving social goals. However, democracy has a condition, it requires criticism and selfcriticism in looking at oneself, temporarily stepping back from what is believed to start input into the roles played in society.[37]

Matthew Lipman understands Philosophy for Children as turning a classroom into CI. The original source of this con ception is said to be Charles Sanders Peirce's vision of the scientific community throughout the world as CI.[38] However, a far more pervasive influence is the treatment of questions and community in the work of John Dewey. Dewey thinks that inquiry is crucial in developing effective thinking, so logic needs to be reunderstood in the context of the active and ongoing inquiry, freeing it from ancient and medieval formalism which was dusty and allied with modern science.[39] For Dewey, this was not only the cause of reconstruction in the field of philosophy but also a very important educational problem. Thus he wrote a book for teachers, entitled How We Think, in which

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[31] SparkNotes, "René Descartes (1596–1650): Context," accessed September 18, 2019, https://www.sparknotes.com/philosophy/descartes/context/.

[32] Lone Jana Mohr and Roberta Israeloff, *Philosophy and Education: Introducing Philosophy to Young People* (Newcastle: Cambridge Scholars Publishers, 2012).

[33] Mc. Call Catherine Lawrence, *Transforming Thinking: Philosophical Inquiry in the Primary and Secondary Classroom* (London: Routledge, 2009).

[34] Michael S. Pritchard, *Reasonable Children* (Kansas: University Press of Kansas, 1996).

[35] Shapiro David, *Plato Was Wrong: Footnotes Doing Philosophy with Young People* (New York: Rowman & Littlefield, 2012).

[36] Thomas E. Wartenberg, *Big Ideas for Little Kids* (Maryland: Rowman & Littlefield, 2009).

[37] Antonio Cosentino, "P4C AS 'PRACTICE OF FREEDOM,'" n.d.

[38] Sanders Charles Peirce, "The Fixation of Belief," in *Philosophical Writings of Peirce*, ed. Justus Buchler (New York: Dover Publications, 1955), 5–22.

[39] Jo Ann Boydston, ed., *John Dewey's Collection* (Edwardsville: Southern Illinois University Press, 1972), 85.

the general procedure of inquiry was compiled as a guide for reflective thinking.[40] The conception of thinking as an inquiry also lies behind Dewey's statement, in his book Democracy and Education "all schools can or need to do for students, as far as their thoughts are concerned … is to develop their ability to think".[41]

In other words, Dewey argues that inquiry must be the backbone of modern education. Dewey was well aware that the schools of his day did not prioritize inquirybased learn ing centers, but he argued that there were no other courses if schools wanted to provide education that was democratic. Dewey defines education as the construction or reorganiza tion of experience and then relates it to the inquiry, under stood as experience in the reflective phase.[42] His insistence on inquiry in educating for democracy thus gave him a leading role in preparing for a democratic way of life. Such experiences seem to be contemplated when he claims that democracy is a related way of life, from experiences communicated together.[43] Conjoin the inquiry is an experience that is communicated in one of its most vital forms. Dewey asserted, a clear awareness of communal life, in all its implications, was the idea of demo cracy. We can take this aspect of communal life to be a major implication.[44] In short, Dewey's conception of democracy is a questioning community concept, and he insisted that educa tion must follow it.

According to Phillip Cam, the origin of the CI idea in Dewey and Peirce was to draw attention to the influence of pragmatism on Lipman. Although there is no educational pro gram without philosophical commitment, the influence of pragmatism and Dewey in particular on Lipman's work is sufficient to carry out an examination of CI's pragmatic phi losophical commitments that are useful. While CI aims to be a philosophically open meeting with all kinds of problems and ideas, it is possible that pragmatic conceptions are so constitu tive that they may be biased philosophically.[45]

Philosophical novels and CI are combined in P4C. P4C Matthew Lipman's ideas are called movements or programs that use the philosophy that resources children intellectually linked to critical, creative, and caring thinking. P4C is a peda gogical, not a subject such as Mathematics or History, which is a teaching method. P4C was formed from

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[40] Dewey, *How We Think.*

[41] Dewey, *Democracy and Education: An Introduction to The Philosophy of Education*, 159.

[42] Dewey, 146.

[43] Dewey, 83.

[44] John Dewey, "The Public and Its Problems," in *The Later Works of John Dewey*, ed. Jo Ann Boydston, vol. 2 (Illinois: Southern Illinois University Press, 2008), 328.

[45] Philip Cam, *Teaching Ethics in Schools* (Camberwell Vic: Australian Council for Educational Research, 2012), 163–82.

Socratic Method collaborative inquiry based on a teaching and learning ap proach rooted in the Socratic Method practiced by the Greek philosopher Socrates in the 5th century AD.[46]

Referring to the novel Harry Stottlemeier's Discovery, Lip man shows Harry engaging in serious philosophical thought, thinking about thinking. Harry's discovery of the joy of phi losophical thought. Lipman explained:

> Harry's essay suggests the primacy of understanding as an educational objective. This is a very traditional notion. For Harry, evidently, thinking is a mean to understanding. What is peculiar in his formulation is that the means is more interesting than the end (see Dewey, Theory of Valuation). One can find in almost any of Dewey's works a rejection of Aristotle's notion that end are higher than means. Means for Dewey have that their own immediacy and value. They are consummatory as well as instrumen tal.[47]

Chester in her book emphasizes the Socratic pedagogy as an effective educational strategy.[48] This encourages a person to develop independent thinking by questioning knowledge claims and linking to dialogue about life's problems. P4C is reflective of the educational tradition that originated from Socrates and so in the early 20th century was built by John Dewey.[49] Lipman applies P4C based on alternative know ledge paradigms (education is the result of participation in CI guided by the teacherfacilitator, among the goals is the achievement of good understanding and assessment) that reflective is contrary to normal practical paradigm standards (education consists of the transmission of knowledge from those who know to those who doesn't know).[50]

In this regard, Susan Gardner states that there is a long standing controversy in education, namely whether education should be centered on teachers or students. Interestingly, this controversy parallels the theory of parent vs. childcentered on good parenting. One clear difference between the two sides is the mode of communication. "Authoritarian" teaching and parenting strategies focus on the needs of those who must

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[46] The term *Socratic Method* is to referring to the type of class that uses Socratic teaching—avoiding the problem of differentiation between various philosophical inquiry approaches in the Socratic tradition but also sepa- rating it from philosophical studies, such as university style philosophy or other approaches that have little or no emphasis on teaching and learning based on collaborative inquiry. See, Sarah Davey Chester, *The Socratic Classroom: Reflective Thinking through Collaborative Inquiry* (Rotterdam: Sense Publishers, 2012), 11-39.

[47] Matthew Lipman, "Sources and References for Harry Stottlemeier's Discovery," in *Studies in Philoso- Phy for Children: Harry Stottlemeier's Discovery*, ed. Ann Margaret Sharp and Ronald F. Reed (Philadelphia: Temple University Press, 1992), 205.

[48] Chester, *The Socratic Classroom: Reflective Thinking through Collaborative Inquiry*, 1.

[49] Phillip Cam, "Dewey, Lipman, and the Tradition of Reflective Education," in *Pragma- Tism, Education, and Children: International Philosophical Perspectives*, ed. Michael Taylor, Helmut Schreier, and Paulo Ghiraldelli Jr. (New York: Rodopi, 2008), 163–82.

[50] Matthew Lipman, *Philosophy Goes to School* (Philadelphia: Temple University Press, 1988), 3–7.

learn a lot to "do as they are told," the authority of speech, the child listens. The "nonauthoritarian" strategy is based on the assumption that children must be encouraged to develop their natural interests and talents and therefore it is important to let children speak and adults listen.[51] Therefore, CI is a peda gogical method used in P4C, demanding a communica tion method that is able to bridge this gap. CI is not teacher centered and studentcontrolled or studentcentered, but it is centered and controlled by the demands of truth. Truth is very important for this method, only because of the progress towards truth, the participants are finally convinced about the success of the process.[52]

In his book, Philosophy Goes to School, Matthew Lipman writes about the importance of progress towards truth. His writing is rich in insights, especially relating to the process and procedure of inquiry regarding the importance of truth:

> When a class moves to become a community of inquiry, it accepts the discipline of logic and scientific method; it practices listening to one another, learning from one another, building on one another's ideas, respecting one another's points of view, and yet demanding that claims be warranted by evidence and reasons. Once the class as a whole operates upon these procedures, it becomes possible for each member to internalize the practices and procedures of the others, so that one's own thought becomes selfcorrecting and moves in the direction of impartiality and objectivity. At the same time, each mem ber internalizes the attitude of the group toward its own project and procedures, and this translates into care for the tools and instruments of inquiry as well as respect for the ideals (e.g., truth) that serve both to motivate the process and regulate it.[53]

Proponents of P4C in particular and CI generally empha size Deweyan's belief that teacherintraining must learn by the same methods they want to use in class.[54] As a finely tuned philosophical intuition cannot be cultivated in a short time, Lipman writes, "In order to be successful, the teacher must not only know philosophy but know how to introduce this know ledge at the right time in questioning, wondering the way that supports the children in their own struggle for understanding."[55] However, in the short term group facilitation can be held. These shortlived modeling sessions further strengthened the tendency of teachers in focus training to acquire facilitation skills only. Selffacilitation, when the participants are all or most experienced philosophers, maybe enough to ensure

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[51] Susan Gardner, "Inquiry Is No Mere Conversation Facilitation Of Inquiry Is Hard Work!," 1995, https://philpapers.org/rec/GARIIN.
[52] Ronald F. Reed, "Inventing a Classroom Conversation," in *Studies in Philosophy for Children*, ed. Ann M. Sharp and Ronald F. Reed (Madrid: Ediciones di la Torre, 1996), 158–64.
[53] Lipman, *Philosophy Goes to School*, 148.
[54] Lipman, 4.
[55] Matthew Lipman, *Philosophy in the Classroom* (Philadelphia: Temple University Press, 1980), 83.

pro gress toward truth. As is evident in the remarkable CI that has arisen among professionally trained philosophers in IAPC workshops.[56]

According to Susan, if a CI wants to succeed in its main goal of moving towards the truth and to improve good think ing in addition to developing good character, it will require strong guidance from a facilitator who is always alert to guard the direction and strength in respect for the truth philoso phical direction in which the investigation is pointing. After much practice in facilitating discussion so as to maximize student autonomy, the facilitator will need assistance in the fine arts to take control, not to import truth in any case, but to ensure progress toward the goals that ultimately make the effort worthwhile. The facilitator must always remember that the longterm goal. He must also set an example in his desire for truth, a dictator in his demand for excellence in reason; philosophical sensitivity in showing the capacity to focus on philosophical results; and a leader in ensuring that direction is maintained.

Facilitating a P4C discussion does not mean dominating; it is important for the facilitator or teacher to enable students to develop their own ideas. Teachers are not expected to give, or even have to answers all questions. They can share confu sion with their students, be open to unexpected but suggestive responses to questions they and students ask and enjoy obser ving the exchanges students have with each other. This means giving up the traditional role of the teacher as an instructor and answerer. Especially for teachers who are unsure of what is needed, workshops such as those offered by the IAPC provide a good introduction to P4C pedagogy.

Lipman laid the foundation of P4C on CI; where students listen to each of the participants respectfully, develop ideas together, challenge others to make excuses for an opinion, help others make inferences from what is said, and recognize each other presumptions.[57] Apart from that, Lipman has put down the characteristics of CI: 1) Studying together to get. 2) A deci sion or consideration that involves. 3) The process of consi deration through structured dialogue. 4) Rules of logic. 5) Critical, creative, and caring.[58] On the other hand, Chester's characteristics of CI are listening attentively, responding to ideas rather than the person speaking, being open to accepting alternatives,

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[56] Gardner, "Inquiry Is No Mere Conversation Facilitation Of Inquiry Is Hard Work!"
[57] Lipman, *Thinking in Education*, 20.
[58] Lipman, 83–84.

and giving others the opportunity to challenge ideas, question problems, investigate disagreements and make links.[59]

The characteristics of P4C mentioned earlier are aimed at instilling critical, creative, and caring thinking. In summary, creative thinking is to generate and foster ideas or produce ideas that are varied and extraordinary possibilities when dealing with a task or problem. Critical thinking is to inves tigate concepts, reasoning, judging, and concluding. Caring thinking is empowering the ability to question and investi gate as an individual from the student community of the inquiry process.[60] P4C's basic purpose and rationale is to instill critical, creative, and caring thinking. Lipman wrote a rational basis for schools instilling critical thinking in students as "[...] the schooling of future citizens in democracy entailed get ting them to be reasonable and this can be done by fostering children's reasoning and judgment".[61]

Philip Cam explains the Socratic Method and P4C in particular is a superior tool in teaching critical, creative, and caring thinking. Distinguish between "teaching how" and "teaching that". He believes that teaching children how to think critically, creatively, and caring we need a less focused approach to "teaching that" but increase focus on "teaching how." Socratic Method links students to philosophical think ing, in giving reasoning to views that put forward, placing counterexamples to the definition, and getting to know the principles contained in the views being spoken. Therefore, critical, creative, and caring thinking is equivalent to philo sophical thinking.[62] Lipman believes that P4C can be learned by children as a subject and also in all its disciplines. Philo sophy prepares students to think in other disciplines. In his writing, Lipman states, "The legend that philosophy is solely for the old is most unfortunate. It is essentially preparatory, and the sooner other disciplines acknowledge this the better it will be for thinking in education generally."[63]

He recommends the inculcation of critical thinking by emphasizing the combination of concepts, concepts that are at the core of the discipline of what is stated as life more than knowledge. Moreover, Millet and Tapper emphasized that the con tribution of CI shows good values can be advanced through practical investigations in the

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[59] Chester, *The Socratic Classroom: Reflective Thinking through Collaborative Inquiry*, 47.
[60] Chester, 89.
[61] Lipman, *Thinking in Education*, 70.
[62] Cam, *Teaching Ethics in Schools*.
[63] Lipman, *Thinking in Education*, 70.

classroom.[64] GarcíaMoriyón, Rebollo, and Colom conducted a metaanalysis of 18 studies that implemented P4C for up to one year. The conclusion, it leads to an increase in student reasoning skills is more than half the standard deviation or seven IQ points.[65] A meta analysis evaluating "thinking skills programs" found that CI in specific and dialogic interactions generally promoted the ability for children to move argumentation skills to different contexts. An effect size of 0.62 was found for curriculum out comes such as reading, mathematics, and science.[66]

By looking at P4C's success, it has expanded its programs to many corners of the globe in enhancing children's creative, critical, and caring thinking. Thus, it is wise to position the P4C as a catalyst for parents, teachers, and educational organi zations (nongovernment organizations and governments) to look at how the benefits of P4C can be achieved in Malaysia.

The Relevance of Lipman P4C to Children's Education in Malaysia

In Malaysian society, there are various views of life that develop and all are interconnected with one another. Histo rically, Peninsular Malaysia was originally populated by the Malays and indigenous tribes (collectively identified as the Bumiputeras). In the eighteenth century, it was the British, under their colonial rule, who brought the Chinese and Indian immigrants to the country to work in the tinmining industry and rubber plantations respectively. This, and subsequent eco nomic migration "forms the basis of Malaysia's multiethnic and multireligious society".[67] Therefore, Malaysia becomes a multiethnic and multicultural country. Malaysian citizens consist of four main ethnics: Indigenous (67.4%), Chinese (24.6%), Indians (7.3%), and others (0.7%). Islam (61.3%), followed by Buddhism (19.8%), Christianity (9.2%), Hinduism (6.3%), and others (2.1%).[68]

Given this unique historical background, Watson describes Malaysia as, "undoubtedly the most complex and difficult country of the region to examine" when it

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[64] Stephan Millett and Alan Tapper, "Benefits of Collaborative Philosophical Inquiry in Schools," *Educational Philosophy and Theory* 44, no. 5 (January 9, 2012): 546–67, https://doi.org/10.1111/j.1469-5812.2010.00727.x.
[65] Felix García-Moriyón, Irene Rebollo, and Roberto Colom, "Evaluating Philosophy for Children," *Thinking: The Journal of Philosophy for Children* 17, no. 4 (2005): 14-22, https://doi.org/10.5840/thinking20051743.
[66] S. Higgins et al., "A Meta-Analysis of the Impact of the Implementation of Thinking Skills Approaches on Pupils.," *Project Report. EPPI-Centre, Social Science Research Unit, Institute of Education, University of London, London.*, 2005, http://eppi.ioe.ac.uk/cms/Default.aspx?tabid=338.
[67] Rosnani Hashim, *Educational Dualism in Malaysia: Implications for Theory and Practice* (Kuala Lumpur: The Other Press, 2004).
[68] Preece and Juperi, "Philosophical Inquiry in the Malaysian Educational System – Reality or Fantasy?," 28.

comes to discussion about education and culture.[69] Become a common knowledge that in Malaysia, the education system is still based on test scores. In this system, answers to all questions have been for mulated beforehand. Children only memorize what is learned and answer questions. Such a process actually limits the creati vity of children's thinking. On the contrary, the P4C program children are directly involved in the dialogue process (the Socratic Method) to answer questions that are creative, ratio nal, critical, and reflective.

Whereas, according to Maughn Gregory the children are basically natural philosophers.[70] In fact, they always become a philosopher who questions everything, including things that are obvious to adults.[71] Being able to think philosophically is a great advantage for children. The issue is whether P4C is useful in the Malaysian context where the teacher favors the didactic approach and the examinationoriented parent? To answer these questions, the following three factors need to be seen; the uniqueness of the Malaysian sociocultural order, the process of renewing education, and restoring the interests of philosophy in Malaysian society.[72]

First, the uniqueness of Malaysia's sociocultural order is the background of the education system in Malaysia. In Malay sian education, the government tried to address the issue of national integration through several programs, such as the beginning of the "Student Integration Plan for Integration" in 1986, the introduction of civic education and citizenship as subjects in the curriculum and growth of the Vision School in 1995. Although all of these efforts were carried out, social differentiation and class polarization among Malaysian stu dents cannot be resolved.[73]

Second, the process of renewing education in Malaysia continues to change following the interests of the country. The education system in Malaysia has undergone several renewals and transformations, since independence in 1957. This change applies due to several factors, such as a shift in the philoso phy of state education or a change in the goals and objectives of the system itself. Changes in the curriculum have been implemented especially in changing the needs of society, for example, to develop the country in terms of

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[69] J. K.P. Watson, "Education and Cultural Pluralism in South East Asia, with Special Reference to Peninsular Malaysia," *Comparative Education* 16, no. 2 (June 1, 1980): 150, https://doi.org/10.1080/0305006800160206.

[70] Maughn Gregory, "Are Philosophy and Children Good for Each Other?," *Thinking: The Journal of Philosophy for Children* 16, no. 2 (2002): 9–11, https://doi.org/10.5840/thinking200216211.

[71] Reza A.A. Wattimena, "PENDIDIKAN FILSAFAT UNTUK ANAK? PENDASARAN, PENERAPAN DAN REFLEKSI KRITIS UNTUK KONTEKS INDONESIA," *Jurnal Filsafat* 26, no. 2 (August 27, 2016): 163, https://doi.org/10.22146/jf.12782.

[72] Preece and Juperi, "Philosophical Inquiry in the Malaysian Educational System – Reality or Fantasy?," 26–38.

[73] Preece and Juperi, 28.

science and tech nology, but the integration of the state has always been a top priority. The latest government initiative to improve the edu cation system is the 20132025 National Education Plan. On September 11, 2012, the Prime Minister of Malaysia, Najib Abdul Razak, launched the Order of Action, and in the end, a higher thinking order and a "spirit of inquiry" were given emphasis to students in Malaysia.[74]

Third, restoring the interests of philosophy in Malaysian society. An interesting but disturbing thing to know is that at this time, there were no majors on campus or faculties any where in Malaysia, public, or private tertiary education insti tutions.[75] For example through browser registration at public universities for new students in 2013. He pointed out that there is no course to enter tertiary education at the under graduate level related to philosophy offered to prospective students, in all 21 public universities throughout Malaysia.

Hashim states that the "death" of philosophy applied in many Islamic societies, including Malaysian society. They are of the view that philosophy must and has been abandoned because it is seen to be a challenge to Islamic theology. Mus lims believe that Islam is a complete way of life, and therefore they cannot see philosophy in it. Philosophy is not seen as something in religion but rather something foreign to him. However, this does not always apply. Historically, philosophy has a place in Islam, but this tradition was lost centuries ago.[76] Another challenge faced by the introduction of philosophy into the school curriculum is the challenge of interested par ties. Philosophy has become something foreign in Malaysian society.

Therefore, getting support for the P4C program rather than parents, teachers and the community becomes difficult. On the other hand, looking for teachers who are interested in including P4C programs is also a challenge. Teachers are already burdened with so many school assignments that can not expect them to undergo more training courses at P4C and then expect them to carry out "philosophical thinking" into their classrooms; it is not easy. Rosnani Hashim argues that the easiest way to bring philosophy back to class in Malaysia is to train the teachers.

However, there have been attempts made by those who are aware of the virtues of philosophy. Among other things is the Center for the Study of Philosophy in Education

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[74] Preece and Juperi, 30.
[75] Preece and Juperi, 32.
[76] Rosnani Hashim, "Philosophy in the Islamic Tradition: Implications for the Philosophy for Children (P4C) Program," in *Children Philosophize Worldwide: Theoretical and Practical Concepts Frankfurt Am Main*, ed. E. Marsal, T. Dobashi, and B. Weber (New York: Peter Lang, 2009), 655–62.

(CPIE),[77] which has made many efforts to restore the interests of the Malaysian people in philosophy. Thus, it is hoped that the use of P4C as a way to bring philosophy back into the school cur riculum, will cause Malaysians to appreciate the important impression that philosophy has on the development and cog nitive behavior of children.

Conclusion

Matthew Lipman's pragmatism of developing CI in P4C began with the negative experience of teaching philosophy to college students in the late 1960's and became part of the solution and developed it in the community. It is argued that Lipman's pragmatism, in particular, the development of CI in the context of children (school) is still relevant. Lipman's ideas have shown that children can be philosophical, through the Socratic Method Children can be deeply philosophical and able to bring about philosophical thinking with the guidance of teachersfacilitators. He further developed the concept of inquiry into the basis of CI, which is the concept of research and the development of students' thinking skills. He also adhered to Dewey's concept of democracy, the community's concept of inquiry, and he insisted that education should follow it.

Thus, Socratic Method is based on teaching to improve thinking skills and the ability to ask questions and reasoning towards the truth, which is learning through the CI approach in P4C. Matthew Lipman's P4C idea was named as a move ment or program that used intellectual resources for children intellectually linked to critical, creative, and caring think ing. Lipman applied P4C based on a reflective alternative knowledge paradigm that is contrary to normal practice para digm standards. P4C structurally fosters its strengths through inquiry, dialogue, conceptcreation (truth), reasoning, reflec tion, and virtue values. These forces make P4C able to con tribute democratically in all corners of the world. By trying to develop a comprehensive perspective, philosophy seeks to understand connections.

Philosophy should not need to be treated as an esoteric subject that can only be accessed by the academic elite. In fact, philosophizing is everyone's right. By nurturing philosophical children, actually giving greater depth and meaning to their lives, helping them develop critical awareness about the situa tion, teach them not only to accept things at first glance but to ask questions. Through philosophy, children and adults can experience

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[77] In January 2006, the Center for Philosophical Inquiry in Education (CPIE) was established under the Institute of Education, with the aim of promoting philosophical inquiry in the Malaysian education system through the Wisdom Program. See, Preece and Juperi, "Philosophical Inquiry in the Malaysian Educational System – Reality or Fantasy?," 26.

various ways to see and understand the world. Philosophy teaches to evaluate the claims of others, to analyze and use reason, rather than just accepting assumptions and prejudices. In contemporary life in Malaysia, philosophy is very relevant and must be reintroduced to society, starting with school children. Thus, the implementation of P4C in the Malaysian context, there is still a need to take a step back and reexamine some of the basic foundational aspects of P4C and how it might be beneficial to the Malaysian educa tional system, given the distinctive characteristics of Malaysia.

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