

Philosophie pour enfants : modèle argumentatif et/ou herméneutique ?

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Si l'on observe l'évolution de la philosophie pour enfants depuis sa création par Lipman, il semble qu'on assiste à une prédominance croissante d'un modèle sur les autres : à savoir, le modèle argumentatif. Chez Lipman lui-même, ce dernier est présent à travers l'une des deux logiques qui, selon lui, encadrent la philosophie pour enfants : la logique formelle. Les lois de la pensée qui en dérivent, axées sur la conceptualisation, le jugement et le raisonnement, relèvent incontestablement de l'activité argumentative. Mais Lipman y adjoint une autre logique, la logique informelle, qu'il appelle aussi « pensée créatrice », par opposition à la pensée critique qui constitue le modèle précédent.

Cette logique, contrairement à la logique formelle, n'a pas de règles fixes ; elle se manifeste par des capacités d'invention, de décentrement, de diversification des points de vue, des rapprochements inattendus, surprenants mais féconds ; ou encore en analysant les vécus fondamentaux de l'expérience humaine (amour, amitié, angoisse, bonheur, etc.). Elle n'est pas tenue, comme la précédente, à la rigueur formelle des enchaînements de pensée ou la cohérence de ses propos.

Pendant longtemps, cette dualité des modèles de référence a été respectée, donnant lieu à ce que certains ont appelé des « courants », et que l'on doit plutôt considérer comme des approches complémentaires, non mutuellement exclusives. Mais depuis quelques années, le modèle argumentatif paraît s'imposer au point de constituer une sorte de paradigme implicite de base. Philosophier (ou apprendre à philosopher) consisterait à énoncer des thèses en réponse à des problèmes dits philosophiques, et à étayer ces thèses par des arguments relevant de divers principes : justification par la cohérence logique, la validité empirique, la finalité éthique, etc. On jugera le degré et la qualité de l'activité philosophante en fonction de ces critères : l'énoncé proféré par l'enfant est-il un véritable argument (et non pas simplement un exemple anecdotique, ou la reformulation d'une idée déjà avancée, ou encore un mixte confus et incohérent d'idées) ? Si oui, dans quelle mesure répond-il aux exigences d'un argument recevable (n'est-il pas contradictoire , ou non valable universellement , ou entaché d'une appréciation subjective non motivée, etc.) ?

Témoigne de cette prédominance du modèle argumentatif la référence quasi obligée à Socrate – au point qu'elle en devient un lieu commun de beaucoup de discours sur la philosophie pour enfants. Socrate serait celui qui, face à des affirmations péremptoires dictées par les préjugés, le conformisme ou l'égoïsme, débusque les sophismes, met à jour les contradictions, révèle, par son questionnement inlassable, les insuffisances logiques et les imprécisions conceptuelles. Pareillement, le philosophe d'aujourd'hui – et notamment l'enseignant, quand il adopte cette posture – devrait essentiellement veiller à ce que ses élèves conceptualisent et problématisent correctement, et à ce qu'ils produisent des arguments plutôt que des exemples ou des opinions. Conformément au schéma platonicien, philosopher consisterait à passer de la « doxologie » à la « théorie », c'est-à-dire à dépasser l'expression des représentations spontanées vers l'énonciation de thèses sinon vraies au sens scientifique et

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