HOW TO DO PHILOSOPHY WITH CHILDREN

Every single child has his own thinking-pattern, which was created together with the growth of the first language learning in the very early childhood. This means that, when the children start school their way of thinking is definitively framed. In every classroom there are as many thinking-patterns as there are students. Metaphorically, the thinking-patterns of the children and the teacher react on one another, but they might part again, depending on the subjects discussed and spoken about.

When philosophical topics are talked about in the classroom, it is very important that the teacher knows the thinking patterns of each student. It is his task to support and extend the students' cognition within this student's own thinking rhythm – one child is thinking extremely logically – another one intuitively – a third perhaps with simultaneity as basic elements. Therefore, the teacher must be able to recognize that this or that student is now expressing his opinion on the topic in the frames of his own thinking pattern. If the teacher, at this point of the cognitive process, gives the student THE answer, he will very scarcely affect the student's cognitive rhythm – and this means that the student will not completely apprehend the depth of the answer. The teacher's task is to support the apprehension in the children by means of the child's own thinking rhythm. This is the way to do philosophy with children, whatever their age. Put the questions to the children in such a way that they make the child think on – along his own streams of thinking. Without this pedagogical view, doing philosophy with children is meaningless.

The following text and manual are intended for students aged 12-15 yrs.

THE FLOWERS

Sometimes Kim and Mariann are talking about something which is of such great interest for them that they forget themselves. They can discuss for some minutes and they can discuss (*a) for hours.

One day, Mariann comes home with a lot of flowers which she has picked in a ditch near the wood. She has flowers in all colors. She steps into the kitchen to Mummy, saying, "I bring you some flowers today." Mummy laughs. "Why do you do that?"

"Because we love you so much." (*b)

Mummy is smiling; she feels happy, because her children do not say such things very often.

As Mariann comes up to the children's room, Kim says, "Why did you do that?"

"I just felt like that." (*c)

Kim laughs. "Do you know what Henry told me today? He told me that maybe flowers do not exist."

"Nonsense. I felt them distinctly when I picked them."

"But anyway!"

Mariann sits down. "Now I know what you mean. They might not exist even if we are able to smell them and feel them. It is a delusion." (*1)

"Maybe. Henry said, that if you had a microscope which was able to magnify many many times, you would discover (*d) that the flowers are made of small pieces – I do not remember the name of them – and between the small pieces there is nothing. If you put all these small pieces together and took away the emptiness, a whole field of flowers could lie on the point of a needle." (*2)

"Gosh," Mariann said. "Do you believe in that?"

"I do not know. But if it is correct, EVERYTHING is different and is not what it looks like." (*1)

"Do you know what I am thinking?"

"No."

"If everything is like that, then the word FLOWER means something wrong." (*3)

"Why?"

"It is not a flower, but something else."

"I do not see what you mean."

"When I am walking along a ditch I can see the flowers. They are waving in the wind, they are beautiful, and I feel like picking them to bring them home. When I am thinking about them, I use the word FLOWER – this is a word I know, and it makes me believe, that the flower ONLY is a flower." (*3)

"It is either a flower or not," Kim says.

"No, it is far more exciting. The flower looks like a flower, because it comes from something else. It seems to be a flower – but really it is something else." (*4)

"What should that be?"

"Something – something which is in the whole world – something, which sometimes comes into existence as flowers, sometimes as trees – houses and cars – anything." (*4)

"So you mean that everything is the same thing," Kim says.

"Yes, in a way. It has different affects on people, but it is still the same thing. All the words we have are only telling us something about things we are able to see and smell and hear and feel and not about the things which we cannot see or which we do not understand."

"This is difficult! Then all words should be the cause of the fact, (*e) that we do not understand anything." (*3)

"Sure – but we think that we understand everything. Perhaps there is something somewhere which is the cause of everything. This SOMETHING is struggling to come into our world – and this means

that we see something and smell something. But is is really not like that." (*4) (*e)

"Then I have to think everything over in quite another way, " Kim says.

Mariann laughs. "So have I. But just now I am hungry. Let's go down to Mummy!"

The two children rush down the stairs, shouting, "Mummy, we're hungry!"

Mummy does not answer.

"Where are you," Mariann shouts.

"In the dining room," Mummy says.

They step into the dining room. Mummy is looking at the wonderful flowers. She has put them in the biggest vase she could find. "I am so happy that you gave me these," she says.

"These what," Kim says.

"These flowers," Mummy says.

"I can't see any flowers," Kim says. "Can you, Mariann?"

"No, I can't even see the vase," Mariann answers.

Mummy shakes her head. "You kids! Then I want to thank you for all that NOTHING on the table. And then let's go into the kitchen, before you starve!"

Per Jespersen

*a

What does it mean to discuss something?

Try to explain what the word "discussion" means.

Do you know words which are synonymous with "discussion"? (talk, speak, chat, gossip)

What is the difference between a talk and a discussion?

Make all students explain.

What can you gain through a talk?

What can you gain through a discussion?

– – –

Do you like to discuss?

Why/why not?

In which situations can a discussion be useful?

Do you like to talk with each other about all subjects?

Which subjects do you often discuss with each other, with the teacher, with your parents, etc.?

Write the subjects on the blackboard.

Make the students choose some subjects which they should like to discuss in the classroom.

Are there subjects you never discuss?

Write on the blackboard.

Who would like to plan a dialogue about one or two of the subjects written on the blackboard?

What is the importance of people talking together?

How will children develop if they never have the opportunity to discuss with adults?

*b

What does Mariann want to show by bringing flowers home?

What can her feelings be?

Try to ask each student and write on the blackboard.

Which human emotions do you find valuable?

Write on the blackboard.

Why?

Find at least three important and positive feelings.

What is the opposite of happiness?

Try to get as many proposals as possible.

The answers could be: sorrow
boredom
loneliness
unhappiness

Could you imagine that sorrow and happiness could be the same emotion?

Why/why not?

If carelessness is the opposite of sorrow and happiness – can we then say that sorrow and happiness IS the same feeling?

(Eli Wiesel declares that peace and war are not contrary terms – the contrary term of peace and war is carelessness)

Take a discussion about this statement. Listen to your students and help them to find their own solution.

– – –

How are feelings important to people?

Give examples.

Do negative feelings mean anything?

How?

*c

What does Mariann mean by saying, "I just felt like that."?

That she does not mean anything?

That she really wants to show that she is fond of her mother?

That she does not care? Do you sometimes just do things?

(Discuss the concept of spontaneity – a sudden impulse)

Where do sudden impulses come from?

Ask each student to listen to the answers and start a discussion about the answers.

(Have a talk about subconsciousness)

How is our subconsciousness created?

Is subconsciousness susceptible to influences or not?

Or does it "live its own life"?

– – –

Have a talk about intuition. The teacher might explain that intuition means that "something tells you that . . . ", "you feel that this and that is going to happen . . . " "you feel anxious about something."

Is it possible to apprehend through intuition?

Or is it only possible to understand and apprehend through reason and logic?

This is an important philosophical question. We can only partly go into this question with our students, but it is important that we point out the problem for them. Try to take a deep discussion about the problem, listen to the answers and try to start a dialogue. Maybe you should make an effort to mention fairy tales, myths, fables, legends, which are in the world of intuition, and that these stories have had a great importance for our intellectual development.

The Danish philosopher Martinus declared that the only cognition is intuitive cognition. Difficulties arise, because language only describes a certain part of reality, and that language does not have words for intuitive cognitive elements. (See *3 and *5)

Can we state the reasons for our acts and opinions through intuition? Or do we have to state our reasons through logic?

Can you give examples of situations in which we "have to" act by means of intuition?

Ask each student and discuss the answers.

*d

Can you increase your knowledge by using a microscope?

How?

On which areas does a microscope increase our knowledge?

Is this new knowledge valuable?

Why/why not?

If yes: How?

If no: Why does science then work to gain more knowledge?

– – –

Which subjects does science work on?

Write the students' proposals on the blackboard and discuss!

What is the importance of work of science?

To whom is this work important?

For all people?

Why/why not?

– – –

Tell about the very first beginning of science in Greece, Egypt and in the European monasteries.

Can you mention modern things which are the results of scientific work?

Are there advantages or disadvantages of computers, satellites, TV?

Do these inventions mean anything to our everyday life?

How?

Would Kim and Mariann have been discussing these things if science did not exist?

Have scientific results influenced on our cognition of our environments?

Would it be a good idea if we were all scientists in order to gain more knowledge?

Would it mean that we should work in another way in school?

Would the school be forced to teach other subjects?

Which new subjects would you suggest?

Write on the blackboard.

Can we increase our knowledge in other ways than by learning about the results of science?

How?

Are you able to imagine a subject that involved all other subjects or that formed the basis for all other subjects?

Would it be a help or a value with such a subject?

What would you call this subject?

Have a long and deep discussion about this topic.

*e

Make sentences with "if –then".

If I turn on the light, then –

If it is frost, then –

If you come tomorrow, then –

If $2+2=5$, then –

If all our feelings are good, then –

If all our acts are reasonable, then –

Make the students work out this model on different subjects and discuss the results.

Do we think in this model (pattern)?

Or in pictures?

Or through intuition (*c)?

Or by questioning ourselves?

Does the following sentence tell anything about reality:

If $2+2=5$, then $3+3=7$

Can reality be put into this thinking-pattern?

– – –

What does the word "reality" mean?

Make each student try.

Is reality only facts that we can apprehend through our senses?

Or is there another reality?

If yes: Where? How can we apprehend, discover, search it?

If no: Why not?

– – –

What is the opposite of reality?

Make everybody try.
Can you mention something, which is unreal?
Write on the blackboard and discuss!
Is imagination reality?
If yes: Does it then mean that reality is, what I imagine? Are my thoughts part of reality? (*4)

*1

It is an old and yet an unsolved philosophical problem whether reality only consists of the impacts which we receive through our senses. It is both a cognitive and a metaphysical problem which is very complicated and which has been given several different interpretations during the last two thousand years. This is the reason why it is important that the teacher in dialogues with the students to try to reach the students' apprehension of the problem because it is his most important task to strengthen the students' thinking and cognition. However, the teacher might introduce other thinkers' approaches – the students, whom this text is written for, are relatively mature and experienced.
What does Mariann mean with her words?
Make everybody try to explain.
Discuss the answers.
Is it possible that Mariann is right in saying that our senses are "cheating" us?
Make everybody answer and discuss!
What is your opinion of Kim's answer: "If this is right, then every thing is not as it seems."?
Is Kim right?
Is it possible to reason like this: If flowers do not exist, then it must be so with everything?
Why/why not?
Make the students reason for or against.
– – –
What does the word "possibility" mean?
Try to find a definition with the class.
Can you mention something which is absolutely possible?
Can you mention something which is "only" likely?
What does probability (likelihood) mean?
Try to find a definition.
Are possible things also real?
Discuss!
Are likely things real?
Discuss again!
Or are likely things not real until they have been realized?
– – –
What does it mean that something is "only ostensible"?
Make each student answer.
Does Mariann mean that flowers are "only ostensible"?
– – –
The philosopher Hegel called reality ("The True Reality") an entity of the the inner things and the outer things (or an entity of presence and existence)
Is it possible that a flower represents two sorts of reality – an inner and an outer one?
If this is the fact – what is then the outer reality of the flower?
Make a long dialogue about this topic.
Is it the outer reality of the flower that we see, smell, feel etc.?
What is then the inner reality of the flower?
Make each student try (it might be suggestions as transport of water, production of sugar, segregation of warmth etc.)
Which of the realities is the "right one"?
Can we see the inner reality of the flower?
Is it less real because we cannot see it?
These tabulations are of course very difficult – but we have to try anyway – to see how far the students are able to think and apprehend. The teacher must never give up – not even when he cannot answer the questions himself. Students and teacher try in common to reach new abstract ways in their thinking.
The Danish philosopher Harald Hoffding declared that Man cannot go beyond analogies in his metaphysical cognition: what counts for a part of Life counts for Life in its entity. He also declared, that the connection between our perceptions is criterion for truth.
Is Kim right when he declares that then everything IS different? Can we declare, that if the flower has more than one reality, it is so with everything else?
– – –
Has Man more than one reality?
What is Man's inner reality?
And his outer reality?
Can we speak about more than two realities?
An infinite number of realities?
This seems very difficult, but even young children will be able to think it over and to give acceptable and reasonable answers, so it would be possible to start a discussion about the concepts.

*2

Is Kim talking about the inner or the outer reality?
How is this reality?
Can you apprehend it by your senses?
(through the microscope, but not in your daily life)
Is this reality more real than the one, our senses reveal to us?
Why/why not?
Could you imagine that the future will bring us instruments which might reveal to us even smaller parts of the flower than the atoms?

Would this mean a new reality?

– – –

Does it give any sense to people to know such as Kim is telling here, that things predominantly consist of emptiness? If Kim is right, what does it then mean, that a flower is a flower – that a car is a car – that you are you?

Has it anything to do with the emptiness or the atoms?

Or with something else?

– – –

Is it of any importance to our apprehension of the flower that we know its inner reality?

– – –

Can you work out some questions to the topic spoken about – questions that cannot be answered?

Write on the blackboard.

If we continually carry on research in the world of flowers, will this mean that the future will bring answers to all unanswered questions?

Or are there questions which will never be answered?

Which?

Discuss!

Metaphysics work with questions which cannot be spontaneously answered and which science can give no answers. It is important to make the students see that most of the questions of Life cannot be unambiguously answered – that Man's most final questions cannot be unambiguously answered.

The Danish philosopher Martinus declared that it is possible to apprehend through intuition, too – he even meant that the most relevant and important problems and concepts can be apprehended and understood through intuition. (*c)

Can you have the impression that there exists another reality, than the one we can see, hear, feel, smell, etc.?

Can you give examples?

Write on the blackboard and discuss!

Can you give examples of feelings you may have when you see the flowers in the ditch or in a field or in a meadow?

Write on the blackboard. (joy, pity with Nature, powerlessness, indifference, etc.)

Can one understand (apprehend) through feelings?

Can emotions help you to apprehend different realities of the flower?

Can you find answers to the unanswered questions through emotions?

Is intuition an emotion?

Dialogue between the teacher and the students about these relevant questions is very important to the students' cognition. Philosophy is a great help in the task to work into the basic concepts which are behind our life. Any student, whatever his age, will be able to say something about his own apprehension of these topics.

*3

Mariann says, "When I think of them, I use the word FLOWER – and that word, which I know, makes me believe that the flower ONLY is a flower."

What does Mariann mean?

Ask each student and discuss the answers.

– – –

How do we think? What does it mean to think?

Make each student try – discuss the statements.

Do we think through language (speaking loud with ourselves)?

Ask all your students.

Or do we think in pictures (as small kids do)?

Or through emotions?

Give examples of thoughts in words, in pictures and in emotions

Discuss!

Do we think in words on topics which we know something about – which means that we know the words connected with the topic – and do we think in emotions on topics which are quite new to us?

– – –

If Kim and Mariann are right in their statement that the apprehension of the flower as flower is a delusion – is it then right, as Mariann says, that the word FLOWER is an obstacle to our seeing its "real reality"?

What do you mean?

What is Mariann really meaning:

a) that language "spoils" our apprehension of reality?
b) that thinking in words disturbs our apprehension of the environments?
c) that we originally think in both words, pictures and emotions, and that we have been taught to think predominantly in words?

What do you mean?

What is the consequence for education in the schools, if (c) is right?

Try together with your students to find the consequence of this statement.

– – –

What is language? Try to find a definition.

How do we use language?

Try to find all possible linguistic functions.

Write on the blackboard.

– – –

What is your meaning of Kim's statement: "Then all words are the cause of our not understanding anything"?

Does he mean the same as Mariann does?

What do you mean?

Has intuition anything to do with language?

Or with emotions?

Or with thinking in pictures?

– – –

Is it possible to understand our environments through language alone?

Why/why not?

Or is it necessary to "get help" from emotions, pictures, analogies, intuition etc.?

Start a dialogue about these problems. Remember to listen to your students – help them express the thoughts they have – it might be thoughts they miss the words for.

Try to make the class create a text (story) in which these problems play a role.

Discuss these texts.

This is a complicated problem. The teacher has to remember that a lesson in philosophy does not end with the fact that all students leave the classroom with a serene mind and with the final answer on the problems discussed!

The aim is that each student has the possibility of extending his cognition, supported by philosophy, philosophical teaching and dialogue.

*4

Mariann is thinking, after having heard Kim tell about Henry's thoughts about what we have called the second reality of things. She considers the incompleteness of language and that there is "something" which rules the connection of everything. It is not a groundless or a fickle way of thinking, as it may seem – it is consequent to Mariann's own pattern of thinking. She is thinking metaphysically, and it is really worth while that the teacher together with the students try to intervene in Mariann's way of thinking with the goal to raise a dialogue about the concepts.

Does anybody want to comment on Mariann's words?

Ask each student.

Help the students come closer to Mariann's thinking.

What does Mariann mean by saying "SOMETHING sometimes comes into existence as flowers, sometimes as trees –"?

What is this SOMETHING?

Does Mariann try to answer the questions that cannot be answered?

What is that question (these questions)?

From where has she got the thought about the "unknown" SOMETHING?

Have any of you ever thought this thought?

If there is a SOMETHING, is it then the outer reality?

The Danish philosopher Martinus called this "something" THE SUBJECT – an everlasting and everworking element with cosmic nature. From this SUBJECT and its working element "repercussion" has its rise, and this is the only thing, which we are able to apprehend by means of our senses – and the only things which can be reflected in language. He declared that these three elements (The Subject, The Working Element, Reality) really are one entity – but for the human mind this entity shows up parted in three parts – almost as shown by the Escher-knot.

Let us try to follow Mariann's way of thinking. Could any of you give this SOMETHING a name?

Make everybody try. Discuss!

Is it something in space?

Inside ourselves?

In Nature?

God?

Perhaps some students might suggest, that Mariann is thinking religiously (even if she does not express this clearly). She expresses something metaphysical, and there is only a short way from this to religious thinking.

Lets us say that Mariann is right. Can we continue her thoughts by asking: Are our thoughts also part of this SOMETHING?

Our emotions?

Our ideas?

Our dreams?

Can we apprehend this SOMETHING by reasoning?

Through logic?

By feelings?

By intuition?

A dialogue about these metaphysical problems is very relevant for children, both cognitively and linguistically. However, it is crucial that the teacher never tries to force the students into the shown patterns of thought – the only way is to use the patterns from this manual as a jumping-off ground to the students' own thinking. This is the main goal of Philosophy for Children.

THE FLOWERS

This talk was made January 30, 1987, at a Danish school with a group of four children who have never been discussing philosophy before.

Age 13 years.

(text-passage: "Mummy is smiling – but anyway")

Teacher: What has Henry really told Kim?
Bente: That flowers are not on earth. That they maybe do not exist.
Teacher: How is Mariann's reaction?
Bente: She is surprised – it can't be that way – I could feel them when I picked them.
Teacher: What is she really saying? I could feel them when I picked them?
Peter: Mariann means that they don't exist.
Teacher: Because – ?
Peter: Because she could feel them.
Teacher: Does that mean that everything I can hear, smell, feel, taste, see – that this does not exist?
Peter: Yes, that's what Mariann means.
Teacher: Obviously it's not what Henry means. Can we say that the only existing things are the things my senses tell me the existence of?
Liza: You can't have a thing, unless it is existing.
Teacher: Can you be sure about that? Could you imagine that there might be something existing which my senses are not able to tell me about?
Klaus: I think so.
Teacher: What could that be?
Klaus: Air. If the air is clean, you can't feel or smell it.
Teacher: Do you know for sure that air is existing?
Klaus: If it didn't I couldn't breathe.
Teacher: Is that the reason why you know for sure that the air is there?
Bente: This means that the things which can see – that they don't exist.
Teacher: Is that what Henry is saying?
Bente: Sure.
Liza: The air is existing – otherwise we couldn't breathe. But a pencil is a dead thing. It's something people have made.
Teacher: Do you mean that there is a difference between things which people have made and things which are existing by themselves?
Liza: A pencil is just a dead thing. People for instance – they exist – but these things (points at table, window, pencil) in fact they don't exist – it's something dead, because people have made them.
Teacher: Do you differentiate between dead things and things that are alive?
Liza: Sure I do.
Teacher: Thus: living things are existing, and dead things don't. Is that what you mean?
Liza: Yes, I would put it that way.
Peter: This can't be right – dead things are existing. I can touch them.
Klaus: So can I.
Teacher: Liza – if you put it this way – how do you understand the word "exist"?
Liza: It means something with life – in the air there are germs, and then the air is alive in some way.
Teacher: Peter – and you say: the table exists, because I can touch it.
Peter: Of course it does.
Teacher: So you don't comprehend the word "exist" in the same way as Liza, right?
Peter: No, I don't. What is not moving – that's dead for Liza. And it's really existing.

(After such a lesson the teacher always evaluates. Then you discover things which passed unspoken. This is an example. Liza's comprehension of the word "exist" is interesting because she really uses the word in a different way.)

I should have intervened like this: If we say that "existing" is the same as "being alive", how does this relate to a pencil?

If I can say about a tree that it exist, meaning "being self-acting", (i.e., it sucks water, it unfolds its leaves, makes its leaves fall, it is in bloom and make fruits) – which word can I use to say all this?

I would have asked Liza: which word will you use about a pencil, meaning a sort of existence, when the pencil is in use and when it is unused?

Or is it so that a pencil only can be called a pencil when somebody is using it? (The Greenland language has a lot of words for *snow* depending on how the *snow* is, where it is situated, etc.)

I would have tried to deepen the subject by penetrating into the linguistic problem: do words have functional meanings – or does the word "exist" really mean what Liza is saying?

Perhaps it is necessary to say that a teacher in this situation often only has fragments of seconds to choose how to go on – in this situation I was not fast enough.

Teacher: How can you know?
Peter: I can see it and I can feel it.
Teacher: So you are sure that, when your senses tell you that something is there, it is really there?
Peter: Of course.

Teacher: Which of your opinions is closest to Mariann's opinion?
Klaus: Peter's.
Teacher: Klaus, isn't there a way in which you can feel air?
Klaus: On a windy day.
Liza: In his lungs.
Bente: He would really feel it if the air was not there! (laughter)
Teacher: Can you mention other things which may exist, even if we can't hear or smell them?
Liza: You can't feel your cells. But if you have a microscope, you can see them.
Teacher: If you look at your hand, you can only see a hand. You can't see the cells. Do they exist?
Liza: Sure.
Teacher: How can you know?
Liza: They build your body – they are alive – that's what I learned in biology.
Teacher: Have you ever seen them?
Liza: Yes – I have seen blood cells in a biology-lesson.
Teacher: What did you think when you saw them for the first time in your life?
Liza: I thought, that it is strange that our body is built in that way.
Teacher: Who can mention something which is even smaller than cells. Is there anything smaller?
Liza: Germs. Virus.
Teacher: Even smaller?
Klaus: Atoms and molecules.
Teacher: Good. If people did not have the microscope, would we then know that there was something smaller than cells?
Peter: No.
Teacher: Well, we do have the microscope – we can see some blood in it, and we say: Oh, that's how it looks! Can we say that blood is not how I see it, but how the microscope shows me the blood?
Peter: Sure.
Teacher: So this means that if it was possible in the future to invent a microscope which was able to magnify infinitely, I might be able to see things which were smaller than the things I know today? Is this new insight more real than my everyday world?
Peter: What I see is more real.
Teacher: Is the microscope showing me a "lie"?
Peter: No.
Bente: This means that our eyes don't show us the real things. They are not sharp enough in a way. The microscope is showing us the reality.
Teacher: But as the new microscope which can magnify infinitely has not been invented, does that mean that what I see today is not the real reality?
Bente: At that time, when people had not invented anything, the drop of blood was their reality.
Teacher: So you mean that reality changes?
Bente: Seems like that, yes.
Liza: We get cleverer every year.
Teacher: What is changing? People or reality?
Peter: We do. When we invent something new, we get a new reality.
Teacher: What happens to "the old reality"?
Klaus: You don't think about it anymore.
Bente: It doesn't disappear totally.
Teacher: So we have more than one reality?
Peter: Of course we have. One reality is the one I can see with my eyes. The other one is shown by the microscope – and the third one is the one that the microscope of the future will show us one day.
Liza: I think that people will forget the middle one. You can use the first in your daily life – and then there is only "the last reality" left. What is in between will get away. It doesn't mean anything anymore.
Peter: People who live 300 years after us will look upon everything in a quite other way.
Teacher: What does this mean to us?
Liza: I think it will grow more dangerous. More wars and that sort of thing.
Teacher: Why?
Liza: Because people have to try all the new things they have found out. Just like atom bombs. And then they will get unsatisfied when they find out what it really is.
Teacher: So we have to stop inventing things?
Liza: In a way – I don't think that the world will exist much longer. If I was the richest and the most almighty, I would reveal everything and tell everybody that it won't work.
Teacher: Are you rich and almighty?
Liza: No – but I'll join other people thinking just like me.
Klaus: People who invent things get envious that other people have invented things

– and there goes the war! People who have knowledge hide this knowledge for others.

Peter: And people who don't know anything feel revenge.

(the bell)

Bente: What a lesson. That was something!

Liza: It was a good lesson!

Teacher: Why?

Liza: Well, when I speak to people, they get so strange if I am right – in this lesson nobody was right!

Bente: (laughing) When I bike home from school, I might fall and end up in the ditch. Then I'm lying there with two broken legs, and the ambulance will come. But I will just say: You don't care! Nothing is, what it looks like!

(everybody laughs)

Per Jespersen