

## ON FRIENDSHIP AND LOVE. PHILOSOPHY FOR/WITH CHILDREN AT THE “OCTAVIAN GOGA” CLUJ COUNTY LIBRARY

ERZSÉBET KEREKES\*

**ABSTRACT.** This paper presents and analyses the activities in Hungarian language that took place in the spring of 2019, examining the topic of friendship and love, following Matthew Lipman’s methodology. The location of our activities was one of the branches of the “Octavian Goga” Cluj County Library, with an average number of 8 participants (children aged between 6 and 15 years).

These discussions helped children to understand the complexity of friendship as a moral value and phenomenon, the discussion and resolution of potential conflicts, the importance of explaining their views accurately, and their contribution to making things better.

**Key words:** *community of inquiry, friendship, love, moral values, Children’s Philosophy Club.*

The city of Cluj-Napoca was the European Youth Capital in 2015. During that year the *Com’on Cluj* fundraising initiative was founded on city level (with the support of the town-budget as a large project, which involved young people and continued with renewed budget in 2016, too. In these years, tenders were announced for children and young people, who applied with their projects, urging the urban population and gathering on-line votes. Out of 161 candidate projects, The Philosophy for/with Children Club had attained the ninth place in 2016. In the following years, the number of Philosophy for/with Children activities, participants and locations was raising in number.

Matthew Lipman (1923–2010), an American teacher of logic and philosophy, is the founder of *Philosophy for Children* program. In 1972–1974, Lipman established the Institute for the Advancement of Philosophy for Children (hereafter IAPC) at Montclair State University, and he began to take philosophy into classrooms (for kindergarten to 12<sup>th</sup> grade) in Montclair. In 1974, he published his first book specifically

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\* PhD, Lecturer in Philosophy, Department of Philosophy, Babeş-Bolyai University, Cluj-Napoca, hunyadikzsoka@gmail.com

designed to help children practice philosophy, *Harry Stottlemeier's Discovery*. The IAPC continues to develop and publish curriculum, working internationally to advance and improve Philosophy for Children. This program is used today in more than 60 countries around the world. Philosophy for Children is an educational program aimed at developing critical thinking (fostering a culture of questioning versus a culture of response/answering).

This paper presents the activities that took place in the spring of 2019, examining the topic of friendship and love in Hungarian language, following Matthew Lipman's methodology. The location of our activities was one of the branches of the "Octavian Goga" Cluj County Library, Donath Street with an average number of 8 participants (children aged between 6 and 15 years). Our purpose/goal has been to stimulate the understanding and interpretative reading experiences as well as the philosophical thinking about values, to stimulate the recognizing of problems, the formulation of questions in community, in public spaces outside the school.<sup>1</sup> We focused on asking/putting questions and discussing them, discovering problems and trying to resolve them. The most important were to formulate relevant questions and critical remarks<sup>2</sup> together departing from a specific topic. In this way, a „community of inquiry” is formed.<sup>3</sup> In collaboration with the late Matthew Lipman, Ann Margaret Sharp (1942–2010) pioneered the theory and practice of 'the community of inquiry' as a way of practicing 'Philosophy for Children'. There is an anthology of Sharp's work, *In community of Inquiry with Ann Margret Sharp. Childhood, Philosophy and Education*<sup>4</sup>, that helps establish her rightful place alongside Matthew Lipman and Paulo Freire as one of the most important global educators of the last half century.

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<sup>1</sup> See more about this project in: Kerekes, Erzsébet: *Képz(őd)ésben. Gyermekek- és nevelésfilozófiai tanulmányok. (In Formation. Studies on Philosophy for/with Children and Philosophy of Education)*. Cluj, Ed. Egyetemi Műhely Kiadó-Bolyai Társaság, 2016, and [https://www.facebook.com/club.philo.kids/?ref=br\\_rs](https://www.facebook.com/club.philo.kids/?ref=br_rs). (Accessed on January 27th, 2020)

<sup>2</sup> Education means that men, women and children deal critically with reality and discover how to participate in the transformation of their world. See the works of Paulo Freire's (Brazilian educator and philosopher, 1921–1997), who was the leading advocate of critical pedagogy.

<sup>3</sup> See more about *community of inquiry* in: Ann Margaret Sharp: What is a 'Community of Inquiry'? In: *Journal of Moral Education* 16 (1), 1987, pp. 37-45.

<sup>4</sup> *In community of Inquiry with Ann Margret Sharp. Childhood, Philosophy and Education*. Ed. By Maughn Rollins Gregory and Megan Jane Loverly, Publisher: Routledge, Series: Routledge International Studies in the Philosophy of Education, 2017. The book brings together eminent international scholars in dialogue with Sharp to critically appraise key areas of education on which she focussed, including: pragmatism; feminism; ethical judgment; religion and spirituality; caring thinking; social, political and global education; and pedagogy and teacher education. This book offers a profile of a woman whose scholarly work was inseparable from her teaching and commitment to social justice through education.

During the philosophical activities, the children considered and talked together about personal, moral and social values:

a) Personal values are related to the self/ego: understanding oneself, familiarization with one's character, strengths, and weaknesses; developing self-control, self-esteem and self-discipline; striving to make the most of one's talents and abilities; building self-confidence and standing up for the right thing; taking responsibility for the way we shape our lives. With the development of personal intelligence, the child should be aware of her or his own personal value and of what she/he thinks to be important and feels to be important.

b) Moral values are related to our relationship with others: respect for others, regardless of race, gender, social group or ability; caring and being polite; friendship, loyalty, trust; cooperation with others and ability to selflessness; patience, tolerance and ability to resolve conflicts peacefully. Thinking about moral issues, children consider which behaviors are the best for themselves and from the others' point of view.

c) Social values are related to the benefit of society, the environment and humanity, they could mean a commitment to: truth, justice, freedom, equality and human rights; respect for truth and law; recognizing the importance of love and commitment; responsibility of an active citizen of a democracy; a commitment to preserving the environment in order to maintain it for the future. Social values are those that compare moral and personal convictions to a broader community. Social values are convictions, and from them are rising the principles upon which the behavior of people in society must be guided (right, wrong). Human behavior is governed by values. Although values are difficult to agree on, there are core values without which no society would be able to function. The following values are generally accepted by most social, cultural and religious groups:

"Correct": truth-telling/truthfulness honor; keeping the promise; respect for the rights of others; respecting the property of others; caring for others; sense of responsibility and self-discipline.

"Incorrect": dishonor; fraud; intimidation; theft/thieving; atrocity, brutality; irresponsibility.<sup>5</sup>

Out of the several initial stimulus materials used during the Philosophy for children activities on friendship and love in Hungarian language, we would highlight first time two stories of Ervin Lázár entitled *The ambitious Blackbird* and *The little girl who loved everyone*.

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<sup>5</sup> Fisher, Robert: *Values for Thinking*. Nash Pollock Publishing. Hungarian translation: Nagy Ildikó, 2003: *Tanítasuk gyermekeinket gondolkodni erkölcsről és erényekről*. Ed. Műszaki, Budapest. pp. 11-14.

1. The first one is about the friendship between a boy and a bird. The lonely black bird wants to change, wants to look different in order to find a friend. It painted its feathers with green, white and yellow paint. But a boy was looking for a black bird for a friend, because he saw it once. Finally, they found each other.

The main questions of the children, related to *The Ambitious Blackbird*, were:

Why did the Blackbird want to change? Can a boy and a bird be friends at all? The following issues were discussed, too: What is friendship? What do you need to call someone your friend? How do we make friends? How will you become someone's friend? Have you ever thought that if you were different, you would be loved more or by more people? Did you ever behave in a different way, did you "play yourself" just because you thought you'd be better accepted by someone? What do you think of people who show themselves in other ways than they really are? Do you love the ones you love like they are?

At the beginning of the activity, we were playing a game called Black-White-yes-no. The point of the game is to ask questions to one child. The respondent cannot use the words "black", "white", "yes" or "no". This game makes us pay attention to our use of language. E.g.

- "- Black-white-yes-no what did you buy for your money?
- A hat.
- Is it white?
- Gray...."

After that, we sang songs about the thrush to create a mood. Then we read the story and discussed it. The children formulated questions about the text, voted on the most important questions, and then discussed the options for each. Finally, we summarized.

The children were most interested in why the black thrush wanted to paint his feathers from the beginning? This issue received the most votes. Grouped by two, they discussed possible answers and argued their positions. According to one group, it appears from the text that the thrush did not like black and that the bird inferred that others could not like it. According to another couple, the thrush may have been older, once she/it had been offended, stigmatized and excommunicated for her/its "black" feathers. A prior negative experience may have influenced her further. They talked about a familiar kid who was excluded because he was wearing glasses or someone who was chubby. Such children then find it difficult to make friends due to lack of self-confidence. Another couple thought that the thrush liked

the colorful, colorful birds and she/it couldn't cope with the idea that she was different. There was also the idea that she simply wanted to show up differently, like in a masquerade ball, test others, or was so afraid of rejection that she would not dare to commit himself. So she was trying to see if she would be accepted as another bird. Then there was a very interesting comment: the writer might present his feelings or thoughts as a bird or he might have been a little boy.

During the discussion, we discussed the concept of prejudice in great detail, and the children explained that it is often a hasty, misconception without a good knowledge of the situation or the person. However, it turned out that it might come true or might be verified later.

The children talked a lot about the possibility of human-animal friendship, their own little animals, the techniques of friendship between children, their expectations of who could be friends, and the basis of friendship. The starting point of friendship in this story is acceptance, our acceptance of ourselves and each other, sincerity, trustworthiness. Friends like to play together, solve tasks together, help each other, talk. A little girl noted that more accurate communication would have helped the thrush and the boy she met if he had previously told her what kind of friend he had seen and that he actually expected a black bird. But can we, in the beginning, formulate what we expect in every situation? Couldn't we come up with something that wasn't clear at the beginning, yet guided? In addition, unpredictability has a charm.

2. The second story was about a girl, Brunella, who got lost in the woods, and who had to prove the power of love and kindness three times: against the terrifying Tiger, the Bear, and Pakuk the bird. The animals were initially wild, bearish, but were subsequently tamed by the loving girl. At the end of the tale, a hunter appeared who wanted to shoot the girl in the beginning, and then he became nice, but finally, after she had told him where her animal-friends lived in the woods, he shot the animals.

The children's questions related to *The little girl who loved everyone*: What traces did Brunella not notice in the hunter's behavior? Can we trust anyone? Did the girl become a traitor? Or not? Discuss it! Can we love everyone? Why? Can you always love someone?

The children wanted to talk about the relationship between love, trust and abuse of trust. They talked about situations where they told secrets to a friend, who then shared it on Instagram with others, and then it was very bad that he presented it as his own idea. There was talk of gullibility and naivety. They remembered the tale *The Little Red Riding Hood and the Wolf*. The hunter, on the other hand, is a

positive character, a helper, but the child is gullible. Children need to be very careful about who they trust, strangers and their acquaintances can abuse. Appearance can deceive: a seemingly wild figure can be deceptive, and a person who is seemingly a nice person can cheat.

3. a. For the the third activity we read from Émile Ajar book, *The Life Before Us* (Madame Rosa)<sup>6</sup>, a fragment about the relation between a poor little boy, Momo, who is in the custody of Madame Rosa, and a dog (Super). Momo sells the dog that he loved in order to place the dog in a better environment.

*“All right, Madame Rosa, I know I can’t have my mother, it can’t be done, but couldn’t we have a dog instead?”*

*“What? What! You think we have room for a dog? How am I going to feed it? Who’s going to send him money orders?”*

*But she didn’t say anything when I stole a little gray poodle from the kennel on the rue Calefeutre and brought him home. I went into the kennel and asked I could pet the poodle, and the owner gave me the dog when I looked at her the way I know. I took him, I petted him, and I lit out like an arrow. If there’s one thing I’m good at, it’s running. You can’t get through life without it.*

*I really went overboard for that dog. I loved him more than anyone’s business. So did the other kids, except maybe Banania, who didn’t give a damn about him, because he was already happy in the first place, for no reason at all – I’ve never seen a black man happy for any reason. I held that dog in my arms wherever I went, but I couldn’t find a name for him. Every time Tarzan or Zorro came into my head, I felt there had to be a name somewhere that hadn’t found a taker and was just waiting. In the end I chose Super, but only on consignment, reserving the right to change if I dug up something better. I had a lot of surplus stored up inside me, and I gave it all to Super. I don’t know what I’d have done without that dog, it was really urgent. I’d probably have ended up in jail. When I took him out walking, I felt important, because I was all he had in the world. I loved him so much that I finally gave him away. I was nine by then, or thereabouts, and that age you begin to think, except maybe if you’re happy. Besides between you and me, without wanting to hurt anybody’s feelings, it was gloomy at Madame Rosa’s even when you were used to it. So when Super started growing on me, emotionally speaking, I decided to give him a better life. I have done the same*

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<sup>6</sup> *The Life before Us* tells the story of an elderly French Jew, and Holocaust survivor, Mama Rosa, who worked as a prostitute in Paris, now runs a boarding home for the children of prostitutes. One of them is Momo, an adolescent Algerian boy. The story could be viewed in context of Arab-Israeli conflicts.

*for myself if I'd been able. And don't forget: Super wasn't anything the cat dragged in; he was a genuine poodle. Well, this lady saw him and said: "My, what a pretty little dog!" And then she asked if he was mine and for sale. I wasn't dressed very fancy and I don't look French. She could see that me and Super were two different breeds. I sold him to her for five hundred francs, and he was really getting a good bargain. I asked this lady for five hundred francs because I wanted to be sure she could afford the upkeep. I was in luck; she even had a car with a driver, before I knew it she stowed Super in the car, in case I had parents and they started yelling. And now I'm going to tell you something, because you want believe me I took her five hundred francs and threw them down the sewer. Then I set down on the side walk and bawled like a baby with my fists in my eyes, but I was happy. There was no security at Madam's Rosa, we are all hanging by a thread, with no money and Madame Rosa sick and the Public Welfare at our throats. That was no life for a dog.*

*When I went home and told her I'd sold Super for five hundred francs and thrown the money down to server, Madame Rosa was scared to death. She stared at me and ran to her room and double-locked the door. After that she always locked herself in at night, for fear I'd cut her throat again. The other kids screamed and yelled when they heard about it, but they didn't really care about Super, they were only pretending."<sup>7</sup>*

The children's questions related to the relation between Momo and Super were: Did the boy love the dog despite selling it? Will the little boy regret his act? How could the dog feel? Was it a better fate for the dog? Can a boy and a dog be friends at all? Can an animal, or a tree be a friend? Can an animal replace a mother? What makes a real friend?

The facilitator asked one of Peter Worley's question: "If you have a teddy bear that has a button on it when it pressed says 'I love you', does that mean the teddy bear loves you?<sup>8</sup>". Can a teddy bear or a doll, or a robot love you? Can an object (doll, robot) be a real friend? Can your phone, computer, x-box be your best friend? Why? Can your musical instrument be your best friend?

The most votes were given to the following question: Why did he throw away the money he received for his dog? One of the boys argued about the loss and

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<sup>7</sup> Romain Gary (Émile Ajar): *The Life Before Us („Madame Rosa“)*. Translated by Ralph Manheim. New Direction Publishing Corporation, New York, 1986 (Fifth Printing). pp. 11-13. Manufactured in the USA. Published by arrangement with Doubleday & Company, Inc. The book was originally published as *Le vie devant soi* by Editions Gallimard, and in English as *Momo* by Doubleday & Company, Inc. First Published as New Directions Paperbook 604 in 1986.

<sup>8</sup> Peter Worley: *The If Machine. Philosophical Enquiry in the Classroom*. Bloomsbury Publishing Plc, London, 2011, 147.

profit pages: he said that since the kid didn't give money to the dog, he didn't feel like he was losing money, so he didn't take the money home. According to another kid, he didn't want to give Rosa's mom the money to buy anything for the dog's price, as if it was at all interchangeable. He simply sold it for money to make sure he was not going to the poor again, where there would be no money for food. He certainly made a great sacrifice: he renounced the dog and the money, a sign of selfless love. He said he was stupid for not buying food for the kids and Mum for the money.

As a relaxation we were singing dog-related songs. Then we played a task game in pairs:

Which dog did I think about/ did I mean? This is a search task related to an image. There are three people in the picture trying to identify their own dog in a big pack/hounds of dogs. The problem is how to find your dog when only part of it is visible and when many other dogs of similar size and shape are distracting. Two kids need to talk to find the right dog: one kid thinks about one dog in the picture, the other kid, with as few questions as possible, tries to figure out what his partner was thinking. Meanwhile, the first kid answers the questions.

3.b. Topic of the next session: Later Momo, the ten-year-old Arabian boy, realizes that he could lose Madame Rosa, the only person who loves him. Momo is in the custody of Madame Rosa, an old Jewish woman.

In connection with the relation between Momo and Mama Rosa the children asked the following questions: What would happen to Momo, if Madame Rosa dies? Could he live without someone to love? Can we live without love or without someone to love? Why or why not? We all need love. Why? How can you show that you love someone? What's the difference between loving someone or liking someone? What is the difference between true love and false love? Can we give an example?

4. In the fourth activity, we play with the Hungarian version of the following poem:

*Best friends*

by Bernard Young

*Would a best friend*

*Eat your last sweet*

*Talk about you behind your back*

*Have a party and not ask you?*



Mine did.

*Would your best friend  
Borrow your bike without telling you  
Deliberately forget your birthday  
Avoid you whenever possible?*

Mine did.

*Would your best friend  
Turn up on your bike  
Give you a whole pocket of your favourite sweets  
Look you in the eye?*

Mine did.

*Would your best friend say  
Sorry I talked about you behind your back  
Sorry I had a party and I didn't invite you  
Sorry I deliberately forgot your birthday  
- I thought you'd fallen out with me.*

Mine did.

*And would a best friend say, simply  
Never mind  
That's OK.*

I did.<sup>9</sup>

The children were given a verse cut into lines. The task was to try to put together a poem from the verses in pairs. After the poems were completed, we read and voted on which one you prefer. It also had to be justified. Then we read the original and discussed it.

Related to the Bernard Young's poem, the main questions were: Who do you consider to be your best friend? Why? What makes her/him your best friend? Your best friend would eat your chocolate? Your best friend would talk about you behind your back? Why did the poet's best friend believe the poet had fallen out with him/her? Why do you think the poet says that "Never mind. That's Ok"? What is a friend? Who is the best friend? How many friends do you have? What is the

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<sup>9</sup> <https://www.blipfoto.com/entry/794244> From *Wanted Alive* by Bernard Young, Hands up Books, 2004. (Accessed on January 27th, 2020)

difference between a friend and the best friend? Could you live without friends? What would it be like? Have you ever forgiven a friend? And did one of your friends forgive you?

Then we play a game:

a) The children played a little scene of a dispute between friends and the resolution of the disagreement.

5. The last activity was called *Thoughts on Friendship*. We worked with a larger group, some teenagers (13-18 years old) from the Family Tree Support Association joined us. We had offered them some important remarks by outstanding writers and thinkers on friendship. The task was: Choose a quote you agree with and one you disagree with! Justify your choices! (Think about it: Why do people need friendship? Has there been friendship since humanity existed? Do you think its meaning has changed over the centuries?)

*... remember your friend, if you are a friend, do not be alarmed by the whispering of the people.* (Phoculides).

*Take part in a friend's trouble, in his sorrow!* (Euripides)

*It is not worth living for anyone who has no good friend.* (Democritus)

*Everything is in common between friends.* (Cicero)

*To want the same, not to want the same: after all, this is true friendship.* (Sallust/Sallustius)

*After friendship one has to believe, before friendship one must judge.* (Seneca)

*The setting table makes more friends than thinking properly.* (Publyus Syrius)

*A true friend will show up when there is a need.* (Petronius)

*Everyone's friend is not my friend.* (Molière)

*Time strengthens friendship and weakens love.* (La Bruyère)

*We do not go far in friendship if we are not willing to forgive each other for our small mistakes.* (La Bruyère)<sup>10</sup>

Most people agreed with the following quote: A true friend will show up when there is a need (Petronius). The following quote was the least agreed with: Everyone's friend is not my friend. (Molière)

At the end of the activity, we had read together from Aristotle's *Eudemean* and *Nicomachean Ethics* and discussed the main ideas.<sup>11</sup>

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<sup>10</sup> Jakab, György: *Integrált társadalomismeret* (Integrated social studies), Budapest, Országos Köznevelési Intézet (National Institute for Public Education), 2006, p. 49.

<sup>11</sup> Aristotle/ Anthony Kenny's translation: *The Eudemean Ethics*, Oxford, 2011, and Aristotle/Translator: F.H. Peters: *Nicomachean Ethics*, London, 1893:

The conclusions of these activities were formulated by children and facilitator at the end of the fifth meeting. The main questions were: What is

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*Establishing friendship is considered to be a major task of state science, and for that purpose it is customary to call virtue useful. It is unacceptable for friends to be friends with one another who behave unfairly towards one another. Also, we all say that just and unjust thing is common among friends, because good man seems to be the same as friendly man, and friendship is some kind of moral mentality.*

*And if one wants to prevent people from becoming illegitimate, it is enough to make friendship between them, for true friends do not illegitimate each other. But even if they are just, people will not be wrong with each other. So, justice and friendship are either the same or very close to each other. Let's add that a friend is one of the greatest good, and the lack of a friend and loneliness are the worst things to do, because all life and the community it means that we are friends.*

*There are many difficult questions about friendship. First, let's see the opinions of those who talk about it from the outside and talk about it in a broad sense. For some see the similar as a friend of the similar. That is why it is said that "God always leads the similar to the similar," the "witch settles beside the witch," "the thief knows the thief and the wolf the wolf." –The philosophers of nature sought to systematize nature as a whole by adopting the principle of "similar-to-similar-draw".*

*Others say that the opposite is friends with the opposite, because the beloved being and the one who longs for it are all friends of one another, and the dry one longs for the wet, not for the dry.*

*From here, the saying is that the earth is "longing for a shower" and that "change is sweet in all things", as change is a transition to the opposite; the like/similar is the enemy of the like/similar because it "potter hates the potter" and the creatures with the same food are enemies to each other.*

*Because some people think of the same as a friend and of the opposite as the, "the less is always the enemy of the more, the day of hatred dawns," and the opposites are far apart in places while friendship brings people together.*

*Others think the opposites are friends, and Heraclitus denounces the poet, who writes, "though the strife would fall out of the gods and men," for there would be no harmony if it were not tall and deep, and there were no living beings without a male and a female, which are the opposite of each other.*

*For some, it seems impossible to be friends of the wicked, because friends can only be good. For others, it seems impossible for mothers not to love their children. This kind of love also exists in animals as they choose to die for their offspring.*

*Again, others believe that only useful things can be the basis of a friendship. The proof of this is that everyone strives for useful things, but rejects the useless, as the venerable Socrates said, exemplifying by saliva, hair, and nails - and that the useless parts are ultimately discarded, finally the body itself is rejected when one dies because the body is useless. Only where it makes a profit is it preserved, as in Egypt. Well, all seems a little bit contradictory.*

*Because the similar is not good for the similar, the opposite is the furthest from the similarity, and the opposite is the most unprofitable for the opposite, for the opposite is the destruction of the opposite.*

*Furthermore, some people think that it is easy to make a friend, while others think that the rarest thing is to get to know a friend, and that is not possible without misfortune; because as long as someone's turn goes, everyone wants to look like their friend. Still others say we should not believe those who stuck with us in trouble because they deceive us and pretend to be our partner in misfortune in order to get our friendship even when we are doing well again.*

*To be friends therefore, men must feel goodwill for each other, that is, wish each other's good, and be aware of each other's goodwill, and the cause of their goodwill must be one of the lovable qualities mentioned above.*

friendship? Who is your friend? What does it take to call someone a friend (common interests, friends, musical, cultural tastes, habits, hobbies)? The main answers were: The foundation of the friendship is the love or sympathy for the other. The friend is the one you can always expect, who recognizes your positive qualities, but also reveals the defects of the personality. The friendship provides security, support, reinforcement, joint activity, and a critical approach to each other's behavior. There are several virtues associated with friendship: selflessness, sacrifice, loyalty, affection, compassion, forgiveness, acceptance, care, fear, pride, recognition.

The values come from our experiences and responses to the world. These discussions helped to understand the complexity of friendship as a value and phenomenon, the discussion and resolution of potential conflicts, the importance of explaining their views accurately, and their contribution to making things and the world better. Our modern society also faces serious problems: social change, family breakdown, threats to our security and health (child abduction, violence, pollution), clash of values and ways of life. Children need to learn how to value themselves and others, how to protect themselves from potential abuses (e.g. the possibility of abuse of information about themselves on the Internet), how to protect themselves, each other and nature, and how to be responsible and active citizens. One child said that the things that we possess are not the most important things in life, but the beings we love and those who love us. We are responsible for them, we have to care for them, we have to be honest with the relationship, stand up for them, help in an emergency, ask for help for ourselves and others, etc. In discussions, we were always concerned with what could be changed (for themselves and for the community) about the issue being discussed.

The development of thinking about personal, moral and social values would be best shaped by school subjects in addition to club-like special occasions. Children formulated how good it would be for them to have (at least at times) subject-based approaches to child philosophy during school hours (e.g. civics, critical thinking, biology, history, geography, literature). "Whenever I want to elaborate on my thoughts at school, the Teacher interrupts me to 'not philosophize'. It's so good to be able to think, say, and ask what came to mind in the Children's Philosophy Club! Then, if I am wrong, I can fix it later and think again," Daniel said.

One of the key elements of preparation for moral decisions (moral education) is autonomy, the ability to think independently. This is manifested (and manifested in club activities as well) when a child argues with someone else's position or is willing to take responsibility for how they should live. Another important factor is empathy when we tune in to another person emotionally and cognitively, understanding what the situation may be for him or her. Through our

self-awareness (autonomy) and our relationships with others, we show who we are. The third factor of moral education is the ability to prevail over individual and group interests, which can determine what is generally good behavior, going beyond the interests of individuals, family and friends (developing a broader perspective, eg responsibility for all living beings). With the help of the interrogative community, children will enjoy getting to know what there is and with some imaginative reasoning for what could be: looking for constructive solutions to make a difference (in Momo, going to a kids' club / club, or school teachers could look for needy kids who don't go to school to get them involved with food, clothes, school-toolbox). The library, as a housing venue/context, encouraged the children to search for information in encyclopedias locally: e. g. such as how much a thrush, a dog used to live, what and how much these animals eat, how they can / should be cared for when they are sick.

By participating in the interrogation community, the children increased their confidence, learned to argue, argued, and experienced how to resolve differences of opinion through thoughtful discussion, and face to face with other members of the community. Experiencing Children's Philosophy Clubs will help them build and sustain any other well-functioning community.

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