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PEACE

Philosophical Enquiry Advancing Cosmopolitan Engagement

Final European Assessment Report  
concerning the Testing phase  
D6.8

Partner: GARUA & CFN



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## INTRODUCTION:

Two fundamental aspects of the PEACE project concern (i) the creation of a curriculum that can be used to promote the development of a cosmopolitan frame of mind amongst students and educators, and (ii) provision of professional development opportunities for educators aimed at both inducting them into the educational orientation and practices of Philosophy for Children and introducing them to the new curriculum materials developed as part of this project. Following the initial training workshops in Italy, Spain and Austria, educators returned to their classrooms and tested the materials. This report records their critical feedback concerning this experience. In this introduction the consortium would like to address three areas that speak to the practical context and constraints of this testing and reporting phase. We hope that the discussion contained here will alert you (the reader) to important considerations which are best kept in mind as you go about interpreting the data contained in this report.

### **The complexity of the relation between immigrant children, children at risk of exclusion and “the others”**

In the introduction to the teacher’s manual of the curriculum, we seek to explain how a cosmopolitan frame of mind might particularly address the needs of children at the risk of exclusion. It does this not by making students who fit within this category the object of study – or by focusing on providing “them” with tools that facilitate a smooth transition into the “regular” class. Rather, it assumes all children are different, and that this difference is precious and meaningful, and aims to create a classroom environment of inclusion in which *all* children develop the capacity to negotiate difference in ways that can lead to a reflective and constructive dialogue between self, other and world. That is, our goal is to offer a mode of education that demonstrated the possibility of:

Moving beyond a multicultural conception of cosmopolitanism expressed as a *hermeneutic attentiveness to the Other* (one that emphasizes dialogue between cultures, empathetic understanding of the Other and recognition of a human condition shared across cultures), [to also include] contemporary forms of critical cosmopolitanism [which] emphasize the way in which *the self is transformed* through an encounter with the Other. The moral obligation to embrace human difference because it leads to an ‘enrichment’ of our understanding of the human (multiculturalism as hermeneutic attentiveness) now becomes entwined with the idea that we have a moral obligation to engage in a reflective critique of the self, and that this is made possible through our encounter with the Other.

In today’s European classrooms, teachers might find themselves faced with 27 different languages spoken amongst their students. They might find that the students they teach have never ventured into each other’s neighbourhoods, had the opportunity to reflect on one another’s cultural contexts, or stopped to challenge the operating assumptions they hold concerning their own lives and the lives of others. When first brought together in a community of inquiry, students will be differently challenged. For some, the challenge will be to



find their voice and to trust that they can share their thoughts without ridicule or dismissal. For others, the challenge will be to become attentive listeners, or to become more conscious of their own assumptions and how these might be marginalizing others. For some, the threat of 'exclusion' emerges from their immigrant status (being immigrants themselves, or the sons and daughters of immigrants, or the sons and daughters of sons and daughters of immigrants), for others the threat emerges from cultural difference – differences of language, clothing, forms of life – and prejudices. For other children it might emerge in relation to common assumptions about gender. For others still, it might be grounded in economic difference or the challenge of coming from the wrong side of the train tracks.

Addressing exclusion through engaging students in philosophical inquiry in the spirit of Philosophy for Children happens through the establishment of a critical, creative, caring and collaborative *community of inquiry*. Communities of inquiry take time to develop and grow. Time for skills to be internalized, trust to develop, confidence and empathetic capacity to grow, reasoning skills to be improved, and more. This makes philosophical inquiry a 'slow food' (rather than a fast food). It is not an 'off the shelf' set of resources or pedagogical approach to be utilized under existing classrooms conditions, but rather seeks to transform the very conditions under which the classroom operates. This means both teacher and student need to learn new ways of relating, learning, and simply being with one another.

At the time the evaluation recorded in this report was done, teachers and students were just at the beginning of this journey. This needs to be taken into account when looking at the evaluation of the process and curriculum within the first few trial lessons. In some cases, where children had prior experience with Philosophy for Children, what was 'new' for the students was the curricula content and the cognitive focus on cosmopolitan themes. For those children for whom this was their first experience with Philosophy for Children, everything – method, expectations, norms and subject matter – was new, and it may be hard for them to distinguish between those areas that are challenging because things are not going smoothly (which might point to areas where the training or curriculum need to be adjusted), from those areas that are challenging because the process and the curriculum is actually doing its work - generating the fruitful discomfort that it is designed to achieve, challenging them to break out of existing habits and frames of mind.

### **Testing the curriculum for teachers new to the practice of Philosophy for Children**

As an orientation and method, cosmopolitan education through philosophical inquiry requires teachers juggle two dimensions of education simultaneously – the growth of a community of inquiry in their classrooms, and facility to engage with students around the cosmopolitan materials and themes contained in the curriculum. In some cases the teachers selected for the workshops, and who trialled the materials, were experienced Philosophy for Children teachers. For these teachers the new element was the focus on cosmopolitan themes and concepts as contained in the curriculum.

However in some cases (especially Spain and to a more modest extent in Italy) teachers in the trial were new to Philosophy for Children. In such cases, trialling this curriculum and approach in their classrooms often shifted them as teachers from the position of educational 'expert' (as a teacher who already has a way of approaching their classroom in place) to one of 'novice'. For these teachers – and we would argue for any teachers not already trained in Philosophy for Children – the training workshop provided essential preparation to educating with a cosmopolitan frame of mind and to using the curriculum successfully. Because the



curriculum materials will be freely available on the internet, we want to make a firm point here about the importance of training. A curriculum is a set of resources - having the teacherly know-how to utilize such resources in appropriate ways comes with professional development. So we strongly urge anyone who wishes to utilize the PEACE curriculum to seek professional development from an accredited Philosophy for Children Center or accredited independent trainers.

For the teachers who attended the training workshops who were new to Philosophy for Children, being new to this approach (and even, perhaps, new to dialogical teaching in general) faced them with a double challenge in implementation. Being at the beginning of their journey, they were developing a community of inquiry with their students for the first time, and may have felt uncertain about the steps to take, or whether their expectations were appropriate. For example, the curriculum resources may have seemed strange – stories that are not quite ‘literature’ in the traditional term, that seek to raise questions about everyday life and model processes of deliberation within the story itself. A manual that seemed to offer endless lists of questions, organised around a non-linear sense of scope and sequence (designed to be responsive to students’ questions and interests). Pedagogically the teacher may also have felt themselves challenged – they might have found themselves asking how facilitation of a discussion differs from regular teaching, or whether they have a right to share their own opinion alongside the students. They may have felt uncertain about how to manage the discussion for maximal student-student interaction in a way that focuses on inquiry rather than mere sharing. They were at the beginning of a journey. Asking them to evaluate the approach and the curriculum early on is was both essential for the project and informative – allowing us to modify the curriculum and consolidate the training process – but at times their responses may also have been problematic, as the evaluation may have been carried out with standards and benchmarks in mind that don’t fit with the modes of engagement philosophical inquiry seeks to advance (for example, for some teachers, not having ‘an answer’ to the questions posed in a discussion plan may have seemed problematic). Similarly, they may have also been too early in their journey to properly assess whether a community of inquiry was indeed being formed, or may have been facing pedagogical difficulties that comes with being a novice as they sought to learn a new dialogical methodology.

We ask the reader to keep these points in mind.

**The following document is split in two parts.**

The first part shows results from the assessment of materials by primary and secondary school teachers and students who have taken part in the PEACE project. Analysis of teachers’ data is shown in the same 14 sections that the questionnaire they filled in; general impression, adaptation to age level, stories, accompanying manual, cosmopolitan topics in novels and manuals, affective skills, cognitive skills, teacher role, students participation, leading ideas in the community of inquiry, affective skills in the community of inquiry, cognitive skills in the community of inquiry, evolution of the project, educational potential. Analysis of primary and

secondary school students’ data is shown in the same four sections their questionnaire had; General aspects, goals, cognitive skills and affective skills.

In the second part of this report, we present suggestions for improvement and change for materials in their first version based on the previous data analysis. The three countries taking part in the project came to these



collective conclusions after each country analysed the data individually (see National reports from Austria, Italy and Spain) and then carried out a joint analysis which is the one we present in this document. A proposal for improvement was agreed on and put down on paper during the meetings in Madrid in March 2015. After these meetings, those changes were made so that final version of the stories and manuals that make up the PEACE programme for cosmopolitan education contain those changes.

We must point out that the total number of teachers taking part in the PEACE project was 66:20 from Austria, 14 from Spain and 32 from Italy. In Spain, as the project could not be put in place with the minimum number of teachers that had been established beforehand (20 teachers), data analysis was completed through semi-directed interviews with 11 of the teachers. Data analysis for these interviews was included in the Spanish national report. It was also taken into account in the joint proposal for improvement of first version materials.

1174 students took part in the project: 442 from Austria, 183 from Spain and 548 from Italy. 736 were primary school students while 438 were secondary school students.

## QUANTITATIVE ANALYSIS OF DATA GATHERED IN AUSTRIA, SPAIN AND ITALY

### Synthesis of questionnaire results from teachers taking part

The questionnaire that teachers from Austria, Spain and Italy had to answer contained 39 questions split into 14 sections. We refer to those 39 questions in the analysis.

### GENERAL IMPRESSION

The section about general impressions on content and practice for the PEACE project focuses on the following items:

1. General impression of the experience
2. Goals
  - 2.1. Inclusion of students in the inquiry process
  - 2.2. Promotion of cosmopolitan thought
  - 2.3. Promotion of reflexive thought about cosmopolitanism
3. Creation of a community of inquiry
4. Students' interest in cosmopolitan topics
5. Development of affective skills
6. Development of cognitive skills
7. General assessment of stories
8. General assessment of manuals



The average scores for each item for each country were as follows:

	1	2.1	2.2	2.3	3	4	5	6	7	8
<b>Partial average (Austria)</b>	4,15	4,75	4,6	4,63	4,05	4	4	4,33	5	4
<b>Partial average (Spain)</b>	3,8	3,3	3,3	3,6	2,9	3,3	3,4	3,2	3,7	4
<b>Partial average (Italy)</b>	4,15	3,9	3,2	3,9	4,45	3,6	4,5	4,05	3,8	3,55

The joint average for this section in each country was 4,39 (Austria), 3,46 (Spain) and 3,91 (Italy), while the joint average of the three countries on the general impression of the PEACE project (with a total of 63 participating teachers) was **3,98**. The general impression thus seems very good. The reason for low scores for most items in Spain may be due to the fact that the majority of Spanish teachers were putting the project in place for the first time. This was not the case with Austrian or Italian teachers who were mostly familiar with the programme (especially in Austria). This could affect the results for items such as Creating a community of inquiry or the development of cognitive and affective skills which require more practice from both teachers and students in order to reach certain fluency. In fact, Spanish teachers expressed these ideas in the course of the interviews while scores given by the only teacher who had already worked with the Philosophy for children programme were just as positive as those from Italian and Austrian teachers.

### ADAPTATION TO AGE LEVEL

The score charts for this section show the joint results for three questions from the questionnaire which were aimed at teachers (questions 11, 12 and 13). Question number 11 refers to how adequate the stories were for the students' age. In the following graph, 11,8 refers to the 8 to 10 age group. 11,10 refers to the 10 to 12 age group. 11, 12 refers to the 12 to 14 age group. The way items are named on the graph always contains two figures and it always follows that same logic; the first figure refers to what is being assessed and the second figure refers to the age group which is always a two year interval. Thus, items starting with number 12 refer to assessment of language and literary style in the stories for each age group. Those beginning with number 13 refer to the adaptation of activities, exercises and discussion plans to the different age groups.

When analysing the results (see graph) we can see that both in Italy and in Spain the stories and manuals were seen as better suited to the older students (10 to 12 and 12 to 14 age groups) whilst the age adaptation seemed more problematic with the younger students (8 to 10 age group). These results correspond to the *Tina and Amir* and *Ella* stories. In Italy, the manual was rated as better adapted than the story (language used, literary style and content). In Austria the scores for adaptation to the different age groups were high for all the stories. This fact may be due to the afore mentioned stories having been developed in Austria where there is a wide intercultural reality in the classroom. This intercultural atmosphere is present in the stories and may have proved surprising to the other two countries.

The global average scores for each country were 4,24 (Austria), 3,09 (Spain) and 3,68 (Italy). Consequently, Spain made the highest number of suggestions for change in this section. These suggestions were included in the Spanish report. The joint global average score for the three countries in this section was 3,75.





## STORIES

This section refers to the assessment of questions 14 to 18 of the teachers' questionnaire which deal with the quality of the stories in different aspects: construction of characters (questions 14 and 15), narrative style (question 16), presence of dogmatism (question 17) and potential to provoke discussion about cosmopolitan topics (question 18). The results for each item in each of the three countries are shown in the following grid:

	14	15	16	17	18
<b>Austria</b>	4,22	4,31	4,16	4,46	4,41
<b>Spain</b>	3,44	3,81	3,31	4	4,29
<b>Italy</b>	3,15	3	3,2	3,15	4,15

As we can see, there is a complete consensus in the results from the three countries as to potential to provoke discussion. In the rest of items, however, results are uneven. The scores are higher in Austria and lower in Spain and Italy. This corresponds with the impression we discussed earlier about the first version of the stories. As in the previous case, Italy and Spain felt that the stories aimed at the younger students required adjustment. Those stories were developed in the highly intercultural context of Austria.

The global average scores for each country were 4,31 (Austria), 3,82 (Spain) and 3,4 (Italy). The global average score for all three countries in this section seems positive: 3,76.

## ACCOMPANYING MANUAL

In general, the manuals were highly regarded by the 63 teachers who took part in the programme. This section refers to the following items: the way in which activities, exercises, main ideas and discussion plans encourage dialogue and work within the community of philosophical inquiry (questions 19 to 21), as well as the presence of dogmatism in the manuals (question 22). The general average scores for each country were 4,17 (Austria), 4,1 (Spain) and 4,19 (Italy). The average score for all items in each country is above 4 points (with the exception of question 22 about dogmatism which got a 3,9 score in Italy). These excellent scores prove that teachers were highly satisfied with the manuals they used in class.

## COSMOPOLITAN TOPICS IN NOVELS AND MANUALS

The 10 items in this section deal with the presence of different topics of cosmopolitanism in the stories and the accompanying manuals. The items are as follows:

- A) Cosmopolitanism as a mental framework or way of behaving in the world.
- B) Cosmopolitan relationships: (empathy, understanding, tolerance, different perspectives, diversity, care)
- C) Translating the language and the culture (communicating and making communication meaningful)
- D) Local and Global (Openness and loyalty)
- E) Individual and community



- F) Tradition- customs- social rules- habits
- G) Human rights
- H) Truth
- I) Justice (universalism, individuality, theory of justice)
- J) Friendship, social networks, gangs

The results for each of the three countries are shown in the following grid:

	<b>Austria</b>	<b>Spain</b>	<b>Italy</b>
<b>A</b>	4,1	3,53	3,25
<b>B</b>	4,13	4,29	4,25
<b>C</b>	4,13	2,94	3,8
<b>D</b>	3,88	3,67	3,15
<b>E</b>	4,1	3,87	3,65
<b>F</b>	3,81	4,01	3,55
<b>G</b>	4,5	3,77	3,8
<b>H</b>	4,04	3,58	3,5
<b>I</b>	4,28	4,66	3,6
<b>J</b>	4,58	4,09	4,15

From analysing the results, we can infer that the presence of two topics (cosmopolitan relationships and friendship-social networks-gangs) are generally easily detected by the participating teachers. Most of those teachers also detect the other topics. We must pay special attention to "Translating the language and culture (communicating and making communication meaningful)": the low scores gathered in Spain emphasize the need to revise the presence of those topics in the manuals.

The general average scores for each country in this section are 4,16 (Austria), 3,76 (Spain) and 3,67 (Italy). The global average score for all three countries is 3,84.

### AFFECTIVE SKILLS

The items in this section refer to the introduction of 9 affective skills to the materials in the PEACE curriculum which are shown in the following table together with the data from each of the three participating countries:

	<b>Austria</b>	<b>Spain</b>	<b>Italy</b>
<b>Tolerance</b>	4,38	4,4	4,5
<b>Self-consciousness</b>	4,44	3,98	3,25
<b>Cordiality</b>	4,31	3,99	3,8
<b>Trust</b>	4,18	3,93	4,05
<b>Cooperation</b>	4,22	4,11	3,7
<b>Resilience</b>	3,79	3,03	3
<b>Flexibility</b>	4,28	4	3,75
<b>Assertiveness</b>	4,07	3,19	2,85
<b>Empathy</b>	4,19	4,20	4,35



In general, teachers have a positive perception of all these affective skills in the materials. This is specially so with tolerance, cordiality, trust, cooperation, flexibility and empathy. We should pay special attention to the two skills that got the lowest scores from teachers: resilience and assertiveness.

The general average scores for each country in this section were 4,21 (Austria), 3,9 (Spain) and 3,69 (Italy). The global average score for all three countries was 3,89.

## COGNITIVE SKILLS

The items in this section refer to the introduction of 10 cognitive skills in the materials for the PEACE curriculum which are shown in the following table along with the data gathered in each participating country:

	<b>Austria</b>	<b>Spain</b>	<b>Italy</b>
<b>Anticipating consequences</b>	3,7	3,91	2,95
<b>Causal thought</b>	4,23	4,04	3,4
<b>Establishing relationships</b>	4,33	4,51	3,75
<b>Conditional thought</b>	4,09	4,28	3,35
<b>Universalizing</b>	4,13	4,14	2,95
<b>Moral imagination</b>	4,24	4,14	3,3
<b>Contextualizing</b>	4,14	4,16	3,55
<b>Identifying moral values</b>	4,2	4,18	3,65
<b>Identifying conflict</b>	4,37	4,56	3,45
<b>Distinguishing between good and poor reasons</b>	4,43	4,51	3,65

The general average score for Italy of 3,3 contrasts with the high 4,19 average score of Austria and Spain. The general recommendation from Italy was to revise the presence of cognitive skills in the materials and more specifically focusing on revising the skill to anticipate consequences and universalizing. The ability to anticipate consequences was also the only skill that got a score under 4 in the other two countries.

Austria and Spain show positive appreciation of the presence of cognitive skills in the PEACE curriculum whilst Italy seems less positive in this respect. The general average score for all three countries for this section is 3,79 which is exactly the same as the score for affective skills. An average score of 3,93 is a very positive indicator of the presence of these items in the PEACE curriculum: we must remember that working on cognitive and affective skills is one of the main objectives in the Philosophy for Children programme in general and more specifically in the PEACE curriculum.



## TEACHER ROLE

This section deals with the teacher's role in putting the PEACE programme into practice. The items assessed in this section relate to the teacher's role as a facilitator of dialogue and as a promoter of mental skills as well as the teacher's role digging deep into ideas connected to cosmopolitanism. These items correspond to questions 25 to 28 of the teachers' questionnaire.

	<b>Austria</b>	<b>Spain</b>	<b>Italy</b>
25	3,65	3,3	3,4
26	3,65	3,3	3,25
27	3,92	3,1	3,05
28	4,53	2,6	2

As we can see, the way teachers assessed themselves as facilitators during the PEACE curriculum is moderately positive. There are two points we should consider: on one hand how the teachers feel when putting P4C into practice and on the other hand, how they feel when practising cosmopolitan education. According to the data gathered, Austrian teachers feel less satisfied about their experience with the P4C programme than when dealing with cosmopolitanism topics which they seem generally satisfied with. We cannot, however, draw the same conclusion in the case of the Spanish and Italian teachers who expressed a higher degree of dissatisfaction than their Austrian colleagues in both aspects of the PEACE curriculum (global average score for Spain was 3,08 for Spain and 2,93 for Italy while the average score for Austria was 3,94). The data gathered in Spain and Italy show the need and importance of training in cosmopolitan education to supplement training in P4C which is absolutely necessary. Teachers emphasized the importance of training during the whole process of working in the PEACE framework. Although during oral feedback teachers expressed a very positive opinion of the training they had undergone in the PEACE project, they also admitted that it was not enough for them to feel entirely secure when putting the project into practice. They expressed the need to continue and expand their training in the future in order to feel more secure and obtain better results. As before, we must take into account that for most Spanish teachers and a lot of the Italian teachers, this was their first experience with the P4C programme. This could, at least partly, explain the differences in the way teachers felt about their performance in the three different countries.

The global average score for this section for all three countries was 3,27.

## STUDENTS PARTICIPATION

The items related to students' participation assessed in this section refer to general participation (question 29), participation in the community of philosophical inquiry (question 30) the use of mental skills in discussion (question 31) and delving into ideas about cosmopolitanism. The data gathered is shown in the following table:

	<b>Austria</b>	<b>Spain</b>	<b>Italy</b>
<b>29</b>	5	3,6	4,55
<b>30</b>	4,65	3,5	4,1
<b>31</b>	4,29	3,1	3,95
<b>32</b>	4,1	3	2,65



Students' participation received high scores in all three countries. Teachers referred mainly to students' interest and motivation in taking part in the activities as they felt the activities could be useful in their every day lives, both academically and socially. As to academic life, students immediately felt that practising PEACE, where mental skills have a vital role, could have a direct effect in improving their performance in other subjects. Teachers stated that there is a direct transfer of knowledge between the PEACE programme and Maths. Regarding social life, teachers stated that students show improvement in solving conflict both at school and in the family environment.

The results show that Spanish and Italian students had more difficulties in actively taking part when dealing with cosmopolitanism (low scores of 3 and 2,65). The global average scores for each of the three countries were 4,51 (Austria), 3,30 (Spain) and 3,81 (Italy). The global average score for all three countries was 3,94. Again, the lower scores in Spain and Italy could be due to the teachers' and students' lack of experience in the P4C programme.

### LEADING IDEAS IN THE COMMUNITY OF INQUIRY

In this section, teachers were asked about the presence of a series of main ideas in their practical classroom sessions. These ideas are as follows:

<b>A</b>	Cosmopolitanism as a mental framework or way of behaving in the world
<b>B</b>	Cosmopolitan relationships: empathy, understanding, tolerance, different perspectives, care.
<b>C</b>	Translating the language and culture
<b>D</b>	Local, Global; Openness, loyalty
<b>E</b>	Individual, community
<b>F</b>	Tradition, customs, social rules, social habits
<b>G</b>	Human Rights
<b>H</b>	Truth
<b>I</b>	Justice
<b>J</b>	Friendship, social networks, gangs

The data gathered for each of these main ideas is shown in the following table:

	<b>Austria</b>	<b>Spain</b>	<b>Italy</b>
<b>A</b>	Non coded	2,5	Non coded
<b>B</b>	5	3,4	4,25
<b>C</b>	3,6	2,9	3,65
<b>D</b>	3,67	3,0	3,55
<b>E</b>	3,55	3,1	4,55
<b>F</b>	3,18	3,7	4,35
<b>G</b>	4,11	3,8	3,15
<b>H</b>	3,36	3,5	3,1
<b>I</b>	2,8	4	4,55
<b>J</b>	4,35	4	4,88



The general average scores for each of the three countries were 3,74 (Austria), 3,40 (Spain) and 4 (Italy). The global average score for all three countries was 3,81. The results show that teachers valued the presence of main ideas in the PEACE curriculum very highly. Ideas such as "Cosmopolitan relationships" and "Friends/Social networks/gangs" have been clearly present in classrooms in the three countries. Other ideas such as "Justice" and "Translating the language and culture" were more carefully scrutinized when developing the final version of the materials since they had received lower scores both in Austria and Spain. Item A (Cosmopolitanism as a mental framework...) was only coded in Spain so we only have that result when drawing conclusions about that item in particular.

### AFFECTIVE SKILLS IN THE COMMUNITY OF INQUIRY

	Austria	Spain	Italy
Tolerance	4,33	3,6	4,32
Self-consciousness	4,45	3,5	3,47
Cordiality	4,33	3,8	3,5
Trust	4,11	3,8	3,85
Cooperation	3,5	3,4	4,2
Resilience	3,73	3,0	3,1
Flexibility	4	3,3	3,95
Assertiveness	4	3,3	3,6
Empathy	4,5	3,9	4,6

The general average scores for each country were 4,11 (Austria), 3,52 (Spain) and 3,84 (Italy). The global average score for all three countries was 3,86. Teachers generally valued the presence of affective skills in the classroom sessions very highly. In fact, we can see scores above 4 for each of these skills in at least one of the three countries. The only exception was "Resilience" which got the lowest scores of all with 3 in Spain and 3,1 in Italy.

### COGNITIVE SKILLS IN THE COMMUNITY OF INQUIRY

	Austria	Spain	Italy
Anticipating consequences	3,5	3,2	3,35
Causal thought	3,44	3,3	3,35
Establishing relationships	3,56	3,7	4
Conditional reasoning	3,1	3,4	3,85
Universalizing	3,67	4	3,6
Moral imagination	4	3,6	4,05
Contextualizing	Non coded	3,8	4,5
Identifying moral values	Non coded	3,3	3,2
Identifying conflict	4,17	4	4,65
Distinguishing between good and poor reasons	Non coded	3,3	3,9

The general average scores for each country were 3,63 (Austria), 3,55 (Spain) and 3,85 (Italy). The global average score for all three countries was 3,73. In general, the presence of cognitive skills received positive scores albeit slightly less positively than the presence of affective skills. We must highlight the fact that there is a considerable lack of data from Austria. This may be due to the teachers' difficulty in assessing this section.



In fact, none of the Austrian teachers assessed the presence of skills such as "Contextualizing", "Identifying moral values" or "Distinguishing between good and poor reasons". In the rest of skills, few teachers assessed those items. Constant and in-depth work on detecting and using cognitive skills seems vital during future training courses for the PEACE project.

### EVOLUTION OF THE PROJECT

In this section, teachers were asked to assess progress in learning when students dealt with cosmopolitanism issues. Questions focused on two main aspects: students' interest and their capability to face problems connected to cosmopolitanism and diversity. The average scores for each country were 4,3 (Austria), 3,67 (Spain) and 3,73 (Italy). The global average score for all three countries was 3,9. Teachers admitted, both through the questionnaires and oral feedback that as the process progressed students' level of learning in connection to cosmopolitanism improved. Students also improved in reaching the set learning goals as they became accustomed to work within the community of philosophical inquiry.

### EDUCATIONAL POTENTIAL

In this section, teachers were asked to assess the potential to practice cosmopolitan education both in the P4C programme in general (learning within the community of inquiry) and in the PEACE programme. The results in both categories was unanimous in all three countries. In fact, this is the section with the most solid unanimity. The teachers from all three countries gave scores above 4 in both categories with individual average scores being 4,5 (Austria and Spain) and 4,28 (Italy). The global average score for all three countries was 4,38. The teachers taking part in the PEACE project unanimously stated the validity of the programme and curriculum and agreed in expressing that as they gain experience, the results will -without a doubt- improve if compared to the results of this first experience.

<b>General Questions</b>	Did you find the classes worth attending?
	Did you find the stories interesting (did they raise interesting questions and issues for you?)
	Were the stories easy to understand?
	Were you interested in the discussions and activities you did during the classes?
	Did the activities and discussions make you think more?
	Did you come up with new ideas during the classes?

## Synthesis of primary and secondary school students' questionnaire results

The questionnaire that primary and secondary school students had to fill in bore 46 questions which were divided in four main sections: general aspects of the programme, goals, cognitive skills and affective skills. That is the division we use when analysing this section.

### General questions in the questionnaire for students: Questions 1 to 6

The questions in this section were as follows:

The general average scores for this section in each country were very positive. For primary school students the average scores were 4,45 (Austria), 4,16 (Spain) and 4,08 (Italy). For secondary school students the average



scores were 4,36 (Austria), 3,64 (Spain) and 4,37 (Italy). As we can see, only the Spanish secondary school students' score is lower than 4. The global average score for this section including both age groups was 4,22. This shows that students valued the programme very highly both from the perspective of materials (at which questions 2 and 3 were aimed) and from the perspective of practice within the community of philosophical inquiry.

Questions about the goals of the programme: Questions 7 to 20 in the questionnaire.  
The questions about the goals of the project that appear in this section were as follows:

<b>Goals</b>	During the classes I realized that my ideas and thoughts were important
	Now I can explain my opinions in a better way, more clearly for others
	Now I have new ideas thanks to other's ideas.
	Now I ask better questions
	Now I am more interested in trying to understand others' opinions.
	Now I give more reasons for my opinions
	Now I give better reasons for my opinions
	Now I participate more in class
	I learnt things about my classmates that I didn't know before
	When others were talking, what they said made me think
	Some of the others' opinions and arguments led me to improve my own reasoning
	Some of the others' opinions and arguments led me to change my opinion
	Now I think I am more open to other people's opinions
	I feel my classmates listen to me more than before

The average scores for this section among primary school students in each country were 4,4 (Austria), 3,99 (Spain) and 3,78 (Italy). The average scores among secondary school students in each country were 4,43 (Austria), 3,32 (Spain) and 4,1 (Italy). Once more, the average scores are very high with scores being above or around 4 in all cases. However, we must highlight the exceptionally low score provided by Spanish secondary school students. After analysing the data from Spain, some suggestions were made as to how to improve the secondary school stories in order to improve the attainment of goals (see national report). Despite this lower score, the global average score for all three countries is above 4 (4,05).

**Questions about cognitive skills: Questions 21 to 37 in the questionnaire**

The questions in this section were as follows:

<b>Cognitive Skills</b>	These classes taught me to think more precisely and carefully
	These classes require me to think more precisely and carefully )
	Due to these classes, when giving an argument, I think about what others might argue against it
	Now I think more about the consequences of my beliefs and actions
	I can tell the difference between my own examples and more general situations.
	These classes helped me to predict better what are the possible consequences of my decisions
	These classes helped me to understand part- whole relationships
	Now I can use analogies and comparisons to get a better understanding of my thoughts and ideas
	Now I can understand better how my class-mates understand their thoughts and ideas.
	Now I am prepared to take into account what other people think, even if we don't agree.
	Now, when I have a problem, I rather think before acting than act without thinking.
	When I have a problem I am better able to identify where the problem comes from.
	Now I can better understand what is important for other people
	These classes have helped me identify my own values and reflect on them
	These classes have helped me to appreciate the values of other people
	In these classes I learned to reason better
	Now I can better judge whether my classmates are giving good or weak reasons





The average scores for primary school students for this section in each country were 4,43 (Austria), 4,07 (Spain) and 3,81 (Italy). For secondary school students the average scores were 4,39 (Austria), 3,4 (Spain) and 3,8 (Italy). Once again, the lowest score (and the one that drifts furthest from 4) was provided by Spanish secondary school students. Teachers interpreted this repetition in low scores as a result of students not having become involved in the stories and finding it difficult to adapt to new classroom dynamics. However, teachers in those same groups stated that there had been considerable progress as they got through the programme. The global average score for all three countries was, once more, above 4 (4,03). That score indicates that students taking part in the programme valued aspects related to developing and using cognitive skills such as anticipating consequences, giving examples, identifying problems, classmates' development and use of cognitive skills very highly.

Questions about affective skills: Questions 37 to 46 in the questionnaire

The questions in this section were as follows:

<b>Affective Skills</b>	Due to these classes, I can tell the differences between people and their opinions.
	I'm able to listen others' opinions and understand them, even if those opinions are different from mine.
	I understand myself better
	These classes helped us to treat each other better.
	During these classes has increased the trust in my classmates.
	Now I feel it is easier for me to speak in front of other people
	During these classes I came to think with others, as well as thinking on my own
	Now I am more open to others' opinions
	I am more sensitive to the feelings of other people

The average scores for this section for primary school students in each country were 4,39 (Austria), 4,14 (Spain) and 3,86 (Italy). For secondary school students the average scores for each country were 4,37 (Austria), 3,41 (Spain) and 4,28 (Italy). The not-so-positive score provided by Spanish secondary school students which was, once more, far from the positive scores of others, tends to confirm the theory we presented in the previous section about this phenomenon. The global average score for all three countries was 4,13. This score shows that students were positive about the development and use of affective skills both by themselves and by classmates. The score also shows that they value the PEACE programme in the development of personal identity and recognition of the Other within the community of philosophical inquiry. The questions in this section were aimed in that direction.



## **JOINT PROPOSAL (THREE COUNTRIES) FOR CHANGES AND IMPROVEMENT IN THE STORIES AND MANUALS AFTER ANALYZING RESULTS.**

The following proposal for change and improvement of the first version of the stories and manuals was made by members of the countries that took part in the PEACE project during the convention that took place in Madrid in March 2015. All the suggestions discussed below are based on the previous analysis of data and were put in place in the final version of the materials.

### **General comments from Spain**

The teachers communicated the following: the handbook is very good; the literary quality of the stories must be improved; more non-cognitive activities – implying movement supported by audio-visual material and related to arts - must be added in the handbook; activities to help teachers to close the sessions - summarizing what happened during the session – must be added; and activities soliciting affective skills – instead of cognitive skills – must be added.

### **General comments from Italy**

The teachers appreciated the handbooks more than the stories. They encountered difficulties in operationalizing the curriculum that is using the material in practice. In many cases the stories did not activate the philosophical discussion. The concepts were so explicit and clear that there was not sufficient space to spark children's curiosity. The characters' actions do not lend to inquiry motivations/theories. Concepts are explicitly stated, rather than "embodied" in the stories. As a consequence, there is no space for enquiry. The characters discuss a topic instead of taking actions, meaning encountering and facing a problem in their real life.

Some episodes are too long and should be split into parts so that an entire episode can be used as a text stimulus of the session.

### **General comments from Austria**

The teachers said that some stories are too psychological; too much philosophical terminology is used; they are too many seemingly simplistic dichotomies (i.e. black and white, good and bad, right and wrong); some stories have too much of a focus on boys; there are too many foreign "strange" names. Regarding the manuals, better discussion plans are needed to better orientate the facilitator to what the manual is about and the exercises have to be better explained.

Dr. Schiff, who attended a number of sessions of the testing phase in Italy, agreed on the lack of modelled enquiry in the character dialogue

Dr. Glaser added her own general comments. She said that each character should have a more complex personality because his/her behaviour is predictable. A point of view is represented rather than a character. Dr. Glaser also said that some exercises ask what a concept is instead of asking the children's position



regarding the concept. In other words, there is not exploration of the concept itself. The leading ideas should focus on why the issue is important (instead of the philosophical nuances of the concept) and how to operationalize the concept in educational terms.

The Partners then illustrated all the specific comments from the teachers about each story and manual; they had a long discussion about which comments had to be taken into consideration for the fine-tuning; and finally they selected the comments the Consortium agreed on. The list below summarizes the results of this discussion. The country/person who proposed the improvement is indicated with the initial letter/s of the country/person.

## General Comments

### Stories

- General editor to go through style issues in each country (eg, use of quotation marks)
- Literary quality (S, I + give it to someone outside to check)
- Some episodes are very long (I + solve this if write something in the general introduction about ways to work with episodes)
- Stories lead too explicitly – the subject we are raising becomes cognitive content rather than being embodied in the activity of the story (eg – discussing rights rather than one child treating another as not fully human. (I)
- Too much philosophical terminology (I) (S + maybe to check whether it can be introduced gradually, can it be explained in the story between characters?)
- Too much psychological topics (A – missing of philosophical tension)
- Too much black and white – this or that. (A - missing of philosophical tension)
- Lack of inquiry amongst the kids in the story so the children are not given a model of inquiry in the story (topics are not taken up and examined in the story – kids being curious and engaging with each other, lack of characters engaged in reflective practice - them thinking about the issues that come up – characters thinking about what has happened, etc.) (I, S)
- The characters in the story are too one dimensional – represent specific points of view rather than being complex people. (S)
- Sometimes abrupt endings from one episode to another
- Check - Too many boys – not balanced (A)
- Check - Too many new names (A)
- Check - too many characters (A)



## Manual

- Too much black and white – this or that. (A)
- Too many boys (A)
- Suggestions for summarizing what happened in the session. More non-cognitive activities (art, movement, audiovisual) (method – especially for stories for young children). (S)
- More presence of cognitive issues than affective issues in the manual. (S)
- Where topics are dealt with in different parts of the handbook note where they are) (S- need for a glossary as well as an index)
- The exercises have the same start. “Can an Uncle be a friend, Can a schoolmate be a friend, can an X be a friend). (A)
- Not enough exploration of concept (touch, right) rather than judgment about application (what rights do we have what kind of touch is wrong) and less implicit answers built into the direction of the discussion plan.
- Not enough introduction to the leading ideas / concept (A – specific dimensions of the concept as it will help the students become more sophisticated in their thinking about the issue in the story.)
- Not enough titles for discussion plans to orient them to its purpose. (A)
- Too much general introduction on why an issue is important, and not enough philosophical nuance given to the teacher (eg. too much “rights are important” and too little “there is a difference between “rights as obligations/ responsibilities” rather than “rights as entitlement”)

## Tina and Amir

### Story

- Highly condensed story – too many topics (S + -N)
- Too long (need to split it up), topics
- too explicitly introduced & tends to be didactic and directive - community of inquiry lacking. Eps 1-4 (I,+ J)
- Check - too repetitive – just eps. 4 (I)
- Why only focus on right to play and not other right? (A +-N, -JG)
- It is too difficult to talk about citizenship in primary school?(A)
- Check - The ending is too abstract for children at this age (S)
- Check the narrative flow - links to different parts of the story – too episodic (S)



- Introduce who is speaking at different parts of the story (general issue to check)

### Manual

Take out summary of story – take out - check if anything from this needs to be put in the leading idea.

- For age it would be good to have exercise and activity (o include more dynamics) not just discussion plan. (I, A)
- The student do not grasp the concept of empathy - the specific discussion plan in the manual about empathy should be adapted for the age. (S)
- Not enough exploration of concept (eg, empathy) rather than judgement about application and less implicit answers built into the direction of the discussion plan – for this story(Jg)
- too explicitly introduced and tends to be didactic and directive with hidden assumptions (I + Jg, M)
- episode 3 bullying arises – move manual exercise from epis. 4 to 3. (I)
- Checking the connection between topics across manuals (general principle + glossary of topics)
- What is being a person seems too complex as students have to distinguish between real and imaginary characters (S)
- Figuring out exercise' underlying assumptions' was difficult (A)

### Ella

#### Story

- Eps 2-6 – lack of philosophical queues and stimulation, lack of CoI that shows philosophical tensions, multiple points of view – 40%teachers said it is didactic in intent – too explicit (I)
- Check - Eps 4 –references to cosmopolitanism – are they too explicit - (I – one possibility would be to balance the one set of attitudes that give reasons with reasons from the other side and leave judgment softer??? Balance reasons with reasons rather than balancing reasons with judgments across the episodes)
- Check - Eps. 5 – too long and repetitive in presentation of topics, the episode imposes the agenda (I) (agenda is already formed). (I + can the episode be cut up? Add to introduction that teachers can cut up the episodes as they want – different ways of doing it – read one time and discuss and other time, or break it up.)
- Check - Eps. 7 – last part – children said it was boring (end of story) (I + end of story resolves the issue – bringing all kinds of food – father solves the problems – leave it open. Have the children discuss (CoI) whether a food day would resolve the problems and leave it open – this is example of how you t increase CoI within the story.)
- Story too dull/flat for children of this age (S)



- Check - Characters flat and situation a bit forced (S +N putting the dialogue in the classroom in the street – can you create a bit more tension within the characters.)
- Lack of conflicts – all problems resolved without any tension (S, Jg -lack of philosophical tension also)
- Check whether to do anything (Austria) - Every chapter opens something new without narrative continuity. (S – could creating a bit more connection between episodes create more tension within the characters?)
- Some much countries foreigners was too much – confused – was this real? (S)
- Topic food – (epis 3) was not relevant (A – an example of increasing tension could be through the teacher giving the kid the wrong food – or in the school canteen only one kind of food that excludes children – a way of enacting the issue of problems of food diversity rather than speaking about/enacting what is ‘correct’)
- Didn’t know about Iran (A)
- Liked that the episodes were discrete (A)
- Good that prejudice came up (epis. 4) (A)

## Manual

Take out summary – take out - check if anything from these needs to be put in the leading idea.

- Difficulty of working with analogies through the exercises here.(S, A – link here to body activity in Christian)
- To work more on friendship – activities – suggestion – connect it to other parts of the manual. (S)
- For some episodes (eg, epis. 3, eps 6) the story didn’t match well with the manual, the leading idea didn’t connect with the story (eg, the meaning of sharing across cultural constraints is not explored in the story. How do cultural constraints impact on capacity to share/ exchange). Jg- Think about this in general within the manual
- Epis 5 & 7 manual repetitive (I)
- Good to also focus on families (A)
- Check - Leading idea and exercise on ‘good reasons’ not appropriate to age (S)
- Check -When dealing with rules and norms – thought a good starting part was “when I Rome do as the Romans do” (S)

## Hanadi

### Story

- Models inquiry but intends to impose the agenda and leave little space for wonder and inquiry.-epis-1 (I) (S)
- Rights to clean toilet – not a good example of human rights – kids laugh – eps 1 (A +D, K)



- Can make the connection with the concept of rights more explicit in the leading idea –say that this is a borderline case and why chose that one difference between right to go to the toilet and right to clean toilet.
- Do we move from a borderline case that may not be culturally translatable to another borderline case or do we ‘clean it up’ to a paradigmatic case.
- Making nuanced distinctions present in the story more explicit in the leading idea.
- Too many negative forms (starting sentences in the negative) - (Js + S, -Jg)
- Community of inquiry is lacking – character is static – don’t change their mind (not open to the new), no self-correction or change their minds, (I + C, Jg)
- Many teachers complain of the lack of philosophical queues or stimulation (I)
- Some students not interested I football so not interested in the story (A)
- Direct speech (without context or narrator, connections) (A +C, D)
- Beginning of the story is not appropriate – in Morocco we don’t have camps (feels her country is being seen as primitive) (S + Spain)
- It models inquiry but imposes the agenda. -epis-4 (I, -S, -A)
- Too long and boring for the students (last episode –focus on football , too similiar to Christian) (A, I)
- In German there is no ‘miss’ and ‘mrs’ - Episode 5 – in Austrian this is not politically correct, in Spain it is a language pun that didn’t translate. (A)
- The situations regarding problems of cosmopolitanism aren’t regarded as problems enrich the text by more radical views or more complex cosmopolitanism (S + -N)
- Gender - too many boys not enough girls

### Manual

- Exercise supports the right to violence, revenge, vandalism (A, -S + -JG)
- Checking connection between story and manual - does a discussion plan/exercise give the student tools that can help illuminate the philosophical distinction raised in the story?(general principle)
- Don’t like that the topic raises issue and only refers to another manual (I)
- Activities in 5<sup>th</sup> episode of manual is repetitive (in relation to the whole handbook and make cross references clear) (I)
- Some exercises have no titles (A + Spain)
- Syllogisms – change to the future (S)



- Need to check for a balance between exploration of concepts and application of concepts (Judgments).(principle for whole handbook)

## Christian

### Story

- Lack of balance- male and female characters (A, S + -N the topic of gender is there, I= it is purposive – in the football scene add a further dimension to exclusion that is not based on gender and I leading idea mention that sexism might be raised but that it is just an instance of something bigger.)
- Difficult to deal with topic of resilience(S, Jg – rubber band)
- Some episodes too long(I,A)
- Last episode (11) is didactic – check carefully. (I)
- Many episodes about football. Deal with in leading idea- importance of football to Spain (and other countries) (A)
- Some problems seem too easily solved – end of episode 5&6 –there is a disjunction between finishing an episode arguing and starting the next one with good relations - without conflict. (A)
- Too many dialogue fields without knowing who is talking (S,A)

### Manual

- Activity about analogical reasoning is boring – too abstract – (A,S +Ac has a better exercise using the body).
- Syllogism – check examples. (All mothers are women.... ) (S)
- Timing allotted to exercises too short - takes much more time. (A)
- Missing open questions – too many invite 'yes', 'no' (A)
- Exercise 'good reasons'-suggest using everyday situations and also for exercise on empathy. (S)
- Not always good and bad – could talk about weak and strong (A)
- Suggest including something on sexism /masochism (S)
- Discuss topic of conflict resolution (S)
- Episode 4 – exercise – activity 2<sup>nd</sup> point is not clear, and no.11 – moral dilemma is not common and topic tough in the content and had misgivings about using it with kids in order not to scare them (I + M -an excess of coddling – being too nice)
- Check - Episode 11 - Relevance of moral dilemma to cosmopolitan framework is not clear (I,M- not a clear connection to cosmopolitanism (I)





- Improve Leading idea about stereotypes –make it clearer. (S)
- Have religion as a leading idea (S – check – leading idea – is religious tradition included in account of tradition) IF anything is added it is fundamentalism as a challenge to cosmopolitanism – Spain to decide.

## In and Out

### Story

- Everyone who used the story – the beginning of the story is not appropriate for students this age – sexual abuse didn't connect to cosmopolitanism. (is this about translation?) In Spain the title "dirty teacher" of the episode is very hard – judgmental (S, A)
- Lots of characters that appear, plays heavy role, and then disappears – so students get confused. – issue of narrative flow(S,A)
- \*Stories talk about a lot of psychological problems and social situations (A – lack of philosophical tensions as better way to put it)
- Too many conflicts (A - instead of philosophy) (A, S + D = conflicts with less focus on concepts)
- Check - Language is too technical – kids wouldn't talk that way (A)
- \*Epilogue – diminished the importance of certain topics (made light of sexual abuse where the opening had it as central) – explaining too much – closing it – giving answers (a problem of translation?) (A,S)
- Maybe the story would work better with 14-16yrs. (S)
- Characters were sometimes flat (kept performing the same role in same way) (Jg)
- Check - Technical – no quotation marks – hard to tell who was speaking. (A)

### Manual

- The concept of resilience – concept difficult and activities didn't help them deal with it (S + N –maybe teachers not aware of the concept – Jg- could point to more phil. clarity needed in leading idea, N-maybe needs changing it)
- Dynamic of distributive justice should be introduced – the '3 bottles' dynamic (S will send to I)
- More activities (not only thinking/discussing) (S –only a comment in this handbook)
- Too many male names/ boys in examples in manual (A)
- No titles for discussion plans, exercises to orient the teacher(A)
- Exercise- episode 1 – 'right and wrong'- – can't decide this without a specific context/situation to apply it to. (eg, does my mother have authority – depends on context and situation) (A) (Epis. 1 leading 1 discussion plan 1



“When do we say a person behaves in the right way when do we say a person behaves in the wrong way – reframe this giving a context/situation or invite them to construct a context (is ‘wrong’ too vague and too black and white?). Check if this critique is still appropriate to the newer version. General point – look at your explanations to teachers, think of the way they are set up – does it need further clarification?”

- Were afraid that some questions in manual could animate students to violence. Episode 3, leading idea 2 (how many ways to violence) Deal with the issue of talking about violence in the leading idea and maybe reframe questions to encourage exploration. (A + -M, Jg – general problem – eg. in the discussion plan on violence – could rephrase it as ‘could quarreling be a form of violence, if so in what situation would quarreling be a form of violence?’)
- The exploration of the concept ‘violence’ is missing. (A) Check if this critique is still appropriate to the newer version.
- Too many discussion plans /exercises on authority (A)
- “The structure of the discussion plan “does my brother have authority”, does my cousin have authority?” (is this a contextual issue – in which context could your brother be an authority? / does your brother have the authority to tell you to keep your room clean? – more variety of styles.) (A)

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### Story

- Check - Philosophical dimension of the dialogue could be improved – more framed philosophically perhaps by older child) (S, A)
- Check - Living without internet – didn’t come strongly enough in the story (S)
- Check - Young people would not use the terminology – took too long to explain words like ‘delirium’ (A + -N)
- Looking for a person can animate a person to stalk persons. (A)
- Don’t only use facebook but use whatsapp. (A – leading idea talks about social media – mention that if not using facebook then substitute whatsapp, twitter, etc.)
- Confusing – the different countries – had to use geography in this class. (A)
- Check -Epis. 2 – prejudice – raised leading idea that is not in the manual (S – general comment – the link between the story and the manual content.)
- Check -Names in the story have language meaning in Spanish (S –Bobo and Marika)
- Check - Changing ‘him’ and ‘him’ is confusing – not always know who is being referred to. (A)
- Check - Young people would not use the terminology of reasoning (A – is too much happening too fast)



## Manual

- Check - Lack of titles for discussion plans –hard to know what they were aimed at. (A)
- Leading idea about truth was confusing – not help teachers talk about how truth is discussed relevant to the story. (S)
- Include more activities – combine it with body positioning – if it true go to that corner, if false the other...
- Cross referencing to other parts of the manual very important in this story.
- Leading idea 2 was very confusing – exercise “mistake” (needs an earlier discussion plan that explores different meanings of ‘mistake’ (S) (eg. mistake as incorrect, mistake as being inaccurate) as this exercise asks for judgment.) does it confuse right/wrong with mistake/accurate. More general issue about the need for exploration of nuanced distinctions within the exploration of concepts.
- Check - Epis 3 – main topic “what is important and what is needed” – there is no exercise (opportunity to add one on “what is important for you , for me, for us,” - linking it to local and global perspectives) (S)

## CONCLUSION

The data analysis in this report has fulfilled two goals: firstly, it has helped in assessing the first version of materials in the project. Secondly, it has helped in making a proposal for improvement of those materials.

In connection to the first point, we may reach the following conclusions:

1. The first version has generally been very well received by all 63 teachers taking part in the programme.
2. This positive assessment refers to the two main aspects of the programme: the practice of P4C (learning within a community of inquiry) and the practice of cosmopolitan education with the aid of the materials.
3. The participating teachers saw the training-inquiry-action (putting into practice) process as highly positive.
4. Although both the stories and manuals were positively valued, it is the latter which received the highest praise. Teachers considered that the manual was a fundamental tool without which the mise en place of both the P4C and the PEACE programme would have been impossible. Similarly, the quality of the manuals guarantees the achievement of the goals established in the programme.
5. Teachers generally valued the presence of cognitive and affective skills in the materials and in the practice of dialogues within the community of inquiry. However, there is a bigger difficulty in recognizing and practising cognitive skills, so this should be made a priority in future training courses.
6. The teachers admitted that their role as facilitators could improve through complementary training about the P4C and PEACE programmes and practice with the materials.
7. The teachers valued student participation highly.



8. Despite the short duration of the project, there is a clear evolution in students' learning in connection with cosmopolitanism and in their development of positive attitudes when facing situations where that learning is required.
9. The teachers from all three countries unanimously stated the huge potential of the materials in putting into practice a cosmopolitan education.
10. The primary and secondary school students valued the materials and the practical side of the programme very positively in all the aspects they were asked about: general aspects, goals, development and use of cognitive and affective skills when dealing with cosmopolitanism.

Regarding the second aspect (proposal for improvement of the first version of the materials) we may conclude that since those changes have already been applied in order to produce the final version of the stories and accompanying manuals a future assessment carried out by experts, teachers and students should show considerable improvement in comparison with the previous assessment. In that sense, it would be important to carry out in-depth assessment studies after putting the final versions into practice.