

Developing Democratic Values Through A Summer School Curriculum

Lucienne Dingli

Louise Sciortino

A Dissertation Presented to the
Faculty of Education
in Part Fulfilment
of the requirements for the
Degree of Bachelor in Education (Honours)
at the
University of Malta

May 1998



L-Università
ta' Malta

University of Malta Library – Electronic Thesis & Dissertations (ETD) Repository

The copyright of this thesis/dissertation belongs to the author. The author's rights in respect of this work are as defined by the Copyright Act (Chapter 415) of the Laws of Malta or as modified by any successive legislation.

Users may access this full-text thesis/dissertation and can make use of the information contained in accordance with the Copyright Act provided that the author must be properly acknowledged. Further distribution or reproduction in any format is prohibited without the prior permission of the copyright holder.

Acknowledgements

We would like to thank our Supervisor, Mr. Joe Giordmania, B.Ed. (Hons.), B.A., M.Ed. for his invaluable help and support in the preparation of this dissertation.

We are also indebted to the co-ordinators, staff and pupils of the University Summer School - Kids on Campus.

A special thank you goes to everyone else who has helped us in any way, especially to our friend, Marice.

Finally, a wholehearted thanks goes to our respective husbands, Robert and George, without whose support we would never have been able to fulfil our dream. Thank you for putting up with our unpredictable temperaments, disorganised households and last but not least, our lack of 'cordon bleu' meals!

Dedicated
To

Chris, Justine and Edward Dingli
&
Amanda Sciortino

We dedicate this dissertation to our beloved children who have been the driving force behind our endeavour to succeed. We hope that our determination will inspire and encourage them to fulfil their own dreams.

ABSTRACT

Authors: Lucienne Dingli

Louise Sciortino

Dissertation Number: 64

Title: Developing Democratic Values Through a Summer School Curriculum.

This dissertation is designed to provide teachers and pupils with a summer school curriculum which aims to foster democratic values. Research into the concept of democracy was undertaken so as to establish the values esteemed by a democratic society. We concluded that the best way to promote these values would be through a programme encompassing Philosophy for Children and Critical and Creative Thinking. In Chapter II we have endeavoured to justify the rationale behind our choice of subjects. In order to establish a child-centered environment which would motivate pupils, we decided on a thematic approach whereby a topic was introduced each week which also incorporated Art and Craft, Drama, Games and Activities. We sought material and resources which enabled us to compile an eight week curriculum which is designed to promote dialogue and participation, skills which are of paramount importance in enhancing a democratic society.

This curriculum was successfully implemented over the intended eight week period. An in-depth evaluation of the curriculum illustrates that our proposal is practical, feasible and has attained its set objectives. This evaluation which has been based upon self-reflection and feedback obtained from other teachers, also offers recommendations to future users of this programme. Undoubtedly, the implementation of such a curriculum is beneficial in endorsing a democratic way of life.

The syllabus includes lesson plans, these are set out in Appendix I. A video film in Appendix II may be viewed in order to get a clear idea of what actually went on in the classrooms, while Appendix III contains a selection of photographs pertaining to activities undertaken during the programme.

B.Ed. (Hons.)

May 1998.

KEY WORDS:

DEMOCRACY

VALUES

CURRICULUM

PHILOSOPHY FOR CHILDREN

CRITICAL AND CREATIVE THINKING

SUMMER SCHOOL

Table of Contents

	Page
Introduction	i
Chapter I	
Democracy, Education and Participation	1
Chapter II	
The Rationale behind the Summer School Curriculum	11
• Why do Philosophy for Children?	12
• Why teach Thinking Skills.	22
• Why teach Drama?	26
• Why do Art and Craft?	30
Chapter III	
Evaluation	33
• We All Belong	36
• Be Responsible	40
• Community Feeling I & 2	43
• Friendship	46
• Self-Acceptance	49
• Communication	53
• Rules	56
• General Comments	60
Conclusion	61
Bibliography	
Appendix I - An eight week Summer School Curriculum	
Appendix II - Video Film	
Appendix III - Photographs	

Introduction

The teaching of democratic values in mainstream schools is conspicuous by its absence from Maltese classrooms, in spite of recommendations made in Section 6.3 of the 1989 National Minimum Curriculum. This is an unfortunate situation as the teaching of democratic values is imperative to character formation and the maintaining of a democratic society such as ours. In an attempt to offer a partial remedy to the situation, we endeavoured to explore the possibility of compiling a Summer School Curriculum with the specific aim of teaching these values.

Our initial task was to determine what a democratic society values. This entailed research into philosophical ideas of democracy, dating back to the classical philosophers, such as Plato and Aristotle, the Enlightenment era and contemporary views (discussed in Chapter I). It was decided to structure our project on a thematic framework, one which would offer pupils attending Summer School the opportunity to “grow” and “experience” (Dewey, 1966) situations which would expose them to a democratic way of life. The values which we endeavoured to develop are those which any democratic society would hold in high esteem, namely, honesty, duty and responsibility, autonomy and a sense of community feeling.

The choice of subjects was intended to reflect the above mentioned values, through child-centred tasks which children would find enjoyable and motivating. Since our curriculum does not rely on academic ability, it offers the opportunity for all children to participate. Guided by the invaluable assistance of our tutor, Mr. Joe Giordmania, it was concluded that by using Philosophy for Children as a cornerstone for the eight week curriculum, we could then establish other material to complement the theme in the set stories. Various literature on the subject was reviewed and evaluated in order to select material which would be most appropriate for the different themes. Since

the ethos of the summer school which would be implementing our curriculum promotes inclusive education, we decided to use “We All Belong” as our first theme. We felt it was of paramount importance to help mainstream pupils integrate with children with special needs. Throughout the eight week curriculum, we have selected stories with themes which provoke thought and discussion. In Chapter II we attempt to justify why we consider Philosophy for Children as a worthy vehicle for conveying democratic values.

After extensively reviewing and evaluating Professor Edward de Bono’s CoRT 1 programme, it was considered that this thinking programme would fuse well with doing Philosophy for Children. This programme was adapted so as to concur with the selected weekly themes. A discussion on Professor Edward de Bono’s CoRT programme which advocates the development of what he calls “operacy” skills, is also reviewed in Chapter II.

Drama, Art and Craft, Games and Activities, as well as educational visits, were all integrated in order to reinforce the democratic values which we proposed to develop through doing Philosophy for Children and Critical and Creative thinking. Appropriate activities were selected so as to correspond with the respective weekly themes. The ultimate aim was to promote team-work and co-operation, develop artistic and creative talents, as well as self-confidence and self-expression. Each subject was carefully considered and a brief overview is given in Chapter II.

Finally, after thorough research, material and resources were selected and modified to suit our themes. Having compiled the syllabus, (see Appendix I), a weekly timetable was established which incorporated Philosophy for Children, Creative Thinking, Art and Craft, Drama, Games and Activities, whilst allowing time for teachers to contribute their own ideas. This syllabus was implemented and evaluated by the teachers at the school, including one of us who had the opportunity to work there. However, we would like to emphasise that implementation was not imposed upon the teachers, and it was left entirely at their discretion whether to use the syllabus or not. Teachers were advised to adapt all the proposed lessons according to the ability of the

classroom, thereby giving them a complete freehand in eliminating or complementing the material provided.

Since one of us was employed by the school, we had the opportunity to evaluate the effectiveness of the programme. We also obtained regular feedback from the other teachers through interviews and a daily journal which they were asked to keep. In order to enable the reader to get an idea of what actually went on in the classrooms, it was decided to capture some of the lessons on a video film which has been included in the appendix. Feedback received from the other teachers, as well as our own analysis and evaluation, has been consolidated in the final chapter. Indeed, after careful consideration and analysis, the evaluation seeks to offer modifications and alternatives for the proposed Summer School Curriculum.

The Summer of 1997, which is when we compiled the Summer School Curriculum, has certainly enriched our teaching experience. We have learnt how to discover interesting and motivating teaching resources, besides reviewing and evaluating ideas. Above all, we have had the opportunity to experience the coalescence of theory and practice. Finally, working together has enabled us to collaborate and co-operate, to learn from each other, challenge each other's ideas and value the importance of reflecting on the outcome.

Chapter I

*Democracy, Education and
Participation.*

Democracy

In order to promote democratic values in the classroom, we first have to ask ourselves what we mean when we use the term democracy. What is the concept of democracy? Many philosophers have come up with definitions of democracy such as:

Democracy, in brief is a way of life in which value is placed on the development of reason and principles such as freedom, truth telling, impartiality and respect for persons, which the use of reason in social life presupposes. This development of reason would be unintelligible if value were not also accorded to the overarching ideal of truth.

(Peters, 1959, p.344)

While Peters places value on the development of reason and principles, Dewey emphasises the importance of participation,

A Democracy is more than a form of government; it is primarily a mode of associated living, of conjoint communicated experience...which makes provision for participation in its good of all its members on equal terms and which secures flexible readjustment of its institutions through interaction of the different forms of associated life.

(Dewey, 1966, p.87)

Plato was one of the first philosophers to define democracy. He believed that it was the business of education to sift all individuals, to discover whether their dispositions would be more useful in the productive, the management or the ruling of the state. Plato¹ was the first to identify education as a means of achieving a just society; he believed that

A society is stably organised when each individual is doing that for which he has aptitude by nature in such a way as to be useful to others (or to contribute to the whole to which he belongs), and that is the business of education to discover these aptitudes and progressively to train them for social use.

Plato's student, Aristotle, also indicated the importance of education in Book VIII of *The Politics*, as quoted in Cahn, (1970, p. 125-6)

¹ Cited in *Democracy and Education*. J. Dewey (1966) The Macmillan Company: New York p.88.

The legislator should direct his attention above all to the education of youth, or that the neglect of education does harm to states. The citizen should be moulded to suit the form of government under which he lives.

We certainly cannot agree to such a term as “moulded”, for this sounds undemocratic and implies a homogenous group of people without individual attributes and identities.

The concept of democracy was conceived in 600 B.C., it was a very different kind of democracy to what we understand today. In the Greek ‘direct’ democracy there were no parliaments or institutions which today we regard as absolutely essential to a democratic state. Moreover, people had no individual rights, they were just members of a society. The idea of democracy then collapsed and was shelved for more than 2,000 years. Democracy was revived again by the American Revolution in the late 18th century and by philosophers such as John Locke, J.S. Mill, Tom Paine and Jean Jacques Rousseau. John Locke gave political expression to the idea of natural rights. He brought in the notion that people have rights because they are human beings, rights that came from nature itself and not from any King. Consequently, democracy took on a different light - the individual was born. It became recognised that all individuals were entitled to fundamental human rights and that no state or ruler has the right to deprive its citizens of them. On the contrary, the state is obliged to safeguard these rights, to defend the citizen’s life, liberty and property. Human rights today are considered to be of such importance that an individual can present a petition against a state in the European Court of Human Rights if s/he has been aggrieved and no remedy was available in the individual’s country.

The political and cultural context which today’s democracy represents is very different to that of Athenian times. The individual, as distinct from the citizen, is a notion of modern times, as is the individual as a possessor of human rights. The concept of democracy draws on these ideas, ‘society’ is simply a collective term for many individuals. The community is abstract, individuals exist prior to the

community. For this reason, the community exists because of the individual. In other words, the State exists to be of service to the individual and not vice versa.

What all theories of democracy hold in common is that the People are Sovereign, that is, the people rule. In the 'Direct' Democracy, people ruled directly, they expressed their views, argued for them before the 'assembly' and reached a consensus. Therefore, direct participation was essential. In the Representative Democracy, people rule through their representatives. The power of the people lies in the right to choose their representatives, through general elections. The elected government should represent the will of the people. However, in reality, the government represents the will of the majority of the people. Regrettably, the power entrusted to the government representing the majority can be used to the detriment of the minority, for it can use its power to suppress or liquidate the ideas of the latter. The only way to ensure that this does not happen is by ensuring that Human Rights are respected and not violated in any way, for the rights of the minority should also be safeguarded.

One of the first proponents of democracy, J.S. Mill², maintained that in a liberal democracy the three most fundamental rights are:

- ⇒ liberty - freedom of thought and expression
- ⇒ freedom of association - unite to protect common interest.
- ⇒ freedom of life style - providing behaviour does not harm or restrict others.

Participation

J.S. Mill³ was very much in favour of a social state, where participation was a natural right and that all should contribute toward the sovereign power of the state.

² On Liberty see Mill, J.S. (1859), in Mill, 1910.

³ See "Considerations on Representative Government" J.S. Mill (1861), in Mill, 1910.

The only government which can fully satisfy all the exigencies of the social state is one in which the whole people participate; that any participation, even in the smallest public function, is useful; that the participation should everywhere be as great as the general degree of improvement of the community will allow and that nothing less can be ultimately desirable than the admission of all to share in the sovereign power of the state.

(Mill, 1861)

The participation of the individual has been made possible by safeguarding natural rights. As stated by Mill in the above quotation participation is an essential ingredient for the existence of a democracy. Participation is a form of education, in fact, the only logical form of democratic education, unlike the 'Direct' model of democracy, which belongs to another era, or a 'Representative' democracy which is not considered sufficient any longer. The introduction of participatory forums such as local councils and school councils has emerged from the need for some form of 'Participatory' democracy. More recently Colin Wrings aptly points out that a participatory democracy is one in which people become involved and take on the responsibility for their own actions. He also clearly states that self-interest will ensure that any issue will be carefully discussed before a decision is taken.

The point of participatory democracy is that those involved, those who will be most affected by the decision to be made or the action to be taken, actually take part in the discussion and take the decision, and the responsibility for the decision, themselves.

(Wrings, 1984, p. 16)

This implies that to participate one must be able to discuss an issue, make an informed decision after weighing the pros and cons as well as consider alternatives. This affirms that it is only through education that a society can encourage democratic participation.

Education

What is crucial to any democracy is education. Dewey, like Plato, believed that it is only through education that democracy is achieved. Since then many

philosophers have agreed with this theory and have focused on the idea of democracy through education. Many believe that a major purpose of education is to foster democratic citizens who are able to govern their own lives and share in the governing of their society. Gutmann believes that education is one of the key agents which forms the moral values of citizens.

Education, in a great measure, forms the moral character of citizens, and, moral character along with laws and institutions forms the basis of democratic government. Democratic government in turn, shapes the education of future citizens, which, in a great measure, forms their moral character.

(Gutmann, 1987, p. 49)

This, of course, draws our attention to the importance of the National Minimum Curriculum, and to the teachers' role in fulfilling its obligation.

Another leading philosopher, Israel Scheffler⁴ claims that "The job of education is to develop character in the broadest sense, that is, principled thought and action in which the dignity of man is manifest."

On similar lines, Wilfred Carr, more recently states:

It is a fundamental requirement of a democracy to ensure that its citizens can in some sense think for themselves, and acquire that independence of mind which enables them to make independent decisions and choices on the basis of their own knowledge and understanding...in a democracy, education must equip all pupils, regardless of their economic or social positions and regardless of their future occupational roles, with those modes of common understanding and those skills or rational appraisal which are indispensable prerequisites of participation in a democratic way of life.

(Carr, 1990, p.3)

Clearly then, a democracy is largely dependent on education, an education which prepares children with the dispositions, attitudes and skills which will enable them to value democracy and participation, in other words, a democratic education.

⁴ Scheffler, I. (1965). *Philosophical Models of Teaching* cited in Cahn, S. (1970). *The Philosophical Foundations of Education*. London: Harper & Row.

Therefore, we may conclude that participation is one of the most valued qualities in a democratic system, and this ought to be developed in schools along with the “cooperative moral sentiments – empathy, trust, benevolence and fairness – contribute a great deal to democratic education.” (Gutmann, 1987, p 61)

David Bridges (1979) highlights the importance of ‘discussion’ skills which are regarded to be the pre-requisites for participation:

It becomes progressively democratic as full participation on discussion (and with it respectful attention of the opinions of the participants) becomes more extensive...open discussion, discussion which excludes no member of the relevant community, is the condition to which truly democratic communities will aspire ... because they value the process of discussion itself : but also... value and respect the individual contributions to discussion.

(Bridges, 1979, p.154)

Decision-making, therefore is a very important issue, we must be sure to teach pupils the importance of gaining all available information pertaining to the problem before the actual decision is taken. Hence, discussion must also be well informed, children in other words must learn to question ideas in a productive and organised manner. The curriculum which we have devised seeks to offer this to pupils, encouraging them to probe into particular problems, weigh the pros and cons, openly discuss and participate in the debate sessions. (More of this will be discussed in chapter two.)

The National Minimum Curriculum (1989) for primary schools, is commendable in its recommendations in Section 6.3.

A 1. Good behaviour and character formation

- (a) in the moral and religious field, in order that children may learn to act according to what is right, to love their fellow men...
- (b) in the social field, so that they learn how to conduct themselves in society;

- (c) in the field of good health and hygiene, so that they learn how to maintain cleanliness and to take proper health care;
- (d) in the field of self control so that they can cope with life;
- (e) in the environmental field, so that they realise that they should appreciate and safeguard our habitat;
- (f) in sporting spirit, so that they learn to behave well at play.

B 2. ...stimulate reaction from the child, which rely on problem solving...

B 7. When children are being trained to participate in common activities (as against learning passively) with every element of competition, they should also be taught to accept success and failure, to play fair, and to act in a team spirit.

The above mentioned aims are all very admirable, and are paramount in the education of future democratic citizens. However, we feel that they remain a covert aspect of the curriculum. If we consider them to be part of the 'hidden curriculum' we must then admit that pupils are not given the opportunity to "grow" (Dewey, 1966) in these dispositions, attitudes and skills. Our aim here is not to argue for a change in the curriculum, but merely to point out that, due to pressure of exams and academic subjects in a meritocratic society, pupils are being deprived of the opportunity to participate in discussions which will help them to acquire democratic values. Consequently, the present National Minimum Curriculum (1989) falls short of giving pupils and society their due. As K. Harris (1982) recognises, schools themselves are structured on rather undemocratic lines and that:

It should be recognized that, on one very significant dimension, schools are strange and seemingly contradictory places to prepare students for democracy. Not only are schools (at least as we commonly know them) not democracies themselves; but a large number of their practices are a long way removed from those usually regarded as democratic.

(Harris, 1982, p. 3)

Thus we feel that by introducing a summer school curriculum which overtly addresses the above aims we can offer pupils and teachers the rightful opportunity for developing such skills. The proposed summer school curriculum pursues five goals;

1. Philosophy for children, which is aimed toward giving pupils the opportunity to learn democratic values such as; fairness, responsibility and duty, tolerance, honesty, empathy etc. and critical thinking through story telling and normative ethical issues arising from them;
2. The teaching of critical and creative thinking through Professor E. de Bono's CoRT 1 programme.
3. Drama which lends itself to self-expression;
4. Art and craft through which diverse scholarly, artistic and expressive talents are developed;
5. Activities which develop team spirit and co-operation.

As we approach the twenty-first century, more and more people recognise that a well-educated citizen contributes to a society's economic well-being and also helps to reinforce democratic values of tolerance, mutual responsibility and broad political participation.

The cultivation of these democratic values requires continual discussion and dialogue. They are not naturally passed along from generation to generation and their meaning is rarely static. Our aim is to challenge stereotypes that divide us, to promote learning that builds on the knowledge of our shared values. This may be achieved through a civic education which adheres to the aims of the national minimum curriculum, but which concentrates more fully on the above mentioned aims merely because it is presented as a summer school curriculum where the school environment no longer advocates academic learning, but focuses on the aforesaid curriculum.

Bearing in mind that “experience” (Dewey 1966) must be the underlying denominator of learning, we feel that through our proposed summer school curriculum we are presenting pupils with different curricula which is child-centred, enjoyable and educational. We have done our utmost to compile an eight week curriculum which is organised in a weekly thematic approach. We have borrowed stories from several books and have organised the rest of the syllabus on the moral and democratic values raised by them. This is meant to give pupils the opportunity to participate in discussions which will help them to become more conscious about the value of participation in a democratic society.

Our summer school curriculum is premised on a national community.

The ' kind of society we wish to live in is for us in' large part our national community, and our educational planning needs to be premised on this...A minimum test of its commitments is whether it includes among its goals preparing all young people to become equal citizens of a democracy.

(White, 1990, p. 17)

The Summer School curriculum we have planned incorporates a variety of skills which helps students develop democratic values. The themes we have chosen are:

- ⇒ Belonging
- ⇒ Responsibility
- ⇒ Community Feeling
- ⇒ Friendship
- ⇒ Self acceptance
- ⇒ Communication
- ⇒ Rules

These are meant to develop a holistic approach to teaching and learning which all contribute to the autonomy of the child. In our next chapter we hope to justify our choice of subjects, and the values they claim to foster.

Chapter II

The Rationale behind the Summer School Curriculum

- *Why do Philosophy for Children?*
- *Why teach Thinking Skills?*
- *Why teach drama?*
- *Why do Art & Craft?*

Why Do Philosophy for Children?

The founder of philosophy for children, Professor Matthew Lipman,¹ believed that schools were failing to teach children how to think logically. He argues that:

I began to think that the problem I was seeing at the university could not be solved there, that thinking was something that had to be taught much earlier, before thinking habits became entrenched, so that by the time a student graduated from high school, skillful, independent thinking would have become a habit.

(Lipman, 1980, p. 83)

Lipman's view was that all children can be transformed by education, but that education must be transformed to make thinking, rather than knowledge, a priority. Besides the three Rs he introduces what he calls the fourth R - REASON. Since the Maltese National Minimum Curriculum does not yet cater for the development of reason through a specific programme, we are convinced that Philosophy for Children is an ideal subject which can, at least, be introduced through a summer school curriculum. In Summer Schools, children are not assessed for academic qualities. This offers the opportunity to encourage them to empathise and to become involved in situations which develop reasoning skills. We believe that children can and do have the capacity to improve their thinking skills. Undoubtedly, doing Philosophy for Children, will stimulate this capacity. They can be helped to become more conscious about democratic values such as participation, community feeling, justice, responsibility, autonomy etc., These skills, will in turn, help them to become committed citizens in the future. According to Amy Gutmann (1987):

Children must learn not to *behave* in accordance with authority but to *think* critically about authority if they are to live up to the democratic ideal of sharing political sovereignty as citizens...Education in character and in moral reasoning are therefore both necessary...for creating democratic education.

(Gutmann, 1987, p 51)

¹ Professor Matthew Lipman is currently Director of the Institute for Critical Thinking, Mountclair State University, Upper Mountclair, New Jersey.

In one of his latest books, Lipman argues that most children bring to school a natural curiosity and eagerness to learn. They have a need to know and understand but gradually their curiosity fades and we blame it on everything except what schooling does to them. He states that it is the school's failure to nourish such needs which set so many children against school, "We must capitalize on the 'treasures' that children bring to school, their curiosity and their hunger for meaning." (Lipman, 1990, p. 39)

To counter this learning passivity he proposed a course in philosophy for children which aims to teach children how to think because he believes it develops reasoning skills, self-esteem and moral values. Skilled reasoning, according to Lipman, requires more than just an "intellectual bag of tricks", it is learned through the social interaction of disciplined discussion.

Learning to think well should be regarded as one of the fundamental aims of primary education. Since philosophy is specifically concerned with good thinking, it follows naturally that philosophy should form part of the curriculum. Unfortunately, this has not yet materialised, and we therefore thought it of utmost importance to include Philosophy for Children in our summer school curriculum.

The integration of thinking skills into every aspect of the curriculum would sharpen children's capacity to make connections and draw distinctions, to define and to classify, to assess factual information objectively and critically, to deal reflectively with the relationship between facts and values, and to differentiate their beliefs and what is true from their understanding of what is logically possible.

(Lipman, Sharp, Oscanyan, 1980, p. 15)

Traditionally, philosophy is not considered to be a subject to be taught to children, but as Lipman argues, children are by nature very inquisitive and are therefore capable of engaging in philosophical discussions provided that "...philosophical thinking among children should be encouraged to take place in the terms and concepts of the ordinary language with which children are comfortable". (Lipman, 1980, p.43)

Philosophy, for Socrates, was the highest form of cognitive apprenticeship which benefited both the teacher and the learner. Socrates believed that skilled reasoning is learned through social interaction of argument and that teachers could not be true educators unless they nurtured a questioning climate among students. From Socrates the importance of dialogue² has been recognized as a means of seeking answers to the most fundamental questions about life, and Lipman decided to use the medium of dialogue as a means of introducing philosophy into the school curriculum. Like Vygotsky³, he believed that thinking and language are inextricably linked and that children are able to function at an intellectually higher level during collaborative or cooperative situations. Dewey also holds the view that, "...schooling must provide genuine situations in which personal participation brings home the import of the material and the problems which it conveys." (Dewey, 1966, p.223)

By selecting appropriate stories, the teacher will be able to motivate the class into inquiring about various topics. Philosophical stories (by which we understand stories that provoke thinking) encourage children to question, hypothesize and explore.

A reliable thinking skills programme would do more than enable children to deal effectively with immediate cognitive tasks, such as problems to be solved, or decisions to be made. It would seek to consolidate children's cognitive potentials so as to prepare them for more effective thinking in the future.

(Lipman, Sharp, Oscanyan, 1980, p.15)

The aim of teaching philosophy to children is not to turn them into philosophers but to help them become more reflective, more considerate, thoughtful and reasonable individuals, who are not only prepared to think of solutions for immediate problems, but also to become more effective thinkers in the future.

² See Lipman, M. 1993. *Thinking Children and Education*. Kendall/Hunt: Iowa
Matthews, G.B. 1984. *Dialogues with Children*. Harvard University Press: Cambridge

³ For further reference see Vygotsky, L.S. (1986). *Thought and Language*. Cambridge, MA:MIT Press.

Disciplined discussion enables pupils to develop their reasoning skills, self-esteem and moral values. Through dialogue pupils are able to seek answers to the most fundamental questions about life which are aimed at improving their intellectual level in a cooperative situation. Classroom discussion should take the form of what Lipman calls a “Community of Inquiry”, whereby children engage in asking each other questions, listening to each other’s point of view, giving reasons for their opinions, being fair minded and exploring disagreements. The overall aim of his philosophy for children programme, therefore, was the formation of ‘Communities of Inquiry’ in the classroom where pupils can engage in self-corrective thinking as they internalize the dialogue process of classroom discussion. On similar lines Cam states that:

If we want children to question themselves, they should first learn to question one another. If they are to reason with themselves, they must first learn to reason with one another. If they are to think of how things stand from the other’s point of view, they should first learn to inquire of the other. In sum, if we want children to learn how to think for themselves, we should engage them in thinking together.

(Cam, 1995, p.17)

The ‘Community’ helps to create an atmosphere which fosters confidence and courage by building mutual respect and equality. As self-esteem and autonomy grow, each child comes to feel increasingly responsible for his or her own education. Lipman (1990), however, stresses, that it is not the ‘community’ that encourages uniformity, where everyone marches out in the same step, but rather where creativity and individuality are encouraged by respecting difference. It is important that the ‘community of inquiry’ claims to develop the whole child because it recognizes the importance of the emotional side of learning.

Lipman therefore decided that the best way to engage children in philosophical discussion was through stories, and in 1974, he published *Harry Stottlemeier’s Discovery* (a play on the name Aristotle). It was intended for ten to twelve year olds and introduced philosophic topics and some elements of logic in a fictional context, used to initiate discussion in the classroom to develop reasoning skills.

He later devised teachers' manuals with extensive back-up material to aid the discussions.

1974 marks the setting up of the Institute for the Advancement of Philosophy for Children, I.A.P.C. It was founded to develop further curriculum materials along similar lines and to train teachers in their use. Other books were developed which resulted in a complete Philosophy for Children programme for ages five to sixteen. The material is designed to foster and expand reasoning skills in language comprehension, ethics, language arts and environmental studies⁴.

Classroom discussions are child centered. The teacher's role is that of facilitator who ensures that everyone has a chance to participate and that mutual respect is maintained. S/he poses questions in order to keep the discussion moving, helping children to understand the problem and to express their own thinking. Philosophical questions are open-ended questions that have no final and settled answers so that children are required to think for themselves and investigate further, since answers are not provided for them. Thereby, children become more independent, resourceful, self-sufficient individuals.

Children should find Philosophy for Children appealing because the medium used to teach it is story telling. Selected stories are used to spark off the children's own thinking. Whilst they are enjoyable, they present children with everyday meaningful experiences and with characters with whom they can identify. This follows Dewey's recommendation that "any subject depends upon realization of the contribution which it makes to the immediate significance of experience, upon a direct appreciation." (Dewey, 1966, p.249)

The content of the stories we used⁵ reflects ordinary everyday experience. The children in the stories try to be objective and try to figure out the rules of logic

⁴ All curriculum materials are available at the Programme for Doing Philosophy with Children, Foundation in Education, Faculty of Education, University of Malta.

⁵ Stories taken from: Fisher, R. (1997). *Stories for Thinking*.
Morris K. (1992). *Teaching Philosophy with Picture Books*.
Rowe, D. & Newton J. (Eds.) (1994). *You, Me, Us!*

and reasoning for themselves. They share their innermost thoughts and with each other's support, they overcome fears of being seen as different or ignorant. They listen to each other and learn to respect one another. On every level, therefore, the fictional children offer models for the class to emulate. In the philosophy programme, Lipman has constructed a literary genre in which the stories to be read reveal to children how thinking can be conducted by presenting a model of thinking children.

The teacher is a co-participant in the Community of Inquiry, facilitating discussion. The teacher's role is vital and training is essential, although Lipman's teacher's manual is quite helpful and provides the philosophical knowledge teachers need for the programme. Stories can either be read by the children themselves or abbreviated and adjusted by the teacher according to the pupils' ability. Having pupils dramatize the story is also recommended as this helps younger, or less able, pupils to cope with the moral dilemmas put forth. The stories are structured to help children place themselves in the particular situation which provokes thought and discussion. The content of the story deals with everyday experiences which children face. These serve as springboards for intellectual debate. A philosophical discussion is not just a matter of getting things off one's chest, but comparing notes and experiences with one another so as to be able to see other people's point of view. Each story unit comprises a range of skills including moral reasoning and community building. Pupils are taught to become self-assertive and conquer the fear of being seen as different or ignorant. They learn to listen to each other and respect different views, by listening carefully to what others have to say, not interrupting, turn taking and not monopolizing conversations. In other words, the classroom becomes a community of people who are inquiring together. The golden rule here is : everyone has the right to express their views without the fear of being ridiculed.

Since effective dialogue encourages children to listen closely, to reflect, to consider alternatives, and to engage in other mental activities, it will develop their

problem solving ability, for they are encouraged to talk and express their thoughts. After all, oral communication is our most important means of communication and through these discussions children are given the opportunity to use language effectively. Children who do not have the ability to use language in particular ways may find it difficult to succeed in school or life situations. Therefore philosophy can make a significant difference in a child's overall performance, both academically and socially.

It is important for the teacher to encourage a classroom atmosphere of openness, honesty, acceptance and respect. Only in this way will children feel comfortable and confident enough to discuss and debate. Fear of being ridiculed by their peers, or reproached by the teacher, discourages children to share their thoughts and feelings about value issues. Consequently, philosophical discussions can only be successful if a positive climate exists in the classroom; where the teacher merely directs the discussion, sharing values but never imposing them. Part of the programme involved the children deciding on rules which were maintained in the classroom (see Appendix Week 1). The classroom rules which were established by the children themselves helped to safeguard this climate, for anybody who was uncooperative or disrespectful was sternly but politely reminded of the classroom rules, namely:

- ⇒ listen to one another,
- ⇒ respect each other's opinion,
- ⇒ be tolerant,
- ⇒ take turns at talking
- ⇒ do not interrupt
- ⇒ co-operate
- ⇒ work in groups
- ⇒ be responsible
- ⇒ be fair and just

Since the children themselves came up with these rules, they found no objection in following them for they felt they were not being imposed on them with authority. Within a few days, abiding to classroom rules was considered to be the norm and anyone who failed to do so was immediately reprimanded by his/her peers without the teacher having to intervene.

The set questions which follow each story are aimed to elicit certain moral issues. During the philosophical discussion the teacher must be able to expand, select and adjust the questions according to the flow and direction the debate is taking.

Other advantages are derived from having philosophical discussions. Children become more aware of each other, making them more sensitive to the beliefs and interests of others, thus recognizing and appreciating individual differences.

Unless children have some insight into the nature of the individuals with whom they share their lives, they are not likely to make sound judgments about them. It does no good to teach children social rules if they are so insensitive that they cannot detect when and how to use them... There can be little reason to expect sound social judgment from the child unless interpersonal insight is first cultivated, and such is often the product of successful philosophical dialogue.

(Lipman, Sharp, Oscanyan, 1980, p.65)

Lipman's programme has been thoroughly evaluated, research by Lane and Lane (1986) reports significant improvement in reading, mathematics, logic and critical thinking as well as improvement in interpersonal relationships. Jones (1988) claims that the programme enhanced social skills and self-esteem as well as better attainment and reasoning abilities.

What is important however, is that the stories are set in a meaningful context. The children generally enjoy reading the stories and identify with the characters in them. The use of fiction as a vehicle therefore, is important, for children prefer a fictional setting to spark off their own thinking. Children are not encouraged to accept particular philosophical ideas but are encouraged to explore them and then relate them to their own personal lives.

Teaching children to be critical thinkers is crucial to their education. Siegel (1988) sees critical thinking as “resting on the respect for persons in the sense of Kant.” He states that,

The Kantian principle of respect for persons requires that we treat students in a certain manner - one which honours students’ demand for reasons and explanations, deals with students’ honesty, and recognises the need to confront students’ independent judgment.

(Siegel, 1988, p. 56)

In other words, the recognition and development of intellectual autonomy is instrumental if we want to promote political participation in democratic communities.

Matthew Lipman sees critical thinking as: “skilful, responsible thinking that facilitates good judgment because it (a) relies upon criteria, (b) is self-correcting, and (c) is sensitive to context” (Lipman, 1988, p.3). These are elements which are essential in order to be able to reflect on reasoned inquiry without making assumptions that would limit the effectiveness of the inquiry. Dr. Mark Weinstein⁶ maintains that critical thinking,

must appeal to a tradition of successful practice (skilfulness), it must address the community of competent inquirers (responsibility), it must be based on acceptable principles (criteria) in a fashion that takes into account the details that the particular issues involve (sensitivity to context), and must be reflexive in a fashion that supports progressive change (self-correction).

(Weinstein, 1994, p. 44.)⁷

The stories we proposed for doing Philosophy for Children all include questions which give rise to critical thinking since they do not merit a straightforward answer. They do not only encourage children to reason but also to question, analyze and reflect. In this manner we are creating the right environment where children are presented with a good range of problem solving and questioning

⁶ Dr. Mark Weinstein is Associate Director at the Institute for Critical Thinking, Montclair State College, U.S.A.

⁷ Weinstein, cited in Dingli, S. (E.d.). (1994). *Creative Thinking : A Multifaceted Approach*.

situations, which will in turn enable them to think critically and judge rationally; thus cultivating participating and commendable democratic future citizens.

Critical thinking requires that students comprehend rational basis upon which warranted authority rests and be helped to apply their understandings to the wide range of judgments that they be called to make as fully participating members of society.

(Weinstein, 1994, p. 43)⁸

The programme seeks to balance the development of cognitive skills, logical thinking and more importantly the child's own values and philosophy of life. All the stories we used, which we have borrowed from various books and organized in a thematic approach, offer pupils different situations which they may explore, discuss and analyze. They aim toward the building of self-esteem and the value of the child as an individual. We hope that we have justified our reason for electing philosophy for children as part of the Summer School Curriculum whereby we address Lipman's fourth R - REASON, a vital ingredient to encourage democratic values in a critical and creative environment.

⁸ Weinstein, M. as cited in Dingli, S. (Ed.). (1994). *Creative Thinking: A Multifaceted Approach*.

Why teach thinking skills?

If children and young people are to keep pace with the accelerating rate of technology and social change, then they will need creative skills - skills that are as basic as reading, writing and adding up.

(Fryer, 1996, p. 1)

For far too long, children in our schools have been regarded as empty recipients, ready to be filled with information to be retained and recalled at a later date. This method of teaching is referred to as the *Banking Concept* by Paulo Freire.¹ This is perhaps partly due to the fact that teachers must follow rigid timetables which can be inhibiting, and also because schools have unfortunately become so exam orientated, that any kind of creativity is eradicated from classrooms and, worse still, from the children themselves. This is unquestionably a great injustice, for young children are by nature curious and inquisitive, as well as imaginative and enthusiastic - all the qualities associated with the creative person. Modern technology, however, could have a negative effect on the development of children's imagination thereby de-skilling them of this innate quality, as ideas are acquired from television, videos and computers. What needs to be done, therefore, is to help them retain those childhood qualities whilst developing the other skills needed in order to be creative and skillful thinkers. "If creativity development were to have the same status in education as it does in the corporate setting, then children would be in a much better position to cope..." (Fryer, 1996, p.5). Since, for various reasons, the teaching of creativity does not occupy the position it merits within the curriculum of our schools, we strongly feel that the proposed Summer School Curriculum is a partial remedy to the current situation.

Learning to think forms such an integral part of education that it should not be left to chance. Children can be taught the principles of reasoning so as to enable them to value their thinking capacity.

¹ See Freire, P. (1972). *Pedagogy of the Oppressed*. Harmondsworth: Penguin.

It is interesting to note that while Lipman considered Reason to be the fourth R, Fisher goes further and states that

Reasoning is not simply a 'fourth R..' It is the foundation skill of all learning, and fundamental to the development of all other skills, as all human action is embedded in human thought. There is no doing without some form of thinking, it is the primary process of human life.

(Fisher, 1990, p. ix)

Nobody can argue the fact that the best way to learn skills is by actively using them and the commonly known maxim "Practice makes perfect" is applicable even in this case. There are numerous training programmes² on offer which assist in developing creative solutions, involving both analytic and productive thinking, and putting them into practice. The programme we have chosen to promote creative thinking is based on the influential Edward deBono CoRT programme. It is one of the most favoured programmes used in the direct teaching of thinking skills. The name itself is derived from the initials of the Cognitive Research Trust. It's essence is to focus attention directly on different aspects of thinking, thereby teaching 'Operacy', that is, the skill of thinking (deBono 1992). Professor deBono suggests that 'Operacy' should, and can, be taught alongside numeracy and literacy which are the pillars of education as we know it today.

In the real world there are people to deal with, decisions to be made, strategies to be designed and monitored, plans to be made and implemented. There is conflict, bargaining, negotiating and deal making. All this requires a great deal of thinking and a great deal of operacy.

(de Bono, 1992, p.11)

Research on the effects of CoRT programme by Edwards (1989), highlighted improvements in self-esteem as well as in language skills, arts and social science. Studies by Jeffries (1989) also found greater breadth of perception in problem-solving situations. The specific aims of the CoRT programme is to broaden perception, so that in any thinking situation the child can see beyond the obvious and the immediate.

² One of the best known programmes evolved out of the work of Alex Osborn which was expanded by Sidney Parnes and has become known as the Osborn Parnes Creative Problem Solving Process (CPS).

The programme seeks to promote thinking tools and strategies which encourage flexibility in thinking and which places emphasis on the process rather than the content. Professor de Bono, through his unique thinking programme, promotes his belief that since a high degree of thinking takes place at the perception stage, improving skills in thinking involves directing attention to a specific operation.

People react to things as they see them and the way they see them determines their reaction. So the "Spectacles method" is that if you help pupils see situations more clearly then their reactions will be more appropriate.

(de Bono, 1976, p.20)

Building confidence is crucial to the development of children's creativity. They need to be given the opportunity to work on tasks they find intrinsically motivating in an environment where participation is encouraged. Group work is an important element in the CoRT programme, for it helps lower ability pupils to contribute or, at least, observe others. As there are no 'wrong' or 'right' answers to the various situations proposed by the programme, timid pupils would be less afraid to participate and give their views. In group discussions the children have the opportunity to express their own thoughts and ideas as well as reflect on those of others. In short it provides a social context which promotes participation and self-confidence.

As a major proponent of the explicit teaching of thinking, John Dewey stressed the educational value of pupils reflecting upon, discussing, analyzing and interpreting their own experience. Dewey argued that the major function of education is to teach pupils to think reflectively and critically by engaging them in thought which is relevant to their own experience.

The initial stage of that developing experience which is called thinking is *experience*... that the situation should be of such a nature as to arouse thinking means of course that it should suggest something to do which is not either routine or capricious -- something, in other words, presenting what is new (and hence uncertain or problematic) and yet sufficiently connected with existing habits to call out an effective response

(Dewey, 1944, p.153/4)

Like Dewey, we strongly believe that thinking should form an integral part of education. An educated person is one who is able to act on the environment and not simply adjust and survive. In order to be prepared to act in accordance with the demands of the future, "people will have to be quick-thinking, flexible and imaginative. They will need to be competent in producing effective solutions to unfamiliar problems in unclear situations." (Fryer, 1996, p.5)

By the development of reason through creative and critical thinking we are equipping our children with the necessary knowledge and skills so that they will become more competent to react adequately to society rather than just conform. As adults, they not only need to become aware of the problems and of the proposed solutions, but also of the arguments, controversies and consequences. In summary, by offering our children the possibility to think creatively and critically, we are providing them with the tools required in order to become participating citizens who fulfill their democratic role.

Why Teach Drama?

Drama, in our opinion, is a vital part of the summer school curriculum for several reasons, possibly the most obvious being that it is thoroughly enjoyable and extremely popular with children. Although the Department of Education has recognised the importance of using drama throughout the curriculum, regrettably, only a few schools have realised its valuable significance, with the result that children in our schools are rarely given the opportunity to enjoy drama classes. This, we feel, is detrimental for several reasons. Children are being deprived of that which teaching drama aims to achieve; the long-term aim of understanding oneself and the world we live in, for drama offers situations within which children can discover why people behave as they do, and in turn reflect on their own behaviour. It also challenges the children's intelligence and creativity and helps to develop confidence and a willingness to work and share with others. There is no doubt that a subject which offers so many benefits should find a place in a child's education. If this is not being done through their normal schooling, then summer school is the obvious forum where it could be offered. Besides, it is compatible with the ethos that the summer school seeks to promote.

In authoritarian homes or classrooms where children are not encouraged to express their opinion, oral communication skills are inhibited. Summer schools could afford the opportunity to children coming from such backgrounds to experience oral expression, imagination and creativity. It is for this reason that it is necessary to emphasize the importance of drama, for it covers a range of skills including self-confidence, self-expression and self-control, as well as group effort.

It is of vital importance that children are given the opportunity to practice the art of communication since it is a prevailing requisition through all area of study. It definitely is an area of instruction which should not be left to chance, for it is a tool which is mandatory throughout life if we truly want to become participants in a democratic society.

Drama is a subject which addresses the child's needs in communication skills, it enhances public-speaking in the oral as well as the aural sense. It is useful in the way it promotes good use of voice such as pitch, tone and volume, as well as the use of body gestures, eye-contact and facial expressions. The goal of teaching oral communication skills through drama is to help pupils overcome their anxiety and to empower them with self-reliance in order to be able to speak confidently when they feel it is appropriate to do so. Oral expression is a necessary tool for autonomy, for it enables you to air your views and make statements rather than just abide and adjust in society.

...educational drama authorities the world over sustain that education through drama is one of the most effective ways of developing individuality. The exploration of individuality through Drama will cause originality to come to the fore and individuals start to realise their uniqueness.

(Mallia, 1995, p.128)¹

In other words, it empowers you to become a participating citizen and not just merely a compliant and conforming person. "Democratic politics puts a high premium on citizens being both knowledgeable and articulate". (Gutmann , 1987, p. 285)

In order to acquire good communication skills, children need to establish a good relationship with their teacher. Drama provides opportunity for a happy teacher-pupil relationship. It tells the teacher a lot about the child and this in turn makes it possible for the teacher to use this to the child's benefit, for s/he can identify which difficulties each child has to overcome in order to become a competent public speaker. With the help and encouragement of the teacher, no hurdle is impossible to overcome. The teacher should reassure the hesitant pupil with her genuine comments, encouraging children to do their best, without comparing them with their peers, praising them for the skills they have already mastered. Her role is to challenge, arouse interest, build confidence, encourage reflection. Listening to them and giving them attention will reflect the teacher's interest in the child as a person, thus ensuring that a good,

¹ Mallia, A. cited in Farrugia, C. (Ed.). (1994). *A New Vision for Primary Schools*. Malta: M.U.T.

trusting relationship is established. This bond of friendship and trust aids all learning, and society needs this trust.

As children become more self-confident about expressing their thoughts and listening to others, they should be able to defend and explain their own positions more effectively, thus becoming more secure in who they are and having a greater belief in themselves. Once children are able to think for themselves and are confident in expressing themselves, they move from a powerless position to a position of power, for they must no longer accept information without thinking about it. In doing so they are engaging in critical thinking skills and developing organizational skills. Gaining self-respect and self-confidence is vital, for if a child does not feel secure in his own culture, he will not feel secure with individuals from other cultures. This definitely puts him at a disadvantage since each and every society in today's world is moving toward a multicultural environment.

Besides good oral skills, drama also contributes to the acquisition of :

- emotional and physical control
- ability to observe, tolerate and consider others
- adventure and discovery
- resourcefulness in development
- improvement of movement and speech
- understanding better human behaviour
- propagates teamwork and discipline

Drama provides an outlet for self-expression and helps the development of imagination. It increases social awareness, self-respect and self-confidence. It promotes spontaneity, flexibility, the sense of exploration and discovery. Children are allowed to discover themselves as well as project themselves into fictitious characters, taking on attitudes other than their own, thus prompting them to become

more adventurous and therefore finding greater satisfaction and fulfillment in what they do.

Drama also gives children the opportunity to work together as a group, collaborating as a community to achieve the same end. It provides social and moral training and helps children to mature emotionally, preparing them for adult life. Robert Fisher suggests that "Drama can provide a powerful unifying force within a class, children working and co-operating together, making decisions and solving problems." (Fisher, 1991, p.191)

The reasons for doing drama are endless but perhaps to sum it up drama gives the teacher the opportunity to teach oral communication skills, self-respect and collaboration - skills children need to acquire in order to emerge as leaders and active participants in their respective groups, and in society as a whole.

Why do Art and Craft?

Creativity is not a special faculty with which some children are endowed and others are not. It is a form of intelligence and as such can be developed and trained like any other mode of thinking.

(Fisher, 1991, p. 184)

Creativity, like any other kind of thinking, is developed through experience. Although some may feel that Art and Craft is merely therapeutic, it helps develop the visual and spatial aspects of a child's intelligence. A vast amount of information is assimilated through the senses; artistic expression helps in the development of continuous sensitivity. The subject should be taught in such a way so as to help children express effectively their feelings, ideas and experiences. Children can use art as a form of language to express their knowledge and thoughts. Acquisition of different skills and techniques assists children to communicate their ideas. For this reason, children should be given the opportunity to explore materials as discoveries can be made through thinking, besides seeing and feeling. By encouraging divergent thinking the teacher is advocating creativity and originality.

The teaching of art and craft leads children to become more inventive, as they engage themselves in a process of continual experimentation by which they can express their emotions, feelings and ideas as well as helping them to improve their manipulative skills. Creating pictures or objects does not only involve artistic skills but also engineering skills and problem solving skills.

Children learn composition and design as they work and experiment with colour and texture. Decisions must be made as to how certain problems which arise can be solved. As planning is also a vital element, children can put to use de Bono's "planning" thinking skill.¹ Once they have gone through this process, design and technology follow. Before embarking on a project, needs must be identified, information gathered, feasibility ascertained and materials needed established. Throughout this process, children are engaged in creative and critical thinking skills which are prevalent in our curriculum.

¹ "Planning" is one of de Bono's CoRT lessons.

Children not only enjoy receiving but also giving. Giving crafted gifts to others satisfies their need for recognition of their work. Making things gives children a sense of satisfaction and achievement. They feel the end product is a reward for their effort and time.

There can be successful art without craft, so long as the 'craft' is used to mean skill in the use of material and tools. On the other hand, there can be craft which does not necessarily involve art.

(Cross, 1977, p.55)

Lansing and Richards (1981) suggest that teachers should help children to develop and clarify self-concepts and the world around them. The complexity of these concepts should not exceed the physical, mental and emotional maturity of a particular child. Teachers should do their utmost to encourage originality and new ideas. Lansing and Richards define art as "...the presentation of concepts and emotions in an original public form that is structurally pleasing and intended to satisfy human needs" (Lansing & Richards, 1981, p.4).

During art and craft activities, the exploration of things by touch is encouraged. As young children are naturally curious, we can draw on their natural instincts and help them to develop their creativity through discovery and exploration. When children use art as a means of expression, it becomes a source of fulfillment. Hence, the child's experiences in creating should be rich, assorted and appropriate to the child's level of development. This is why we recommend that the Art and Craft activities offered in the curriculum should be flexible and adapted to each child's stage of development. It is ultimately the teacher's responsibility to extend and refine the child's skills, attitudes and understanding of it.

Wooff (1976, p.59) aptly claims that art is a "fundamental language of human experience, as a mode of personal expression, as a method of communicating the response to environment and as a means of identifying and transmitting cultural values."

Teaching children to make things is an important part of the summer school programme, for creative work, such as visual arts, uses the whole person - mind, body, feelings and imagination.

The main purpose of art in the primary school is not to produce pictures (or any other form of visual art) by a few gifted children in order to win prizes at an exhibition, or even to decorate the walls of the school ..., but it is to aid the over-all development of children.

(Marshall, 1996, p.7)

The making of wall murals and collages should be encouraged as these help generate an atmosphere of togetherness and cooperation, since the whole class is involved. The end result is to the credit of each and every child, therefore satisfaction and pride is shared by all, for work that is displayed acknowledges that each child's contribution has been recognized.

One of the major aims of art education concerns the child's emotional need for expression. Art, for the child, is a language of thought and emotions through which thoughts, feelings and interests are expressed. It allows the release of tension, hostility, or feelings of aggression in a socially acceptable way. Consequently, what is important is not the finished product but rather the creative process itself.

Chapter III

Evaluation and Analyses of the Summer School Curriculum

- Objectives
- Implementation
- Reflection
- Recommendations

EVALUATION

Although educationalists and the Department of Education have begun to recognise the need of teaching thinking skills, not much has been done in this area, except for the organisation of a one day seminar (September 1997) by Professor Edward de Bono, to which all teachers of primary state, church and private schools were invited. Some teachers have, on their initiative, attended de Bono seminars organised by the University of Malta. Unfortunately, since there was not much follow up to the Department of Education seminar, except for a lengthy explanatory translation into Maltese of the seminar content which was distributed to all primary schools. Therefore, all good intentions were probably lost, save that it might have brought about some awareness that creativity is an essential component in any curriculum. It is probably acceptable to state that providing children with essential thinking skills is their fundamental right. We feel confident that this concept will eventually become ingrained into our educational system with higher order thinking being taught across the curriculum.

The syllabus we have compiled for the University Summer School, confirms that children are very receptive to learning, as long as they are stimulated and challenged. They must become part of the learning process and be given the opportunity of employing creative and innovative skills on real-life problems. They must be given the tools to be able to think effectively and quickly, to make responsible decisions, and to use communication skills in order to be able to express themselves without inhibition. Such skills do not develop naturally, they need to be taught and cultivated. We believe that by teaching children to think and by developing their confidence and self-esteem, not only will we be helping them to become more creative, but also more assertive, more responsible, better critical thinkers and above all, good democratic

citizens. In other words, democratic citizens who are able to contribute toward society, rather than act passively or worse still, become submissive.

Since one of us was working as a teacher in the summer school, it was possible to implement the proposed syllabus. However, before embarking on an evaluation, we would first like to discuss some points that emerged from the interviews held with the rest of the teachers. To begin with, they all said they found the syllabus useful, to some extent or other. All felt the need to adjust the content according to the ages of the children they were teaching. (The children's ages at the summer school were 5-12). This came as no surprise, since the age group we had in mind was eight to nine years olds, (the median). We felt that teachers would be able to draw on their knowledge and experience in order to adjust and adapt the suggested lessons. Most teachers, we are pleased to say, did this without any difficulty whatsoever, although the teacher with the eldest group (eleven to twelve) opted to dismiss the proposed syllabus which he found rather "babyish" and to refer to it only occasionally. It seems that he chose to adhere to the methodology and activities used during the previous years he taught at the school. It is important to mention that he is not a teacher by profession, while the rest of the teachers at the school are either already qualified teachers or B.Ed. students at university. In fact, a student teacher who replaced him for a few days found no difficulty in following the syllabus with a bit of adjustment where needed.

A key feature in the syllabus is that it is topic based. The benefits of topic teaching are numerous. Topic work provides valuable scope for integration and discovery learning, not to mention the invaluable social benefits obtained from group work. The topics in question were carefully chosen, for they are topics that are not alien to the children's experiences, but topics to which they can relate. "The structure we should be seeking is one which takes its cue from the children's own relationship with the world, their ways of revealing it to themselves." (Bonnett, 1986)

The selected topics all deal with qualities we feel should not be lacking in the formation of a child's character, qualities which are the backbone of a truly

democratic society. Above all, they are intrinsic qualities which instil in us a feeling of well-being and self-fulfilment. The topics we included were:

- ⇒ Week 1 - We All Belong
- ⇒ Week 2 - Be Responsible
- ⇒ Week 3 - Community Feeling (1)
- ⇒ Week 4 - Community Feeling (2)
- ⇒ Week 5 - Friendship
- ⇒ Week 6 - Self-Acceptance
- ⇒ Week 7 - Communication
- ⇒ Week 8 - Rules.

WEEK 1 “We All Belong”

◆ Objectives

The first topic we chose, “We All Belong”, focuses on diversity. Everyone belongs together no matter their colour, creed, beliefs, appearance, differences. We are all special in our own way and therefore everybody should be accepted without any inhibitions. We felt it was of vital importance to initiate the programme by helping children to accept diversity, especially since children with special needs are finally being integrated into mainstream classes, and also because it is the ethos of the school to include children with special needs. Gone are the days when people with a disability were hidden away and considered to be nobody’s business. Today, persons with a disability are accepted as social members of society; they are no longer ‘outsiders’ who are made to feel rejected. They too have a fundamental human right to a good life. Society needs to change with regard to its attitude and understanding of the disabled. Society is responsible for making itself accessible to everyone, it is responsible in helping the disabled person not only to survive but also to integrate well and to contribute toward society. Everybody, no matter their disability, has something to offer.¹ If we truly believe in a democratic society, then we should also believe that people with disabilities should take their place in the community and that

¹ On integration of children with special needs see Jupp, K. (1992). *Everyone Belongs*. Great Britain: Souvenir Press.

they are entitled to the same opportunities as everybody else. For this reason, children need to empathise and to feel responsible toward those less fortunate than themselves, not in a pitying way, but with a sense of concern for their fellow human beings.

◆ Implementation

The material used during the first week was carefully chosen so as to bring about this feeling of responsibility and of empathy toward children with disabilities. The book "Who Cares About Disabled People?"² gave ample opportunities for various disabilities to be discussed. Children very readily shared their experiences and involvement with disabled people. It resulted that the children whose opinion was that children with special needs should be segregated, were the ones who were not yet familiar with integration. It would not be amiss to say that these sessions also served as therapy for those children (thankfully only a few) who had been prohibited to talk about or even acknowledge relatives with a disability. It was very obvious that they were feeling very confused as to why they were being asked to reject and disassociate themselves from a person who to them was none other but a relative. These sessions gave them the opportunity to openly talk about a subject which was previously considered to be taboo.

The games chosen for this topic were all relevant as their objective was to make children realise, even if only for a short while, hardships that are encountered by disabled people. This aim, however, was nearly forfeited with the younger groups, as they thought it was great fun moving about with both feet tied together, or wearing a blindfold. Nonetheless, their teachers made sure the message got through, that although having a handicap for a little while might have seemed all right, it was a totally different story when it became permanent.

The stories for this week did not fail to bring about empathy, although the discussions that followed revealed a few surprises. Some children felt that children with special needs should attend special schools. Needless to say, they too were encouraged to air

² Adams, P. (1992). *Who Cares About Disabled People*. Swindon: Child's Play (International) Ltd
ISBN 0-85953-351-4

their views, so that a debate followed as to whether it was more beneficial for children with special needs to attend special schools or not. The ones who objected to mainstream schooling did so out of concern. A typical comment was, *"They wouldn't be made to feel bad that they are in a wheelchair because everyone else around them is in a wheelchair too."* However, by the end of the week, after having gone through the programme, they were all in agreement that children with special needs should and can integrate into mainstream schools.

Introducing Edward de Bono's CoRT1, RULES, during the first week was a good idea as children were able to make up their own classroom rules. This we felt was very important since our intentions are to promote democratic values. Besides, there is no doubt that children are more likely to adhere to rules which they themselves have made, since these are not being imposed on them, but rather, it is a consensus they have reached together as a group. The rules they came up with were encouraging for beside the more obvious ones like, *"put your hand up when you want to say something"*, they included others like, *"be responsible"* and *"respect one another"*. One class was asked to make posters to go with the rules which we displayed in the classroom.

Two lessons from de Bono's CoRT 1, Decisions and C.A.F. (consider all factors), were used to emphasise the importance of diversity. The approach enabled them to do a C.A.F. without even realising. The children had no difficulty in deciding what decisions need to be made when buying an ice-cream, for it is a situation they can relate to. Also doing a C.A.F. on the idea of having only one brand/flavour ice-cream to choose from, helped to bring out an appreciation for diversity. This served as remote preparation for the C.A.F. exercise on whether a child with special needs should attend a mainstream or special school.

The "Identity cards" made during the Art and Craft lesson helped the children to acknowledge their individual identity and that of others. These also promoted a sense of diversity as the teacher was able to point out different characteristics in the children by distinguishing between differences in colour and length of hair, height,

weight, colour of eyes and hobbies. All of these distinguish individuals from others, we are all different individuals, all unique. A large mural which the children worked on also assisted in bringing out the importance of diversity. The children themselves came up with many symbols representing different people in the community. We are pleased to say that people with special needs also found their place on the mural, the visually impaired were represented by eyes, while the physically disabled were represented by crutches.

◆ Reflection

The book “Who Cares About Disabled People?” was of great help since it gave teachers and pupils the opportunity to talk about various disabilities. This was a bit childish for the eldest group. However, the story, “Speaking for Ourselves” was successfully used with the elder group. We feel that our aims in getting pupils to appreciate and accept diversity were achieved. Although our main objective was to integrate children with special needs into mainstream classes, our accomplishments went beyond our initial intentions. It became apparent that even children with behavioural problems as well as those from deprived cultural backgrounds were accepted by their peers. All the teachers were pleased with the week’s outcome for all had managed to create an atmosphere of concern and acceptance, a climate in which everyone belongs.

◆ Recommendations

It would be ideal for the parents of those children with special needs who will be attending the school to be invited to introduce their child to the class by means of photographs, prior to the child attending school (especially parents of physically disabled children.) They should also make themselves available for answering any questions the class might want to ask about the child. (Although this was suggested, parents were unfortunately not co-operative).

It would have been interesting to invite a few children from a special school to join us at the school rather than simply recommending an outing to “Ir-razzett tal-hbieberija”.

We would like to stress that establishing classroom rules is definitely a must during the first week.

Week 2 “Be Responsible”

◆ Objectives

Being able to accept responsibility is, unquestionably, a desirable quality, one that is unfortunately lacking in many youngsters nowadays. The reasons for this can be many, but we shall not endeavour to discuss this issue since it goes beyond the aim of this essay. Living in a democratic state requires one to have a sense of responsibility toward oneself, others and also the environment.

One often hears it is said that we should put everything before children in such a way that they shall do it from inclination. In some cases, it is true, ..., but there is much besides which we must place before them as duty.

(Kant, 1970, p.195)³

This week’s theme is aimed to help pupils progress toward more sophisticated judgements. This can be encouraged by engaging children in thinking which stimulates and challenges them to consider the ever-widening context for their actions. By helping children realise that their actions may cause others pain, we are helping them to become responsible. Teaching them to become responsible, therefore, is a vital educational aim, as this will be useful to them throughout their lives.

◆ Implementation

The story we have chosen for this week’s topic, “Bossy about Badger”, raises “issues that are commonly encountered in primary classrooms relating to our responsibilities for the things we share in school, including class pets, may be said to have rights”. (You, Me, Us: 1994). We found that this story had all the ingredients necessary to

³ Kant cited in Cahn, S. (1970). *The Philosophical Foundations of Education* New York: Harper & Row.

stimulate children into discussing whether they too have responsibilities, and also offered the possibility of discussing animal rights. The topics discussed were various and included cruelty to animals, the threat of some animals becoming extinct, the rights of circus and zoo animals and whether these forms of public entertainment should be abolished, many more. Furthermore, the devious behaviour of the girl in the story gave ample opportunity for discussion on misbehaviour and punishment. There was a lot of disagreement with regards to the quality of punishment although all believed that it is necessary and that it should be just. The question of love and respect was also tackled as was the important aspect of sharing - a topic which is very relevant for community building.

De Bono's O.P.V. (Other People's Views) was an excellent way of getting the children to look at a particular situation from the point of view of others. Many thinking situations involve other people, therefore trying to see things from another person's point of view is very important. By teaching children to do this we are teaching them to become tolerant and appreciative of views which differ from their own. Being able to do this will help them to consider the effects their decisions might have on others.

The popularity of virtual pets in today's day and age stems from the marketing people's ability to take advantage of the fact that every child wants to own a pet. Looking after a pet gives children a sense of responsibility - a basic need found in all children. Having a classroom pet would provide the children with the opportunity to share responsibilities. This was not recommended due to the fact that Summer School was only held on Tuesdays, Wednesdays and Thursdays, thus nobody would be able to attend to pets during the long weekends. Instead we suggested that a class mascot or 'pet' be made out of papier mache. This activity was enjoyed by all and it promoted team spirit.

◆ Reflection

Unfortunately the field trip to Police Headquarters was not as educational as we had hoped it would be. We suspect that the sweltering summer heat drained our hosts of

any energy and enthusiasm. The Police museum is not air-conditioned so the children became very restless. No demonstration or explanation of any kind was given at the Fire Station and the biggest disappointment for the children was that the Police dogs were not 'available' for us to see. Our visit to the cavalry stables was by far the highlight of the day, for the sole reason that the children were able to stroke the horses' heads as they peeped out of their stables. This outing proved to be disappointing since the day's programme deviated from the prearranged schedule. As one teacher pointed out, the same result could have been achieved by visiting any ordinary stables, and not necessarily those of the Police Force.

Activities such as the ones proposed for this week are always received with enthusiasm and commotion by children of all ages. Children love to be outdoors even if it is cooler inside. One of the problems teachers encountered was to find a shaded place for such games, away from the scourging summer sun. Once again team spirit was promoted through these games, thereby reinforcing the value of fairness, participation, responsibility and sensitivity toward the needs of others. This awareness is essential in the building of social skills, a requisite to a healthy society, one in which democratic values prevail.

◆ Recommendations

The educational outing could easily be substituted by a visit to a dog sanctuary where children can be shown a numerous number of dogs that have been abandoned by their irresponsible owners. This would have offered a better example of the importance of being responsible. Besides it would have complemented the proposed drama and the O.P.V. (other people's views) recommended for this week. A veterinarian could also be invited to give the class a talk about caring for their pets.

Keeping a classroom pet might be feasible if the teacher can negotiate a roster whereby children take the pet home over the weekend. Needless to say, this would depend on parents' consent.

Another way of fostering responsibility would be to undertake a gardening project, one which would entail children to cultivate plants throughout the summer school period.

Week 3 / 4 “Community Feeling”

◆ Objectives

The community is an important aspect of contemporary life, so much so, that we have dedicated two weeks to this topic. These are both aimed toward making pupils gain a sense of responsibility towards their community and the environment.

Community building occurs in the tackling of issues as a whole group. It is important that, in their early years, children develop positive attitudes toward the qualities which are the foundations of a democratic society. Therefore both units address rights and responsibilities, equality and inequality, rights and responsibilities, and prejudice and discrimination.

...the school must itself be a community life...Discipline, natural development, culture, social efficiency, and moral traits - marks of a person who is a worthy member of that society which it is the business of education to further. (Dewey, 1944)

◆ Implementation

“The Making of Robots” was successful in initiating discussion on equality of status within an imaginary community. The story which was spread over three days, was well received and children could relate to it even though it was entirely fictitious. Discussion became rather heated at times as children were over enthusiastic about certain issues such as discrimination between the characters and the robots in the story. The question of “personhood” gave rise to a dilemma regarding identity and equality. “Moon Man”, an eight minute animated video, extended the discussions further as it also deals with discrimination, identity and equality, besides addressing tolerance, freedom and belonging.

Professor De Bono's A.G.O. (aims, goals, objectives) and C.A.F. (consider all factors) used during Week 3 challenged pupil's thinking skills. The children had no problem in imagining they were going to set up a community in space. Both tasks stimulated their imagination and brought forth an array of creative ideas. These served as remote preparation for the art and craft lesson during which they constructed a town or village made entirely from 'junk'. It was interesting to see how children transferred their own experience in community life to construct a fictitious one. They became so involved that the question of currency was also taken into consideration. This provoked a debate on social justice where children concluded that because money is so powerful, it may be the cause of social injustice. Therefore, they considered the possibility of having a community which traded skills and essential products without the use of money thereby giving more importance to human resources. It naturally followed that careful planning was needed in order to generate enough jobs which would be of service to the community. De Bono's 'planning' and 'organize' skills suggested in Week 4 served to fulfil this need. These skills were also put to good use during the art and craft lessons.

The art and craft lessons, which are always a favourite with children, encouraged creativity, group-work and co-operation. It was refreshing to see children come up with their own ideas to complement the ones suggested in the syllabus.

Drama, games and activities proposed for this theme all contributed to nurture a sense of community feeling giving ample opportunity for the children to become aware of their own role in society.

◆ Reflection

The set story, "The Making of Robots" was too lengthy. Its full impact was lost since it had to be read over a period of three days. This could have been rectified had the story been summarised. The video, "Moon Man", was a

welcome change to the usual medium, but admittedly, it was not appealing to the elder children since it was not adequate for their age group.

Perhaps we aspired too high when we proposed creating a community in space during art and craft which relied on the co-operation and effort of all the class. It involved too much work to be covered within the stipulated time. However, the children managed the less demanding task of making space craft (week 4) probably because the end product depended on individual effort. It was very satisfying to see that a few enthusiastic children came back the next day with some impressive models of space craft and rockets.

Introducing dance in lieu of drama was a good idea as it provided space for body movement and self expression, as well as impromptu dancing and it provided an opportunity for creating innovative choreography for group dancing. This, together with the water games activities, made up for the shortcoming mentioned above as team work was very evident during these activities. Miming 'jobs and occupations' was enjoyed by all but especially by the younger children while activities for Week 4 proved to be more appropriate for the elder pupils as they required higher cognitive ability.

◆ Recommendations

Since the craft project was so extensive, it would have been a good idea had we amalgamated the efforts of all the school toward achieving a collective product. It is recommended that children are asked to reach a consensus as to how the work is to be distributed. Each class can then work on producing its contribution toward the end product.

The choreography created during the dance lessons could be put to better use if utilised during the concert which the children put up on the last day of school.

We suggest that more emphasis is made on our responsibility toward the environment. It might be a good idea to use de Bono's C.A.F. (consider all factors)

to discuss how the space community environment can be protected from pollution. Drawing upon their knowledge about the earth's pollution, children can be asked to make up rules (using de Bono's programme) which will help prevent pollution problems from happening on the fictitious planet.

Week 5 "Friendship"

◆ Objectives

The development of citizens who are sensitive to the needs of others is essential to a healthy society. This week's theme "Friendship" aims to help children become conscious of the values which are requisite of any relationship. They will learn to appreciate that it is not always easy to get to know people. Helping them to think about similarities and differences between children in the class creates opportunities for children to learn more about someone they might never otherwise talk to. The aim is to foster respect and empathy for others as well as to emphasize the importance of trust, since these are values which are all crucial to a good rapport.

If a man does not make new acquaintances as he advances through life, he will soon find himself alone. A man Sir, should keep his friendship in constant repair.

(S. Johnson, 1709-1784)

Teaching children to cope with peer pressure is an important aspect of socialization since children tend to feel pressured by their friends and are often faced with moral dilemmas. If children are to value friendship, they first need to be able to identify their own bad habits and express their own feelings, as the breakdown of communication often results in unnecessary emotional pain. Accepting others for who they are rather than who we think they should be is an imperative element of friendship. Children should realize that the joy of sharing and giving is a rewarding experience.

◆ Implementation

All of the above mentioned values are addressed within the two stories proposed this week. "Polly Makes A Move" clearly demonstrates the difficulties encountered

by children when they feel bullied and excluded. Experiences children referred to aided the teacher to expand further on issues related to the topic. "The Bear that Spoke" raised issues on the delicate topic of trust. All were in agreement that trust is one of the most vital ingredients needed for friendship.

Doing a P.M.I. (plus, minus, interesting) on whether people should be made to wear badges revealing their mood, proved once again that P.M.I. is the thinking skill children favour most of all, although they sometimes have difficulties distinguishing interesting points from advantages. Children thought it would be interesting to see whether people would be truthful and also suggested that it might be necessary for people to carry different badges with them just in case their mood suddenly changed! The moral issues raised when doing an A.P.C. (alternatives, possibilities and choices) on whether to expose a friend who has been dishonest, were many and diverse. Teachers felt the need to tread carefully, for it was a delicate situation.

Making presents for friends and relatives was an activity enjoyed by all ages. Perhaps the most popular activity was making heart pendants from clay which they moulded, painted and decorated, (this may be viewed on video in Appendix II). One class chose to make jewellery from glossy, magazine paper - an idea which was not proposed but which the teacher herself came up with. It might be worth mentioning that most of the girls made gifts for their friends while the boys made gifts for their parents or siblings.

Role-play and drama are considered to be of utmost importance to a child's education for they provide a means of self-expression and promote self-confidence. The latter was very evident in some of the children who volunteered to act out the story "Polly Makes A Move". Since some of the children have difficulties expressing themselves in English, it was decided to organize two sketches, one in English and another in Maltese. This helped children to become more confident since the language barrier was removed. Role-play proved to be great fun for one of the younger classes, (this can be seen on video in Appendix). The story, "The Bear That Spoke", provided an excellent allegory.

◆ Reflection

We are confident that the stories chosen for this week's topic, were effective in getting the children to reflect on their behaviour with others, for they both concentrate on those qualities required of a true friend. It was noted that a greater effort was being made to include those children who were having difficulties integrating. Furthermore, dramatising the stories helped children to express their feelings with more fervour. It is very rewarding to see that even the child with special needs felt confident to participate in the role-play. Having a Maltese and English sketch was a very good idea for nobody felt hindered and more than one person was able to be the protagonist of the play.

The thinking skills chosen from de Bono's CoRT programme went quite well although the C&S (consequence and sequel) was rather difficult. The lesson on A.P.C. (alternatives, possibilities, choices) proved to be quite an earnest one due to the nature of the content. Perhaps the proposed question was a bit too controversial, especially for the younger children. It did, however, throw light on certain issues which were discussed at length, such as: *Is it always wrong to steal?*

Creating jewellery from paper was a great idea. This proves that teachers should be allowed to express their own creativity and given the space to do so. This would result in a greater variety of options since each teacher has ideas which can be contributed. The 'friendship bracelet' we suggested was too complicated and required too much time to complete.

◆ Recommendation

This unit is highly recommended as it emphasised the importance of valuing friendship. A visible effort was made by one and all to accept and include those few who might usually felt isolated.

Using clay to make hearts was a good idea. It is important that self-setting clay is used for this will harden without the use of a kiln. Perhaps, it could be left up to the children to decide for themselves which gift they would like to make.

The activity "If I were..." is a definite must, for it derived shrieks of enjoyment and lots of excitement. It worked wonderfully on the children's imagination and creativity and enriched their experience of working in groups.

We would like to suggest another activity which is not included in the syllabus. The children sit in a circle and each child writes down his/her name on a slip of paper and passes it to the person sitting next to him/her. The receiver writes down an adjective which positively describes the person whose name appears on the top of the paper. Once this is done, the papers are again passed on to the next person who writes another positive adjective. This is repeated until the slips of paper have done a complete circle. By the end of the game, each and every child will have a list of positive adjectives to describe him/her. We are sure that this will serve as an ego booster and will do wonders to the children's self-esteem.

Another suggestion would be to set up a pen-friend circle with other summer schools locally or even abroad. Many people have been known to strike up new and interesting friendships through letter writing.

Week 6 "Self-acceptance"

◆ Objectives

Self-acceptance is vital if pupils are to develop into self-confident thinkers. Many people experience feelings of inadequacy or wish they were someone else, their feelings often emerge as a dislike of certain personal characteristics, such as skin colour or size. Our aim this week is to help pupils gain high self-esteem, thereby becoming self-fulfilled and self-confident; able to deal with personal aspects of their appearance and character which is vital to their social development.

The job of education is to develop character in the broadest sense, that is, principled thought and action, in which the dignity of man is manifest.

(I. Scheffler, 1965)

Children need to become aware of different characteristics which make individuals unique. Diversity should be seen as a positive attribute in contrast to the herd instinct. We highlighted the importance of being assertive without being arrogant despite the risk of peer disapproval. Taking on a positive attitude towards life while maintaining a good sense of humour is of paramount importance if we are to lead content self-fulfilled lives.

◆ Implementation

Philosophy for Children was this week introduced by the story entitled “The Unluckiest Woman”. Issues explored through the story were: respect for self, concern for others and similarities and differences between people. The story was instrumental in helping children acknowledge how children feel about themselves and how this may affect their relationships with others. It also helped them focus on the real similarities between people rather than on superficial differences. Several moral issues were addressed, such as name calling, unkindness and unfairness. Students realised that as long as the protagonist in the story indulged in self-pity she was unhappy, whereas after becoming altruistic she found peace and happiness. The video, “Amazing Grace” reinforced the values observed in the story.

The ‘Decisions’ lesson relied on remote preparation as it involved doing a C.A.F., A.G.O., C.&S. and A.P.C. before coming to a decision. This proved to be quite a laborious task, however, the practice itself went well and reached its objectives. The F.I.P. (first important priorities) programme was successful as children listed attributes related to personality rather than appearance as their priorities.

The implementation of art and craft may be seen on video in the Appendix. Creating a photo frame according to their own taste brought out the children’s individuality and also emphasised diversity in taste among pupils.

The activity, “Fibs, Lies and Porky Pies” went tremendously well with some, but failed with others, who found difficulty in making up a poem. Therefore it was necessary to regroup children so as to promote peer teaching. It was refreshing to see that students showed a sense of humour in their compositions.

◆ Reflection

The story used in Philosophy for Children worked well in achieving the set objectives. It promoted a sense of altruism amongst pupils, and a positive outlook towards diversity. The morals in the story held pupils’ attention and interest. One could tell that the story magnified the idea of altruism as opposed to selfishness. Many questions were raised and the debate which followed thoroughly investigated the behaviour of the protagonist.

The thinking tasks needed to be done prior to ‘Decisions’ in de Bono’s programme were too demanding and time consuming, while the F.L.P. worked well and produced the desired outcome. It was interesting to see the emergence of “trust” as a common first important priority for the various groups. The other two top priorities varied among: sharing, listening and respect. It is interesting to note that children opted for these values rather than physical or material attributes.

Unfortunately none of the teachers opted for the suggested art activity, ‘Face Painting’, nonetheless, they did comment on the originality of the idea and also said that the recommended book by Russon Jacqueline, ‘Face Painting’, would have been an excellent guide for the proposed activity. The younger classes enjoyed making the ‘life size self-painting’ while the rest of the classes exhibited their creativity during the ‘picture frame’ art activity. The latter was very successful since children’s work exhibited an array of different formats, pupils even came up with a different methodology for making the frames. It appears that having two art and craft lessons which catered for both the lower and upper age groups, proved to be a solution to the problems often arising from age difference of children at the school.

◆ Recommendations

The video 'Amazing Grace' can be used in lieu of the story with the younger group if teachers feel the story is too long, however, 'The unluckiest woman' is appealing to all ages.

Since de Bono's 'decision' programme relies on so many other thinking programmes, C.A.F., A.G.O., C.&S and A.P.C., it would be advisable to spread it over the three days. There is, however, a danger of repetitiveness and thus the task may become too tedious since children are repeatedly analysing the same situation.

Should it be decided to undertake the 'face painting' art activity, it would be advised to follow instructions carefully and to use the recommended paints. This activity should be presented in a way where children can paint each other's faces. We have no doubt that this activity will be a favourite with children (not sure about the parents!) Both 'photo frame' and 'life size self-painting' were highly successful and are highly recommended.

Sadly, when asked to compose poems, 'fibs, lies and porky pies' most of the children found difficulty. This probably reflects lack of such activities in schools and strongly provides more evidence why children should be exposed to this kind activity. 'Who Counts' required children to give a written response. This might have worked better had it been replaced by a verbal response. 'Body to Body' is a definite must and children found this hilarious and enjoyed every minute of it.

On reflection, we feel that leadership skills could have been easily implemented with this topic. These skills are desirable in a healthy community and can be nurtured in children. It would be important to underline that one can be a leader without being overbearing. The video 'Amazing Grace' may be used for this purpose.

The educational visit proposed this week to 'Ta'Qali Craft Village' was intended to expose children to Maltese craftsmanship and this should be specified. Perhaps, an alternative suggestion could be a visit to the Malta Experience where children can

appreciate Maltese culture which is an integral part of their identity. (This visit is proposed in Week 7 where our objectives are to expose children to a multilingual mode of communication)

Week 7 “Communication”

Participation is a vital element of any democratic community and in order to be able to do so adequately, communication skills are indispensable. It is important for children to become competent in communication skills, for it will help prepare them to become better speakers and active members of society. The acquisition of communication skills will enable children to become more confident and better able to deal with peer pressure and other problems related to growing up. Therefore, it is important for them to learn good communication skills prior to going through adolescence. The lessons for this week help children to realise that communicating means listening besides speaking. It is very important to be aware that, although in the same situation, other people may have a different point of view, and trying to see the other's person point of view is an essential aspect of communication. Being able to express feelings and thoughts adequately is crucial to the socialisation of a person. If children are taught the art of conveying messages properly, they are being equipped with skills which are essential throughout life and which will help them to become good, participating citizens.

- **Implementation**

This video, “Fourteen Rats and the Rat Catcher”, was well received by the majority, although the elder group thought the age level was inappropriate. Once again a debate on animal rights cropped up where children fervently discussed fairness and righteousness, whilst experiencing empathy toward different characters in the story. It was also possible to dispute on whether rats and other animals communicate and how. An interesting comparison which emerged is the difference between and house and a home. Most children knew what it takes to make a house into a home.

Despite the fact that none of the students are drivers, all could relate to the incident proposed in this week's de Bono's O.P.V. (other people's view) which entailed giving

the point of view of two drivers who were involved in a minor traffic accident. Most had experienced seeing a road accident of some sort and could familiarise themselves with the situation. With regard to the A.G.O. (aims, goals and objectives), they all seemed to have the same objectives when switching on the T.V. Unfortunately, innovative ideas were not forthcoming. This, perhaps, should be considered as food for thought!

The art and craft lessons this week were not all accomplished because of time constraints brought about by Sports Day which was held on Thursday of this week. However we managed to make some extremely attractive flags which were then streamed across the classroom on display. Prior to this children looked up international flags in the university library where they drew sketches of them and took note of colour and other details. The implementation itself was messy but fun.

Drama, as always, was very enthusiastically received. 'Charades' gave children the opportunity to communicate through mime. This revealed that communication need not be verbal and emphasised that body language is also a means of communication.

◆ Reflection

Basically the message of this week's story, 'Fourteen Rats and a Rat Catcher', is that democracy entails that in a situation where there is lack of agreement, a democratic consensus must be reached. This story gave children the opportunity to look at a given situation from several points of view, each perfectly acceptable and rational. It was also instrumental in demonstrating that being able to put forward an argument adequately is a valuable and powerful element of communication.

The O.P.V. went very well as stated above. It is interesting to note that the children actually came up with the pedestrians point of view besides that of both drivers and passengers. They stated that pedestrians would be annoyed by the loud arguments and the swearing which probably would take place. The A.G.O. proved less fruitful. Perhaps changing the set question from "*what are your objectives when you switch on the T.V?*" to "*what could your objectives be when you switch on your computer?*"

would produce a better outcome since, in their view, the only objective to switching on the T.V. was merely entertainment.

It is a shame that no time was found to make the 'pop-up cards' as they would have been an ideal way of expressing one's feelings through a message on the card. The younger children might need help for this activity as careful folding and cutting is needed. Making telephones from toilet roll tubes was considered too childish for the elder groups but appropriate for the younger children. During the flag-making session, children came up with the idea of producing Maritime Flags but this was not possible since it would have entailed too much work. However, this activity could have been accomplished over a few days and the flags used to pass messages.

The 'telegram race' had to be renamed 'message race' since children nowadays are not aware of what a telegram is. However, the activity fostered team spirit and helped children to realise the importance of listening carefully and following instructions. 'Cornflakes' was a fun activity which children enjoyed very much. Once again careful listening and attention was essential. Having an imaginary conversation for a whole minute without undue hesitation or repetition was no easy task although a lot of giggling ensued. In fact, only the most creative and assertive children managed this task.

◆ Recommendations

Children can make up a coded alphabet in order to create secret messages. This is suggested in the following topic, "Rules" but if implemented this week, it would serve as remote preparation.

A video clip from the film, "Mr. Holland's Opus" could be watched with the intention of eliciting a discussion on non verbal communication. This film explicitly exposes the difficulties encountered by the hearing impaired and their families and how they can be overcome with the use of sign language.

As suggested above, the A.G.O. programme needs to be adapted. However, doing an O.P.V. on the points of view of the two drivers involved in a car accident should be used because children were all familiar with such a situation and it worked very well.

To complement the story “Fourteen Rats and the Rat Catcher”, the younger classes could be asked to imagine that all creatures had a home on their backs like snails and asked to draw a picture of the sort of house they would like on their own back. Also, the dramatisation of the said story could be implemented by dividing the class into two groups, one group representing the old lady and the other the rats. Each group has to think of as many possible objections as to having the other in the house. One volunteer can write the problems down. After that they have to find ways to solve those problems by bringing the two groups together and trying to find a compromise.

Week 8 “Rules”

◆ Objectives

Nobody can deny the importance of teaching children to follow rules in order for them to become law-abiding citizens. However, what is most often overlooked is the importance of helping children understand why rules should be followed. Children need to comprehend that rules are made to help us rather than to hinder us. This can be attained if we make them aware that most rules are based on moral, personal, legal and safety considerations. It is important for children to know the relevance, meaningfulness and positiveness behind a rule in order for them to be able to appreciate its significance. Rules help children to understand that it is possible to disagree with someone’s view point whilst retaining respect for the speaker. This topic helps children master the required behaviour and technique for shared debate and democratic dialogue. The story “Sally and the Green Paint” uses a classroom incident which provokes questions about fair treatment, responsibility and the question of breaking a rule on moral grounds, that is, whether it might be acceptable to break a rule for a good reason. Loyalty, honesty and retaliation are also addressed.

Since this was the last week of Summer School, we wanted the children to direct the philosophical discussion themselves by posing questions which they thought relevant, thus giving them autonomy and us the opportunity to evaluate whether the programme in general was successful. De Bono's 'Rules' lesson was intended to highlight the importance of rule making as part of a thinking situation, for in thinking about anything there are rules that one has to follow.

◆ Implementation

Unfortunately, much of this week's programme had to be forfeited due to the preparations for the concert held on the last day of school. Most classes embarked on a full scale organisation plan where de Bono's 'planning' lesson came in handy. A brainstorming session was held to elicit ideas for the school concert. All factors were considered (C.A.F) on each of the ideas put forth. An F.I.P. (first important priorities) determined the theme chosen. For example, the sketch 'Toy Shop' was chosen because an F.I.P. proved that the most important priority was the availability of costumes. Making use of carnival costumes seemed the ideal solution. Since these were varied the idea of dressing up as different toys was feasible. Appropriate music was then selected to complement their costumes, for example, "Barbie Girl" to go with the Barbie dolls, "Cotton-eye-Joe" for the cow-boys and "Around the World" for the robots, etc. Choreography for each slot was then organised by the kids themselves. We were pleased to note teachers reporting that co-operation among children was evident. Costume making, mask producing, dance choreography, miming and acting all contributed to the hustle and bustle and general excitement that prevailed in the school. This exorbitant enthusiasm was no doubt due to the fact that each and every child in the school was not only taking an active part in the preparation, but also in the actual performance. This, in itself, is enough evidence to demonstrate the importance of participation, and participating citizens is what a democratic society is all about.

Due to time constraints, only one story from this week's proposed stories for doing Philosophy for Children was used. "The Black Tulip" met with excellent response from the children because they thought it was hilarious, especially how the story's

main character, who was a cheat, had unknowingly brought punishment upon himself. The principle issues raised by this story were honesty, loyalty, respect and the consequences of stealing. The latter generated a very heated debate as to whether stealing is always wrong. Examples that came up were: *“Is it wrong to steal money or food when you are starving?”* and *“Would it be wrong to steal medicine if you cannot afford to buy it and it would save somebody’s life?”* During this session, children were able to share any minor theft experiences (without mentioning names).

Once again, due to lack of time, de Bono’s suggested activities for this week were not fully implemented. The O.P.V. was abandoned and only the exercise on ‘Rules’ was put into effect. The practice presented to the children *“think of four main rules parents are to obey when dealing with their children”* brought about the expected reactions. It was not surprising to see that initially children came up with quite a long list but after having taken all factors into consideration (C.A.F.), they almost had difficulties finding four rules. The list was eventually brought down to parents having to be: fair, consistent, understanding and ready to listen. The six thinking hats game was a welcome change to the usual method of applying thinking skills. Children, however, found the tasks to be rather time-consuming and decided to adjust rules to suit their requirements by coming to a mutual consensus.

The activities mentioned above all took place on Tuesday, the first day of the school week. Wednesday was taken up by preparation for the end of school party and the party itself. Children had a marvellous time decorating biscuits and making coconut balls and fruit kebabs, (these may be seen on video in Appendix). All of these activities proved to be very messy but lots of fun. Team work was also put into action since different groups were doing different things and each person in every group had a prearranged job to do, e.g. peel and chop fruit, fill icing bags etc.

◆ Reflection

Giving the children the opportunity to direct the philosophical discussion which ensued from the set story, “The Black Tulip” gave us valuable feedback as it

indicated that pupils had become accustomed to participating in such discussions. They demonstrated that they were capable of delivering and debating their ideas as well as adhering to the set discussion rules, such as turn-taking, listening, etc,

Undoubtedly, the sketches that followed the procedure mentioned above, giving pupils autonomy and getting them to use thinking skills, resulted in a creative and successful performance. However, with younger children, more guidance and supervision is needed, although children can still contribute their ideas. Had all classes co-operated to produce a series of sketches based on one theme, it would have reinforced the value of co-operation and collaboration which we have been trying to promote. Unfortunately, even though this was suggested, it never materialised and classes opted to do their own individual sketch. This may be due to the fact that preparations for the concert started rather late so there was not enough time to liaise with other classes. Earlier planning might have prevented this happening. On the other hand, the surprise element is what adds to the excitement that occurs behind closed doors during rehearsals.

◆ Recommendations

It might have been more effective had the topic “Rules” been implemented during the second week rather than leaving it for the last week, since classroom rules were established in the first week. This topic will help the children to understand the intrinsic values of following rules. Moving the topic to the second week would entail postponing some of the activities proposed, for example, the recommended recipes for the class party.

The exercise on deciding rules parents should follow using de Bono’s “Rules” lesson should be implemented because it had a very positive outcome. The other two exercises O.P.V. and P.M.I. would have contributed to stressing the importance of rules if implemented.

Teachers should ensure that all utensils used during the cookery lessons are unbreakable so as to avoid accidents. Following instructions in recipes is a good idea

to get children to follow “rules”. It is recommended that cleaning-up rules are enforced and that hygiene is observed. A word of warning: Some boys will try to avoid cleaning up claiming that cleaning is a girl’s job. Needless to say, this is not acceptable and should not be tolerated.

General Comment

We have sought to make a constructive critical analysis of our Summer School curriculum. Our analysis is based on the feedback we received from the teachers as well as our own experience. We felt that some activities needed to be evaluated in more depth than others. Whilst there is ample room for improvement, we have no doubt that a curriculum based on Philosophy for Children and de Bono’s thinking programme, together with, other activities, will contribute to educating the child as a whole.

At the conclusion of the summer school it was evident that children had generally improved their oral skills as well as having attained a certain amount of self-confidence which was previously lacking. This was clearly visible during the performance held on the last day of summer school where each and every child contributed to the concert. (Some photographs can be seen in Appendix III). It was also apparent that those children who initially lacked the confidence to participate overcame their inhibitions. They realised that their contributions were valued and appreciated and that it made a difference to be involved. Through the curriculum students were encouraged to learn the skills of participation and the consequences of choices. The values of diversity, tolerance, responsibility and duty were all noticeable in the way children behaved. Team-spirit was evident during activities which required co-operation and collaboration. Creativity was not lacking among students who learnt to express themselves both artistically and verbally. Evidence of this may be seen in Appendix II and Appendix III.

Conclusion

...the child should be fully prepared to live an individual life in society, and brought up in ... the spirit of peace, dignity, tolerance, freedom, equality and solidarity.¹

In a democracy, it is essential that students have the skills and knowledge necessary to be active citizens. It is important that they are given **the choice to be involved** and to nurture the attitude that “I will make a difference.” It is essential to foster this attitude, both within the school and the neighbourhood, at an early age in order for these qualities to extend further into adulthood, where involvement in government or in local, national or international organisations is necessary in a democratic society. As democratic citizens, their participation in government and civil society is both a right and a responsibility. This curriculum strives to promote, encourage, and facilitate exactly this choice. Our approach is to seek to engage students in active, participatory, critical thinking-based learning which is, no doubt, most effective in promoting democratic values.

The Summer School Curriculum is designed to empower young people. The activities encourage students to learn the skills of participation and the consequences of their choices. It will help students master skills and knowledge as well as develop the attitudes required of effective democratic citizens. From an early age, students must be taught to think for themselves as well as feel responsibility for others. Pupils need to understand the difference between responsible and irresponsible behaviour and its consequences both for the individual and the community. They should be given ever increasing responsibilities and first-hand opportunities to learn about democracy, for understanding democracy entails more than just learning about it, it requires action.

The democratic values which are imperative to character formation, namely, honesty, duty and responsibility, autonomy and a sense of community feeling, have all been

¹ The Convention on Rights of the Child, United Nations, 1989.

addressed in our curriculum. We have encouraged these values by cultivating participatory skills, encouraging democratic discussions and decision-making, respect for diversity, co-operative activities and community building.

The tasks we have set in our curriculum involve pupils in group work where they communicate and participate freely. They are involved in problem-solving situations which reflect real life situations, thereby giving them the opportunity to “grow” from “experience”. (Dewey, 1966). Through Philosophy for Children, pupils were able to lead class discussions, work together in small groups, solve problems, learn to respect the views of others and appreciate the fact that there is always more than one side to every issue. Through practice and not through lecturing, children learn to respect or at least tolerate the opinions and views of others, even those whose interests may run contrary to their own. The CoRT thinking programme by Professor de Bono was instrumental in helping children to see beyond the obvious and immediate, thus improving skills involved in thinking. This programme also required children to work in small groups thereby enhancing team-spirit and participation. Teaching children to work collaboratively will assist them in their future careers since nowadays people increasingly work in teams. Besides, this co-operative learning style is an essential element of democratic education. The activities such as, art and craft, drama and games all gave students opportunities to work together toward a common goal and often required them to select leaders and make important decisions. All had the opportunity to play a leadership role if they so desired. This allows children to build leadership skills and sends an important message: All members of democratic societies have a right to participate and a right to be heard.

The following excerpt from a speech by 1991 Nobel Peace Prize Winner, Aung San Suu Kyi, leader of the Burmese democracy movement, made in 1989 to her fellow citizens, might also be applicable to the situation in Malta:

In Burma we have a tendency to use threats in raising our children. I should like to ask you kindly not to do this. In our country we threaten children in teaching them to do or not to do something, rather than explaining to them so that they can understand themselves. This kind of teaching by intimidation is now so prevalent that the rulers who govern us don't try to explain things to ordinary people, but, instead use threats to control them. This is part of our culture, one that we should change. Let us teach

our children by explaining to them. This is our responsibility; we have a duty to teach the children a sense of justice and compassion.

The profound messages implicit in the above quotation clearly reveal that authoritarian pedagogy, which refuses to treat children as rational beings who are able to think for themselves, is potentially harmful to a democratic society. To counter this, teachers have the special task of fostering those habits of open-mindedness and critical inquiry which contribute to the values required of responsible citizens.

The various events which occurred in recent history, including the collapse of totalitarian rule in Eastern Europe, the successful struggle against apartheid in South Africa, the struggle for freedom in China and the break-up of the Soviet Union, all demonstrate an innate and growing yearning for liberty and political freedom. This freedom could only be retained if the institutions of democracy take root in the hearts and minds of citizens. Habits, attitudes and values that make democracy possible have to be nurtured and sustained. This is only possible if each generation understands and appreciates the meaning of democracy. "With each generation democracy must be born anew. Education is the midwife"² With the dawning of a new millennium we must bear in mind that the majority of children currently attending school will be living most of their lives in the next century. To quote a Chinese Proverb: "If you are planning for a year, sow rice. If you are planning for a decade, plant trees. If you are planning for a lifetime, educate a person".

² John Dewey as cited in The League of Women Voters (1998). We The People: Skills for Democracy Curriculum [on-line]. Available: <http://www.freenet.msp.mn.us/ip/pol/lwvnmn/PubsWeThePeople.html>

Bibliography

- Adams, P. (1992). Who Cares About Disabled People?. Swindon: Child's Play.
- Ball, A.J., Littlefield, K. & Littlefield, S. (1991). The Teacher's Guide to Kidspeak. U.S.A.: Kidspeak.
- Bonnett, M. (1986). Child-Centredness and the Problem of Structure in Project Work. Cambridge Journal of Education, 16 (1), 3-6.
- Boyd, W. (Ed.). (1956). The "Emile" of Jean Jacques Rousseau. New York: Teachers College Press.
- Bridges, D. (1979). Education, Democracy and Discussion. U.K.: NFER Pub.
- Butterfield, M. (1994). Making Puppets. London: Hamlyn.
- Cahn, S.M. (1970). The Philosophical Foundations of Education. London: Harper & Row.
- Cam, P. (1995). Thinking Together: Philosophical Inquiry for the Classroom. Victoria: Australian Print Group.
- Carr, W. (1990). The National Curriculum, Democracy and the Aims of Education. Division of Education: University of Sheffield.
- Cordina, M.R. (1997). Mark u Rita. Translation, Adaptation of Matthew Lipman's Programme Kio & Gus: Wondering at the World. Unpublished B.Ed. Dissertation.
- Cross, J. (1977). For Art's Sake? London: George & Unwin.
- Daitz, M. (1991). Crafty Ideas from Science. U.K.: Exley Pub.
- Daniel, M.F., Schleifer, Lebouis, P. (1992). Philosophy for Children: The Continuation of Dewey's Democratic Project. Analytic Teaching, 13 (1).
- de Bono, E. (1976). Teaching Thinking. U.K.: Penguin.
- de Bono, E. (1986). CoRT Thinking Teachers' Notes. U.K.: Pergamon.
- de Bono, E. (1992). Teach your Child How To Think. U.K.: Penguin.

- Dewey, J. (1938). Experience and Education. New York: The Macmillian Company.
- Dewey, J. (1966). Democracy and Education. New York: The Macmillian Company.
- Diatz, M. (1990). Crafty Ideas from Junk. U.K.: Exley Pub.
- Dingli, S. (Ed.). (1994). Creative Thinking : A Multifaceted Approach. Malta: Malta University Press.
- Dingli, S. (Ed.). (1996). Creative Thinking : New Perspectives. Malta: Malta University Press.
- Farrugia, C. (Ed.). (1994). A New Vision for Primary Schools. Malta: M.U.T.
- Fisher, R. (1991). Teaching Juniors. U.K.: Basil & Blackwell.
- Fisher, R. (1996). Stories for Thinking. Oxford: Nash Pollock Pub.
- Fisher, R. (1997). Games for Thinking. Oxford: Nash Pollock Pub.
- Fisher, R. (Ed.). (1987). Problem Solving in Primary Schools. U.K.: Basil & Blackwell.
- Freire, P. (1972). Pedagogy of the Oppressed. Harmondsworth: Penguin.
- Fryer, M. (1996). Creative Thinking & Learning. U.K.: Paul Chapman Publishing.
- Gandal, M. & Finn, C.E. (1995). Freedom Papers: Teaching Democracy. [on line]. Available: <http://civnet.org/resoures/teach/research/freedom.htm>
- Gutmann, A. (1987). Democratic Education. New Jersey: Princeton University Press.
- Harris, K. (1990). Teaching for Democracy: Some Challenges and Paradoxes. Australia: Macquarie University Press.
- Heslep, R.D. (1989). Education in Democracy: Education's Moral Role in the Democratic State. Iowa: Iowa State University Press/AMES.

- Jeffries, M. (1989). The Assessment of CoRT Thinking Skills. Paper Presented to a Thinking Skills Development Seminar.
- Jones, S. (1988). Self-esteem, Collaborative Learning and Lipman's Philosophy for Children's Programme. U.K.: Links.
- Jupp, K. (1992). Everyone Belongs. London: Souvenir Press.
- Lancaster, J. (1990). Art in the Primary School. London: Routledge.
- Lane & Lane. (1986). Rationality, Self-Esteem and Autonomy Through Collaborative Enquiry. Oxford Review of Education, 12, 263-275.
- Lansing, K.M. & Richards, A. (1981). The Elementary Teachers' Art Handbook. New York: Holt, Rinehart & Winston.
- Lipman, M. (1988). Philosophy Goes to School. Philadelphia: Temple University Press.
- Lipman, M. (1993). Thinking Children and Education. Iowa: Kendall/Hunt.
- Lipman, M., Sharp, A.M. & Oscanyan, F. (1980). Philosophy in the Classroom. Philadelphia: Temple University Press.
- Littlefield, M. & Littlefield, S. (1989a). "Speak Up": A Four-Step Guide To Success For Young Speakers. U.S.A.: Kidspeak.
- Littlefield, M. & Littlefield, S. (1989b). "Let's Debate": A Four-Step Guide To Success For Young Speakers. U.S.A.: Kidspeak.
- Maclure, S. & Davies, P. (Eds.). (1991). Learning to Think: Thinking to Learn. Oxford: Pergamon Press.
- Magee, W. (1988). Imaginative Writing. U.K.: Scholastic.
- Marshall, S. (1968). Aspects of Art Work. London: Evan Brothers.
- Matthews, G.B. (1984). Dialogues with Children. Cambridge: Harvard University Press.
- McGregor, L., Tate, M. & Robinson, K. (1984). Learning Through Drama. London: Heinemann.

- Mill, J.S. (1910). Utilitarianism, Liberty, Representative Government. London: Dent.
- Morris, K. (1992). Teaching Philosophy with Picture Books. U.K.: Infonet Pub.
- Paul, R. (1996). Class Syllabus Fall 93 Critical Thinking. [on line]. Available:
<http://www.sonoma.edu/ctthink/University/uniclass/Syllabus.ncll>
- Peters, R.S. (1959). Democratic Values and Educational Aims. In Hare, W. & Portelli, J.P. (Eds.). (1988). Philosophy of Education: Introductory Readings. Canada: Calgary.
- Rowe, D. & Newton, J. (Eds). (1994). You, Me, Us!. U.K.: Citizenship Foundation.
- Scriven, M. & Paul, R. (1996). Defining Critical Thinking. [on line]. Available:
<http://www.sonoma.edu/ctthink/University/univclass/Defining.ncll>
- Siegel, H. (1988). Educating Reason. London: Routledge and Kegan Paul.
- Slade, P. (1976). Child Drama. Great Britain: Hodden & Stoughton Education.
- Solga, K. (1993). Making Gifts!. U.K.: Hodder & Stoughton Pub.
- The League of Women Voters. (1998). We The People: Skills for Democracy Curriculum. [on line]. Available:
<http://www.freenet.msp.mn.us/ip/pol/lwvwmn/PubsWeThePeople.html>
- Vernon, A. (1989). Thinking, Feeling, Behaving. U.S.A.: Research Press.
- Vygotsky, L.S. (1986). Thought and Language. Cambridge: MA:MIT Press.
- Wain, K. (1995). The Value Crisis: An Introduction to Ethics. Malta: Malta University Pub.
- White, J. (1990). Education and the Good Life: Beyond the National Curriculum. London: University of London.

Wooff, T. (1976). Developments in Art Teaching. London: Open Books Pub.

Wringe, C. (1984). Democracy, Schooling and Political Education. London: George Allen & Unwin.