

of historical fact, however, it was not possible for Hume or any other European to carry on philosophical reflection apart from the influence of Buddhist thoughts... 'By 1776 the variety and wealth of materials available to any European scholar such as Hume was overwhelming'" (149, 150, 160).

I find no theses in this work with which to seriously disagree. I have just two critical observations: 1) I am not as hopeful as Jacobson that Buddhism in Japan could survive the general erosion of traditions, so characteristic of our age, by the juggernaut of the seemingly limitless industrial-technological expansion enveloping every nook and corner of the globe. 2) Jacobson's characterization of the Buddhist teaching of reality as creative process (dynamism) correctly captures the heart of the teaching. However, grave misunderstandings result if "process" here is understood in the sense of the polar of the category of substance; rather, it is to be understood as signifying creativity transcending all dualities such as substance and process, the is and the is-not, etc., in full harmony with Śūnyatā (Emptiness). The author should have made this point quite explicitly. But no harm is done, for the discerning reader will surely be led to correct understanding of this important point by one or another of the many equivalent formulations offered.

To whom is this book addressed? This book can be profitably read by anyone who has had an introduction to Buddhism and history of Western philosophy, including American philosophy. It will serve as an excellent text for advanced courses in Buddhism and comparative philosophy. The writing is a model of analytic clarity and stylistic elegance. There are copious notes, extensive and up-to-date bibliography, and useful name and subject indices.

Jacobson is to be congratulated for having written a definitive work at once on Buddhism and comparative philosophy.

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### **Philosophical Adventures With Children, Michael S. Pritchard**

University Press of America, 1985, 166pp. \$23.75 cl; \$10.75 pbk.

MICHAEL L. GILLESPIE

In this unpretentious and engaging book—a memoir-style account of discussions with and among children reminiscent of Gareth Matthews' *Philosophy and the Young Child*—Pritchard, a philosophy professor at Western Michigan University, attempts something quite difficult for many philosophy teachers: to allow young children's interactions to move center stage and stay there. To a large extent, he succeeds.

*Philosophical Adventures With Children* focuses almost entirely on the introduction and maintenance of discussion among children. It does so by relying heavily on excerpts of actual (taped) discussions among fourth and fifth grade children selected especially for Saturday meetings in Plainwell, Michigan and summaries of classroom discussions in fourth through sixth grade in Kalamazoo, Michigan. Many of the chapters of the book are based on portions of articles that have been published previously in journals (including this one). The discussions themselves were initiated and sustained through the use of materials prepared by the Institute for the Advancement of Philosophy for Children, especially *Harry Stottlemeier's Discovery* and related sources.

Pritchard does mention some of the more abstract issues often raised in connection with introducing philosophy into earlier grades, such as the belief that these materials will enhance "critical thinking," and the suggestion that theoretical alternatives to Piaget and Kohlberg

are needed. But the main burden of the book is not to engage in matters of educational policy or theoretical disputation. Rather, the effort is to remain broadly philosophical at the level of the interactions with and among the children which, in this case, means encouraging curiosity and imagination, a concomitant de-emphasis on "right" answers, and generally providing circumstances in which extended and (it is hoped) spontaneous philosophical discussions among children may occur. If there is a main claim or theme to the book, it is that such discussions can and do occur, a point Pritchard tries to show by illustration and observation rather than conceptual argumentation.

Between introductory chapters and a short conclusion there are nine chapters that deal with key topics raised through the reading of *Harry*. Such topics include, for instance, logic and epistemology (inference, "turning around" true or false sentences, reasons and evidence, cause and effect), ethics (fairness, reciprocity, judgments of responsibility), metaphysics (other ways the world could be, minds and bodies), and self-knowledge. Each of these is introduced through concrete examples and stories (not by abstract classification as I am doing here), and the children often respond enthusiastically and take the discussions in their own directions. Pritchard allows us sometimes to read as much as ten pages of uninterrupted discussion, and at other times summarizes while pointing up underlying philosophical distinctions and issues. Those who have attempted such discussions will also appreciate that he has left the interchanges uncorrected so that interruptions, formal grammar errors, and individual idiosyncrasies remain, the overall impression being one very like a regular meeting with children.

*Philosophical Adventures With Children* should prove very useful for those wishing attempting to foster philosophical discussion among children, especially those involved in teacher education. While some professional philosophers may find some of Pritchard's observations too intrusive or didactic, based on my experience I would say that the children's discussions ring true and the observations are the sort often useful to teachers, especially those for whom these sorts of topics are new to the classroom, or those who have a limited background in philosophy. Often what is needed by prospective teachers are some real life examples in which spotting philosophical assumptions in context is carried out, and that is what Pritchard provides. In addition, many teachers and teacher educators will appreciate the fact that Pritchard deals openly with some other frequent teacher concerns. For instance, he considers how "open" discussions should be, whether there are not too many "disgressions" in this sort of discussion, whether having so few "right answers" might damage accountability and/or the authority of the teacher, and whether some teachers may have difficulty with admitting they are wrong or don't know. Pritchard does not, of course, have single answers to these questions and fears, but he does spot them and does raise them in ways that can be related to classroom practices. Finally, since *Philosophical Adventures With Children* utilizes the IAPC materials, it would fit well as a component in programs employing those sources, especially in circumstances where clear examples of classroom discussion are not now available.

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**Economic Justice: Private Rights and Public Responsibilities**, Kenneth Kipnis, Diana T. Meyers, eds.

Totowa, NJ: Rowman and Allanheld, 1985, 256pp.

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JOHN KING-FARLOW AND FRANCIS REMEDIOS

Kenneth Kipnis and Diana T. Meyers, the editors of *Economic Justice*, tell us correctly in the Preface: "the essays...have been written largely within the intellectual milieu created by