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Some conclusions:

Our understanding of children and childhood are changing. All the speakers at this seminar have found new ways of approaching the culture created by children themselves. The scientific findings about learning experiences of fetuses, about children's play and their own stories are confronting the old traditional theories and this is very confusing. Children are surprising us in a paradoxical way. We all have memories and knowledge about our own and also about other people's childhood. Despite that we are often astonishing by small children: it seems like they hear everything around them, they ask clever questions and make even genius comments. All speakers at this seminar may agree that children's plays are full of creativity and that their stories are rich in content. Already the fetuses are concentrating, experiencing and learning in the womb. Maybe the most surprising thing is that all the small children on each continent and countries are capable of developing plays and culture of their own. An excellent example comes from Brazil. On a videotape a creeping baby went to another crying baby and comforted him, while there was no adult in the room.

It seems that for 100 years researchers have used misleading conceptions to interpret the development of a child. Many of these conceptions have probably hidden the world of children out of sight. Using terms which describe children as not yet adults, f.e. as not able to concentrate, not to learn properly, as helpless beings has the inborn abilities and skills of children been left unnoticed. One has probably made many wrong assumptions of causal connections of the development of children. Unfortunately we haven't been able to follow the valuable philosophical tradition, which was adopted by Vilhelm av Ockham in the beginning of the 14th century. The tradition is called the "Economical Principle", which means that one shouldn't make useless and unnecessary assumptions. For example Patricia Churchland from the University of California has said that using needless concepts people make things more complicated than they are. Churchland mentioned as an example a cooking TV-program, where the speaker explained how a microwave oven works by saying that the water molecules in the food make moving. This explanation is quite right and enough. But then the TV-speaker added that it is the friction between the molecules that creates the heat. This term friction doesn't explain anything about the heat, and only makes our understanding of this phenomenon too difficult.

The same thing has happened in the field of child research: the concepts "social" and "socialise" are examples, which makes our understanding of the development of the child more complicated than it actually is. To give a short account of these terms, "social" means the ability and willingness to get along with other people, "socialise" means pedagogical actions, teaching rules and values to children. The own plays of children all over the world indicates that children have willingness to co-operation and that they are very capable to co-operate. The plays of children also show that children are imitating, developing and sharing new ideas and paying attention to each other. Nothing implies that children aren't social, and therefore it would be important to abandon the traditional concept of "social" to understand in a more equivalent way the actions and co-operations of children. The speakers in this seminar have made this visible and they have given us new ideas and perspectives both to education and research.