cover: picasso, *las meninas* (1957)

childhood & philosophy

núcleo de estudos de filosofias e infâncias [nefi/uerj]
international council of philosophical inquiry with children [icpic]

e-issn: 1984-5987 | p-issn: 2525-5061

dossier "philosophy with children across boundaries"

adapting philosophical dialogue to support the epistemic agency of neurodivergent children:

a focus on children with developmental language disorder

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doi: 10.12957/childphilo.2025.88643

abstract

This reflection, presented at the 25th World Congress of Philosophy during the symposium *People Excluded from Philosophy*, is rooted in a weekly practice of philosophical dialogue (PD) with primary school students with Developmental Language Disorder (DLD); a communication disability that impacts the understanding and use of language, social interactions, and learning. Given the challenges associated with DLD, philosophical practice may seem ambitious on account of the language skills necessary for dialogue as well as the pervasive ableist culture which exists within schools. As a school speech-language pathologist (SLP) and as a philosophy facilitator, the author of this article believes it is essential to provide students with DLD opportunities to improve their language skills, enhance the quality of their interactions, and develop their thinking, thus contributing to the conditions necessary for their intellectual emancipation. Guided by interprofessional collaboration and the principles of educability, she worked with a team that began adapting the practice of

PD to meet the specific needs of students with DLD as part of a one-year exploratory project. This work has opened new perspectives for students and prompted a reconsideration of certain prejudices embedded in our societies. To broaden the reflection on the stereotypes that persist regarding neurodivergent children, this discussion invites a critical examination of societal representations and discourses about these children's perceived limitations in understanding, transmitting, and producing knowledge. Drawing on the conceptual framework developed by Catala, Faucher, and Poirier (2021), particularly the concept of "epistemic enablement," the issue of neuronormativity and its consequences is raised, along with the notion of "epistemic neglect" highlighted by the author of this article. Taking neurodivergent children's thinking seriously by adapting PD in the community of philosophical inquiry (CPI) to their needs and strengths as learners and communicators could contribute to their intellectual emancipation and lead to a rethinking of their epistemic agency in the era of neurodiversity. After sharing observations on students' progress in mobilizing philosophical thinking tools, as well as insights into educational benefits and the children's own reflections, the adaptation process of P4C is discussed. Specific "pre-dialogical" practices designed by the author are introduced to support the prerequisites for dialogue with children with DLD, along with scaffolding strategies that facilitate co-construction and metacognition. Finally, the benefits of interprofessional collaboration are highlighted, emphasizing the key role of the school SLP who as a communication facilitator can actively support the epistemic agency of students and their participation in philosophical inquiry.

keywords: adaptation of philosophical dialogue; epistemic agency; epistemic neglect; neurodiversity; developmental language disorder (dld).

adaptar el diálogo filosófico para apoyar la agencia epistémica de los niños neuro-divergentes: un enfoque para niños con trastorno del desarrollo del lenguaje

resumen

Esta reflexión, presentada en el 25º Congreso Mundial de Filosofía durante el simposio *"Personas excluidas de la filosofía"*, se basa en una práctica semanal de diálogo filosófico (DF) con estudiantes de primaria que presentan Trastorno del Desarrollo del Lenguaje (TDL), una discapacidad de la comunicación que afecta la comprensión y el uso del lenguaje, las interacciones sociales y el aprendizaje. Dadas las dificultades asociadas al TDL, la práctica filosófica puede parecer ambiciosa debido a las habilidades lingüísticas requeridas para el diálogo, así como a la cultura ableista prevalente en las escuelas. Como logopeda escolar y facilitadora de indagación filosófica, la autora de este artículo considera esencial ofrecer a los estudiantes con TDL oportunidades para desarrollar sus habilidades lingüísticas, enriquecer la calidad de sus interacciones y cultivar su pensamiento, contribuyendo así a las condiciones necesarias para su emancipación intelectual. Guiada por la colaboración interprofesional y los principios de educabilidad, trabajó con un equipo que comenzó a adaptar la práctica del DF para responder a las necesidades específicas de los estudiantes con TDL, en el marco de un proyecto exploratorio de un año. Este trabajo ha abierto nuevas perspectivas para los estudiantes y ha llevado a reconsiderar ciertos prejuicios profundamente arraigados en nuestras sociedades. Con el fin de ampliar la reflexión sobre los estereotipos que persisten en torno a los niños neurodivergentes, esta discusión invita a un examen crítico de las representaciones sociales y los discursos sobre sus supuestas limitaciones en cuanto a la comprensión, la transmisión y la producción de conocimiento. Basándose en el marco conceptual desarrollado por Catala (2021), en particular en el concepto de "epistemic enablement" (capacitación

epistémica), se plantea la cuestión de la neuro-normatividad y sus consecuencias, junto con la noción de "epistemic neglect" (negligencia epistémica) elaborada por la autora de este artículo. Tomar en serio el pensamiento de los niños neuro-divergentes, adaptando el DF dentro de la Comunidad de Indagación Filosófica (CIF) a sus necesidades y fortalezas como aprendices y comunicadores, podría contribuir a su emancipación intelectual y fomentar una reconsideración de su agencia epistémica en la era de la neurodiversidad. Tras compartir observaciones sobre el progreso de los estudiantes en el uso de herramientas de pensamiento, así como percepciones sobre los beneficios educativos y las propias reflexiones de los niños, se aborda el proceso de adaptación del DF. Se presentan prácticas *pre-dialogales* específicas diseñadas por la autora para apoyar los requisitos previos al diálogo con niños con TDL, junto con estrategias de andamiaje que facilitan la co-construcción y la metacognición. Finalmente, se destacan los beneficios de la colaboración interprofesional, subrayando el papel clave del logopeda escolar que, como facilitador de la comunicación, puede apoyar activamente su agencia epistémica y participación en la indagación filosófica.

palabras clave: adaptación del diálogo filosófico; agencia epistémica; negligencia epistémica; neurodiversidad; trastorno del desarrollo del lenguaje.

adaptando o diálogo filosófico para apoiar a agência epistêmica de crianças neurodivergentes: um foco em crianças com transtorno do desenvolvimento da linguagem

resumo

Esta reflexão, apresentada no 25º Congresso Mundial de Filosofia, durante o simpósio Pessoas Excluídas da Filosofia, se baseia em uma prática semanal de diálogo filosófico (DF) com estudantes do Ensino Fundamental com Transtorno do Desenvolvimento da Linguagem (TDL): uma deficiência comunicacional que impacta o entendimento e uso da língua, as interações sociais e o aprendizado. Dados os desafios associados ao TDL, a prática filosófica pode parecer ambiciosa, considerando as habilidades linguísticas necessárias para o diálogo, assim como a cultura capacitista difundida e presente nas escolas. Como fonoaudióloga escolar e facilitadora de práticas filosóficas, a autora deste artigo considera essencial proporcionar aos estudantes com TDL oportunidades a fim de aprimorar suas práticas linguísticas, melhorar a qualidade de suas interações e cultivar o pensamento, contribuindo, assim, com sua emancipação intelectual. Guiada pela parceria interprofissional e pelos princípios de educabilidade, ela trabalhou com uma equipe que começou adaptando a prática do DF no intuito de responder às necessidades específicas dos estudantes com TDL, como parte de um projeto exploratório de um ano. Esse trabalho abriu novas perspectivas para os estudantes e provocou a reconsideração de certos preconceitos embutidos em nossa sociedade. Para ampliar a reflexão sobre os estereótipos que persistem acerca de crianças neurodivergentes, esta discussão convida a uma análise crítica das representações sociais e dos discursos sobre suas supostas limitações de compreensão, transmissão e produção de conhecimento. Baseando-se no quadro teórico desenvolvido por Catala, Faucher e Poirier (2021), especialmente no conceito de "capacitação epistêmica" (epistemic enablement), é levantada a questão da neuronormatividade e suas consequências, junto à noção de "negligência epistêmica" (epistemic neglect), destacada pela autora deste artigo. Levar a sério o pensamento de crianças neurodivergentes, adaptando o DF na comunidade de investigação filosófica (CIF) de acordo com suas necessidades e pontos fortes como aprendizes e comunicadores, poderia contribuir com emancipação intelectual deles e fomentar a reconsideração de suas agências epistêmicas na era da neurodiversidade. Após compartilhar observações sobre os progressos dos estudantes no uso de ferramentas de

pensamento, assim como percepções sobre os benefícios educacionais e as próprias reflexões das crianças, o processo de adaptação do DF é discutido. Práticas *pré-dialógicas* específicas, desenvolvidas pela autora, são introduzidas para dar suporte aos pré-requisitos necessários ao diálogo com crianças com TDL, junto a estratégias de apoio gradual que facilitam a coconstrução e a metacognição. Por fim, destacam-se os benefícios da colaboração interprofissional, enfatizando o papel central da fonoaudióloga escolar que, como facilitadora da comunicação, pode apoiar ativamente a agência epistêmica dos estudantes e suas participações na investigação filosófica.

palavras-chave: adaptação do diálogo filosófico; agência epistêmica; negligência epistêmica; neurodiversidade; transtorno do desenvolvimento da linguagem.

adapting philosophical dialogue to support the epistemic agency of neurodivergent children: a focus on children with developmental language disorder

introduction

Modifying pedagogical practices and changing teaching posture is challenging. However, the issue at stake is not solely pedagogical; it also encompasses ethical and political dimensions. Recognizing children as "interlocuteurs valables" (Lévine, 2008), which can be translated as "worthy interlocutors," constitutes a crucial first step; the next is working with them towards their emancipation. Philosophy for Children (P4C) has been practiced for about fifty years. Over the past decade, its implementation has expanded significantly. Although few countries have officially integrated P4C into their national curricula, numerous local initiatives and pilot projects have been developed worldwide, influencing educational policies. However, some children remain marginalized. Autistic children, as well as those with Developmental Language Disorder (DLD), Attention Deficit Hyperactivity Disorder (ADHD), or other forms of neurodivergence, seem to have fewer opportunities to engage in philosophical inquiry, particularly when they are enrolled in specialized schools or classes. Even when they attend mainstream classes and have access to P4C, their needs as learners and communicators are often overlooked. Is this because we assume that this pedagogy, intended to be inclusive, is not suited for them? Shouldn't P4C, as a pedagogical approach, acknowledge and accommodate a multiplicity of ways of thinking and communicating? We inherit societal representations about the supposed limitations of neurodivergent children and adults. These ideas are reinforced, often unconsciously, by the way we talk about different diagnoses, which shapes how we see children's ability to understand, convey, and produce knowledge, that is, their epistemic agency. Although these discourses are not always explicitly stated, they imply that some children might be considered "incapable" or "less capable" of engaging in critical thinking and developing complex thought processes. Some exploratory practices of PD with autistic students exist within P4C, notably the studies by Lukey (2004) and Gardelli et al. (2023), but

there appears to be none concerning DLD[1]. While such practices may exist, they are insufficiently shared and thus cannot become subjects of reflection. Within the literature on P4C, these contributions are notably lacking. If, as Chirouter asserts "philosophy workshops with children provide the paradigm of what education should be" (Chirouter, 2024) then we must be concerned with neurodiversity and epistemic justice.

the underestimated and overlooked thinking of neurodivergent children

children and childhood taken seriously

Philosophy of childhood proposes to reshape the representations of children and childhood. By standing against reductive judgments that depict children as incomplete beings, resources to be protected and formed, a "becoming adult" (Kohan, 2014), critical philosophers of childhood help make possible the empowerment of the child. By seeing the child as a legitimate thinker and a subject of rights (Kennedy, 2007), the child is considered a full interlocutor. Children occupy a unique position in that, as newcomers to the world, they are constantly discovering and marveling at it. As such, they are ideal interlocutors for philosophical dialogue (PD). In these works, Murris explores how children, with their natural curiosity and imaginative thinking, are often able to approach philosophical concepts in unique and unprecedented ways. She laments that educational systems instrumentalize childhood, reducing education to preparation for the future rather than an exploration of thought and philosophical concepts (Murris, 2000). Kohan (2014), when addressing the question of childlike education, clarifies that the question he poses is not how philosophy could educate childhood but how childhood could educate philosophy. He highlights that philosophical practice, in turn, produces critical philosophies of childhood: "They are also increasing their appreciation of the presuppositions and consequences of being

[1] The article "*Philosophy for adolescents: Using fables to support critical thinking and advanced language skills*" (Nippold & Marr, 2022), although not part of the P4C literature but rather belonging to the field of speech language pathology, emphasizes the importance of developing critical thinking in adolescents with DLD. However, student collaboration and co-construction are completely absent from this practice. Adolescents are invited to take an individual stance on the moral of a philosophical fable and justify their point of view with reasoning. The authors highlight the lexical and morphosyntactic benefits of this approach, emphasizing the importance of allowing adolescents to justify their opinions.

considered, even by themselves, an imperfect or incomplete version of adults" (Kohan, 2014. p. 79).

Neurodivergent children, especially those attending specialized schools or classes, are often seen a priori as less capable, or even unfit for philosophical practice. However, they too have much to teach us about how to inhabit the world, about their childhood, in a society where neurodiversity struggles to be understood. Questioning what could help children engage in PD, offering them opportunities to practice while considering their needs, and finding ways to influence their environment, does not contribute to a form of paternalism. On the contrary, this allows them to achieve their empowerment and emancipation through philosophy.

insufficient care of neurodivergent children: the example of services for young people with dld

medical and sociocultural paradigms

The use of the term "neurodivergent" is linked to the neurodiversity movement, meaning it is employed from a sociocultural and advocacy perspective. In this context, the term refers to individuals whose neurological functioning differs from the so-called neurotypical norm, without necessarily focusing on pathology (ASAN, 2006); neurotypical refers to individuals whose neurological functioning is considered "standard" relative to the dominant norm. From a neurodiversity standpoint, it is recognized that human brains function in various ways, and these differences are not inherently deficits but rather natural variations. We will explore neurodiversity and its implications in more detail later in this article. Sometimes, the word "neurodivergent" is used in a medical way, but it has a different meaning in that context. It refers to neurological differences studied from a clinical point of view, similar to what are called neurodevelopmental disorders. These are conditions that appear during childhood and cause difficulties in how the brain works. They can affect a person's ability to function in daily life, at home, school, work, or in social situations, depending on the type of disorder and the challenges it brings (American Psychiatric Association, 2013).

the evolution of disability models

The concept of disability is always evolving. The medical model, which primarily focused on deficiencies, has gradually given way to the social model of disability, placing more emphasis on the situation of disability, that is, on the role of societal barriers in the process of producing disability (INDCP, 2013; Marissal, 2009). In this paradigm, combating disability aims at eliminating these barriers, whether physical, institutional, or cultural in nature, as they hinder social participation (Goering, 2010). In this model, biological and social factors are separated and considered mutually independent (Beaudry, 2016). However, the dichotomy between these two types of factors is debatable and tends to neglect individual factors (Anastasiou & Kauffman, 2013). The interactionist model proposes a new framework in which disability is perceived as a dynamic process that results from the interaction between many biological and social factors. According to this model, it is possible to act on this interactional dynamic that causes limitations. The social model and the interactionist model both seem compatible with the social movement of neurodiversity. Considering this, within schools, educational service professionals play a central role, as they support students and influence their school environment.

developmental language disorder (dld)

DLD is one of the most common neurodevelopmental disorders, affecting about 7% of school-aged children, five times more than autism. Despite this, it remains poorly known, often invisible, and underdiagnosed. DLD involves persistent difficulties in learning and using spoken language, without a known medical cause. The term also applies when language difficulties occur alongside other conditions, such as ADHD or developmental coordination disorder, but without a clear causal link (Bishop et al., 2014). Although DLD can evolve over time, it does not go away. Strategies and accommodations can help, but the disorder creates significant barriers to communication at school, work, and in daily life. It is linked to long-term challenges in education, social relationships, mental health, autonomy, and employment (OOAQ, 2025). Despite its impact, DLD research is underfunded, and diagnoses are often missed. Even when identified, a shortage of professionals can limit access to effective support (Breault et al., 2019; Mcgregor, 2020). Young people with DLD are six times more likely to experience anxiety and

three times more likely to face depression compared to their peers. Some report feeling isolated and stigmatized during their school years, which can harm their self-esteem (Bergeron et al., 2019; Sylvestre et al., 2016; Wadman et al., 2008). Alongside this lack of support, limiting stereotypes about neurodivergent students persist, further hindering their inclusion and well-being.

the persistence of ableism and stigmatization in schools

Stigma emerges through a social process in which "elements of labeling, stereotyping, separation, loss of status, and discrimination coexist in a situation of power that allows them to unfold" (Link & Phelan, 2001). Institutional and individual stigmatization are major barriers preventing neurodivergent children from accessing quality education (Cooney et al., 2006; Scior et al., 2013). Even in inclusive settings, children continue to be labeled (Caslin, 2021). Because the needs of these young people are insufficiently known and/or poorly understood, they are often stigmatized when they fail to meet educational and/or behavioral expectations.

Ableism is a form of systemic oppression influencing dominant social representations, which tends to judge the physical, sensory, or intellectual capacities of people with disabilities as inferior. Thinking that some students are incapable of developing complex and critical thinking leads to neglecting the development of this very thinking, trapping children in a vicious circle and limiting their opportunities to exercise their epistemic agency.

Teachers' views of students' abilities are mostly shaped by two things: how they explain the students' difficulties (biological or social causes) and how confident they feel in their own teaching skills. (Röhm et al., 2022; Wray et al., 2022). A lack of training in school adaptation and the shortage of specialized professionals to support students and advise teachers are major obstacles to quality inclusive education, and therefore also to the epistemic agency of these young people. School is not the only environment where ableism and stigmatization operate; neuronormativity colors our entire life in society. Medina (2013) argues that epistemic credibility, in general, depends on the "sociable imaginary" which determines the way in which epistemic credit is granted to a person according to their membership in a dominant epistemic group. It appears that one of the things

that brings together several populations of neurodivergent people, despite their great diversity, is a lack of epistemic credit.

ignorant neuronormativity

Inspired by the concept of "white ignorance" (Mills, 1997)[2], Catala et al. (2021) propose the concept of "neurotypical ignorance" to highlight the epistemic injustices suffered by neurodivergent people. While this research focuses on the epistemic injustice experienced by autistic people and those with intellectual disabilities (ID), the concept allows us to think about epistemic injustice for all neurodivergent people, including children and adults with DLD, ADHD, high potential, etc. By highlighting the lack of knowledge of a majority neurotypical population about the functioning of neuro-atypical minority, a double ignorance is revealed. That of a population that neither perceives its privileges nor the epistemic injustice it perpetuates, often unconsciously. Catala et al. (2021) provoke awareness by making visible a social environment of exclusion structured by and for neurotypical people, which is termed neuronormativity. It refers to the privileged set of hypotheses, norms, and practices that interpret neurotypicality as the only acceptable or superior mode of cognition, and which stigmatize attitudes, behaviors, or actions reflecting neurodivergent modes of cognition as deviant or inferior.

epistemic neglect and risks of intellectual servility

Epistemic injustice (EI) is an injustice related to knowledge. To suffer EI is to have one's ability to position oneself as a producer of knowledge called into question. People who are victims of this type of injustice are not sufficiently believed (testimonial injustice) or understood (hermeneutic injustice) because they belong to a minority group about whom interpretative biases exist. The lack of hermeneutic resources can also affect the person themselves, as it prevents them from understanding and accounting for their experiences, due to the historical exclusion of their minority group. Fricker (2007) who introduced this concept,

[2] This concept, introduced in *The Racial Contract*, refers to a type of ignorance that stems from social and racial structures, where white people (mainly in Western societies) are socially and culturally conditioned to ignore the realities, experiences, and injustices faced by racialized individuals.

focused on the EI experienced by women and racialized individuals, whose voices are discredited solely because of their gender and/or racial identity.

In addition to these two types of epistemic injustice, there is that concerning the acquisition of knowledge. First, for students to have opportunities, it is necessary that the teacher or any other school worker who represents an epistemic authority believes that students can learn. Second, the epistemic authority must allow students to seize these opportunities. Furthermore, students must also believe in their own intellectual abilities. However, some students doubt their knowledge and underestimate their ability to learn, which leads them to gradually develop a form of intellectual servility (Hazlett, 2017). According to Battaly (2023), it is not enough to simply help these students develop intellectual pride; it is also necessary to combat the EI they experience in the school environment. For Porter (2015), servility develops in cases of neglect. To the extent that students find themselves dependent on the opportunities offered to them and on beliefs about them, the term "epistemic neglect" is proposed in this article to describe this form of EI. It is important to consider the processes that can harm the deployment of the epistemic agency of neurodivergent children. How can we counter "neurotypical ignorance" and the "epistemic neglect" that comes with it? Shouldn't openness to neurodiversity involve both enriching our hermeneutic resources and making changes in education?

the "school of thinking" and neurodiversity

lipman's project

Lipman dedicated much of his career to exploring the role of thought in education. His seminal work, *Thinking in Education* (Lipman, 2003), delves deeply into this reflection. He emphasized the importance of fostering students' critical thinking and advocated for a shift from an education focused on rote learning to one centered on reflective thinking. In his book, he expressed his desire for children to think for themselves and be able to exercise their judgment appropriately. The "school of thinking" he envisioned, corresponds to a true epistemological rupture. The practice of dialogue in a community of philosophical inquiry (CPI) is the pedagogical method that allows this rupture to take place. Chirouter, in continuation of Lipman's work, proposes a "philosophical school" a sort of

"Copernican revolution" where teachers and students reflect on: "the meaning of the disciplines and knowledge taught, on the very act of learning and on the transformation – the conversion – that this act implies for oneself, one's relationship to the world, one's relationship to others" (Chirouter, 2022). Philosophizing then allows us to become aware of the epistemological status of knowledge. This revolution aims to break with elitism and promote inclusion. All minorities are invited to take part in the philosophical dialogue. What about neurodivergent individuals?

facilitating intellectual emancipation of all children through philosophical practice

All students must be able to give meaning to their learning, gradually establish metacognition at their own pace, recognize themselves, and be recognized as epistemic agents. Emancipation for neurodivergent students means freeing themselves from ableism and stigma, gradually developing the ability to decide and act for themselves. The intellectual emancipation made possible by philosophical practice can lift this form of guardianship of the glass ceiling, which dictates what is achievable and what is not. To free themselves from these stereotypes, young people must believe in their own abilities; in other words, they must move from epistemic servility to epistemic engagement. This practice acts both on the skills and perceptions of students, as well as the beliefs of those in the immediate school environment, creating a new dynamic favoring the epistemic agency of students. Thanks to a gradual internalization of philosophical thinking tools, children become more rigorous in exercising their judgment. Metacognition is facilitated by the acquisition of an internal dialogue made possible by intersubjectivity (reproducing collaborative dialogue) and the reorganization of the semantic network through the acquisition of concepts (Sasseville & Gagnon, 2017). Reflective education permits the intellectual emancipation of the student through the development of thinking and self-awareness as an epistemic agent. Experiencing "cognitive successes" (Hawken & Chatel, 2019) and "communicative successes" (Froment, 2024) contributes to the positive self-perception of students. The facilitator, who observes the progress of students, in modeling cognitive and social skills, is also transformed by the process. The entire process promotes the recognition of students in their status as knowing subjects and "worthy interlocutors" (Lévine, 2008).

a new relational ethics in education

Children with DLD experience many communication breakdowns very early on. These can be experienced as communication failures resulting from micro-invalidations. In class, as in other contexts of social interactions, they are more likely to lack time to express themselves, to face verbal or non-verbal displays of impatience, and to experience premature disengagement from their interlocutors (whether school staff or their peers). All of this can trap children in a vicious circle where their communication and epistemic skills are questioned. These phenomena can lead to "silencing" and "testimonial smothering"; two concepts originally developed by Dotson, as part of her reflection on the epistemic injustice of people from minority groups (Dotson, 2011). This further affects the academic commitment and social participation of these children. Porter (2015) believes that reversing the epistemic servility of students requires repairing their motivation and beliefs. For him, only the quality of relationships between teachers and their students can achieve this repair. Sullivan (2017), inspired by Dewey's pragmatism, invites us to perceive knowledge as transactional:

> The primary harm done by testimonial injustice is not that a speaker without credibility isn't allowed to "pool" knowledge through her speech like everyone else. The harm instead is that the speaker isn't allowed to epistemologically transact with the world in ways that enable her own, as well as others' flourishing.

In the CPI developed by Lipman and Sharp, based on social constructivism and Dewey's pragmatism, knowledge is more transactional than representational. The practice of PD proposes offering communicative resources to understand and connect one's experience to that of others. Chirouter writes that the practice of PD offers "a new form of 'didactic contract', but also of relational ethics which can disrupt all classroom practices (…) an almost total reshuffling of pedagogical habitus" (Chirouter, 2022). Indeed, emancipation in P4C is not only intellectual. It is also achieved through virtuous attitudes of respect, open-mindedness, collaboration, and inclusion. We could speak of a double emancipation, both intellectual and communicational in the sense that the practice of caring thinking encompasses critical and creative thinking. It offers the possibility of overcoming the dependence-autonomy dualism by experimenting with interdependence in CPI,

a community where the aim is to care for the emancipation of all. But is the project of a school of thinking aligned with the neurodiversity movement?

neurodiversity

Neurodiversity refers to neurological variability influencing various cognitive functions: sociability, learning, attention, and mood (Blume, 1998; Singer, 2020); "The different ways that we all think, move, hear, see, understand, process information and communicate with each other. We are all neurodiverse" (Ellis et al., 2023). This concept originates from a sociopolitical rather than a medical framework and is often attributed to Singer. While her work enabled the first known sociological study of the movement, the creation and theorization of neurodiversity must be credited to pioneering activists (Botha et al., 2024). This concept of neurodiversity is open to criticism due to the permeability of its boundaries depending on the criteria used to define it: innate versus acquired, presence versus absence of functional impacts, etc. (Rebecchi, 2023; Singer, 2021). However, it allows us to go beyond the normal/pathological dichotomy by revealing a multiplicity of ways of perceiving the world, interpreting it, learning, and communicating.

In this context, the use of the word "disorder" for DLD should be questioned, as the existence of a "disorder" is defined in relation to a norm of "order." Diagnostic labels referring to the existence of a disorder are kept in this article for clarity, although it is understood that they may be controversial. Furthermore, in a recent article on DLD and neurodiversity (Hobson et al., 2024), the authors support an inclusive approach that views DLD as a form of neurodiversity. However, they recommend continuing to use the current diagnostic terminology to avoid undermining recent awareness efforts and access to appropriate support. They explain that, while neurodiversity can be beneficial for individuals with DLD, there is still limited research on the connections between DLD and neurodiversity. They emphasize the importance of actively involving individuals with DLD in defining their identity and needs, in order to promote greater understanding and inclusion in society.

The research on neurodiversity and autism is more abundant. While neurodiversity opposes the conventional medical paradigm, interesting research within the medical field has been found to validate the alternative proposed by the neurodiversity movement. Pellicano's work is particularly important as it challenges traditional deficit models of autism (Pellicano & Den Houting, 2022). In

studying how autistic individuals perceive and process information, her research shows that, in terms of visual perception, attention, and reasoning, autistic individuals demonstrate differences in the way they think and learn (Pellicano & Burr; 2012). Focusing on how educational methods influence the development of autistic children, she advocates for interventions that are specifically adapted to the needs of students, rather than those aimed at normalizing them (Bent et al., 2023).

addressing strengths and more specific needs

For an inclusive school to be compatible with recognizing neurodiversity and even supporting it, it is crucial that teachers and school staff are trained and equipped to ensure a supportive environment tailored to individual differences (Forlin, 2010). It seems that Universal Design for Learning (UDL), as its name suggests, should be able to meet the needs of the vast majority of students. However, in practice, teachers and other school staff are required to adjust more specifically to the needs of certain students by implementing differentiated instruction (Griful-Freixenet et al., 2020). Moreover, scientific literature emphasizes more specific needs for neurodivergent populations and recommends effective practices to meet them. Indeed, while there is great heterogeneity within the same neurodivergent population, certain characteristics that are mostly shared by children within this population do appear. These may be specific challenges or strengths that are useful to understand in order to adapt teaching. Pouliot's (2018) AMPLI[3] model, implemented in specialized classes for students with moderate to severe language difficulties, identifies three characteristics of learners with DLD. This model will be revisited in the section on PD adaptations for children with DLD. Mottron (2010) also advocates for teaching adapted to the specific profile of students with autism, when he writes that he aims to "lay the foundations for a pedagogy for autistic children that starts from their specificity, that takes the greatest possible advantage of their intelligence and their interests". This approach, which consists of taking into account the strengths and specific needs of neurodivergent students, is gaining momentum and could gradually lead to the emergence of more inclusive practices.

However, we must be very careful because this approach can be trickier than it seems. As Garel (2010) writes, we must be cautious about creating new forms of normalization and not forget that even within a relatively homogeneous population, a great deal of heterogeneity exists. Individual differences are crucial.

[3] AMPLI (Apprentissages Maximisés par des Pratiques Langagières Interactives) which means : Maximized Learning through Interactive Language Practices

When discussing the discourse practiced by the medical community to the detriment of people concerned by neurodivergence, Catala et al. (2021) take the example of the alleged lack of empathy in autistic people. Indeed, the slogan "*Nothing about us without us*" emerged from the activism of autistic people, offended by the fact that autism is often spoken of in the third person instead of listening to autistic people talk about their reality. Medical discourse is often perceived as more legitimate than the testimony of the people concerned. The risk of locking students into stereotypes related to their medical diagnoses is real. It is not a question of identifying in order to limit, but of understanding in order to better support. We will return to these points when presenting the approach of adaptation of the PD.

the essential contribution of the school slp as a communication facilitator[4]

The school SLP is a professional whose role is to support individuals facing language and communication challenges. The practice of school SLP has gradually shifted away from a purely clinical approach, instead prioritizing direct intervention within the classroom environment, at the heart of the learning process. By advising teachers and other educational professionals and modeling evidence-based practices, school SLPs work to adapt teaching strategies to meet the needs of all students. Through an ecosystemic approach, school SLPs contribute to the development of students' language and communication skills while intervening in their immediate environment to reduce barriers to learning and social participation. In this way, they play an integral role in promoting inclusive teaching practices that are tailored to each student's needs, fostering more accessible and equitable communication within the school. This approach is essential for ensuring that all students can participate meaningfully in classroom discussions and collaborative dialogues.

providing epistemic opportunities to neurodivergent students through the pd adaptation approach

the pioneer practice of pd with autistic children[5]

[4] Although the term speech-language pathologist is the most widely used, communication facilitator is the term preferred by the author of this article, as it more accurately reflects the intended role, in alignment with the neurodiversity movement. However, in order to prevent confusion, the term SLP will be retained in this text.

[5] The blog *P4C and SEND* (Special Educational Needs and Disability) written by Judith Stephenson also shares experiences of practicing P4C with autistic children. https://www.littlechatters.co.uk/post/p4c-and-send.

In his article, Lukey (2004) after sharing his experience of dialogues with the children of Loveland, he invites us to question the potential limits of the P4C methodology, suggesting that it relies on a certain conception and expectations of what constitutes dialogue. With intentional irony, he invites: "for dialogue about the bias and limitation of dialogue as it applies to autistic children, and, more generally, different kinds of thinkers." He questions:

> How do we expand our activity, our communities of inquiry, to include those who don't communicate in a way we typically understand? (…) Perhaps P4C needs to create ways to accommodate very small groups of children who require educational aids to provide prompts and mediate differences (…) There is a certain child who is very content in his own little world and who often seems deep in thought, wondering about things to himself in slight murmurs. I may never understand how he perceives the world or what he thinks about, but whenever he gives one of his highly original answers or solutions, I consider it a P4C success. (Lukey, 2004. pp. 28-29)

The reflection highlighted here by Lukey regarding the thinking of non-verbal children is also found in Catala's work on the epistemic agency of individuals with communicative limitations.

catala's relational account of epistemic agency and epistemic enablement

Although she follows in the footsteps of Fricker and other thinkers who analyze phenomena of epistemic injustice, Catala believes that epistemic agency is still under-theorized, insofar as it is only recognized when it is realized and communicated through language (Catala, 2020; Catala et al., 2021). This is what she calls the "logocentric or propositional bias" of epistemic agency. However, this bias prevents us from perceiving that it is not the only mode of realization of epistemic agency. It is within the framework of a reflection on the epistemic agency of autistic people and those with ID that she developed this concept. It is a relational account of epistemic agency that she advocates to combat "epistemic disablement" and to allow for "epistemic enablement." Many types of EI rely on types of socialization, such as normative rules of eye contact, facial expressions, or prosody. She gives the example of motor stereotypies and echolalia of autistic people, which are poorly perceived by neurotypical people. Catala proposes enabling measures to enrich epistemic interactions by including the modes of expression of neurodivergent people. The support of caregivers, whether family, friends, or healthcare professionals, is essential. These people must be motivated by a genuine concern to support communication and not to speak in place of the people concerned. The relational account of epistemic agency and the notion of epistemic enablement,

understood as a means to support the realization of the epistemic agency of individuals with disabilities, share notable similarities with the role of school SLPs. This role involves supporting students' communication and equipping educational staff to understand and respond to the communication needs of children.

the practice of pd with students with dld

conception and development of an exploratory project

The author of this article initiated the project entitled *The Practice of Philosophical, Creative, and Collaborative Dialogue for Students with DLD* and implemented it in collaboration with four teaching colleagues[6]. Funding from the Quebec Ministry of Education enabled the development of the project from January 2022 to May 2023, in partnership with two external organizations specializing in P4C (SEVE Canada and Brila). This project involved eighteen students between the ages of 8 and 12, enrolled in two specialized classes designed for learners whose language difficulties have a moderate to severe impact on their academic progress and social life. A first group of ten students aged 10 to 12 participated in thirty-eight hours of philosophical practice. A second group brought together eight students aged 8 to 10, four of whom participated for thirty-eight hours, and four of whom participated for twenty-eight hours.

As a starting point, the use of images, such as simple photographs and works of art, was introduced to stimulate the children's thinking tools. The involvement of the arts teachers allowed us to explore some interesting avenues, particularly by allowing students to express themselves through mime or artistic expression. Subsequently, excerpts from Lipman's novels were presented to the children. Passages were selected, and some were modified for the students. The vocabulary was simplified in places, or glossaries with child-friendly definitions were provided. A script and a glossary focused on the concept of collaboration were also developed with the students. The students also benefited from several immersion mornings with the philocreation approach from Brila, to offer a wider expressive range to the students.

observed and reported benefits by the children of the exploratory project

[6] Including two special education teachers, Caroline Boucher and Diane Bérubé, and two arts specialists Muriel Porret et Jennifer Hébert.

This exploratory project made it possible to observe several benefits, both for students and the school environment. To evaluate the students' progress, the typology of exchanges developed by Daniel (2007) was referred to. After going through the stages of anecdotal and monological exchanges, they began to develop dialogical skills and quasi-critical dialogical exchanges. Indeed, the majority of the children showed an interest in abstract concepts, were able to explain and justify their point of view, express doubts, and offer respectful critiques. Some were also able to change their minds by considering other people's points of view (a criterion that better fits the stage of critical dialogical exchanges). The quality of the support provided significantly helped children progress from one stage to the next, allowing work within a zone of proximal development. The need for enrichment in abstract vocabulary and, thus, the semantic network, as well as the need to develop skills related to initiating and maintaining an exchange appear essential[7].

Teachers reported having observed the mobilization of certain philosophical thinking tools in other learning contexts. One teacher observed a greater ability to spontaneously give reasons in mathematics and justify strategy choices. In French and creative arts, the competency of appreciation, considered particularly difficult for these students, was easier to develop. An improvement in the quality of interactions between students was also observed during arts classes.

After a total of thirty-eight hours of dialogue, a question was posed to the students: "Is it important to do philosophy?" One student proposed defining what "doing philosophy" meant and said, "*We learn to discuss together, to share ideas*" and another added, "*agreeing or disagreeing*." The entire group seemed to agree with this definition. They then expressed the advantages of doing philosophy: "*It gives us more ideas!*"; "*We listen better.*"; "*We learn words.*"; "*It's easier to be together!*"; "*Yes, I agree, we learn to communicate*." Some comments also indicated changes in self-perception: "*I feel more confident since we started doing philosophy, I dare to speak*." A particularly introverted student, who was usually less engaged in class interactions and increasingly expressed herself during the dialogues, said: "*In philosophy, I feel free*." They also spoke about the complexity of the practice, the emotional and cognitive challenges related to intersubjectivity, disagreement, and self-correction: "*It helps us understand that others are different. It's not easy, but it's amazing to understand their opinions!*"; "*Sometimes we don't think like our friends, but we want to agree with them*"; "*Sometimes we get angry because we don't agree, and it's hard to*

[7] See this part of the article: 3.4.2 Taking Care of the Participants' Needs as Communicators.

change our mind." Some students also made remarks on the way philosophy was practiced and the importance of engaging in dialogue: "*I get bored if I don't talk*" and the need to involve the body more: "*We should move more.*" While some members of the group questioned the importance of the philosophical practice in relation to their daily life and the classroom, others wondered if it would be useful later in life, as adults. One student, for example, doubted the usefulness of the practice and compared philosophy to mathematics, shared: "*Philosophy is less useful than math. We don't learn how to count our money. It's not going to help us in the future.*" The importance of counting money was questioned by the other students, who found it secondary compared to knowing how to think in a group. This reflective return on practice informs us about the nature of students' needs. The experience of developing thought in dialogue is, from the outset, an intersubjective experience that offers new communicative possibilities. This experiential aspect is crucial because PD, insofar as it calls for the establishment of new know-how and interpersonal skills, seems to act on mental representations. The practice of PD seems to have had a positive influence on the team's educational practice. Although there has always been a desire to develop students' capacity for reflection, the team is more adept at seizing opportunities to facilitate the mobilization of philosophical thinking tools by the students in daily practice.

Following this project, the author continued to facilitate philosophical dialogues and reflect on the adaptation process, developing more specific practices with the students. Any facilitation in P4C depends on caring thinking. This is manifested by the care of the interlocutors, the ideas exchanged, the procedures, and the quality of interactions. In addition, this care is intensified by taking into account the specific needs of the participants, notably by fostering abstraction, metacognition and the regulation of exchanges.

the gradual development of an adaptation approach to philosophical dialogue

Each of the needs presented below may also be present in children who do not have DLD. It is the frequent co-occurrence of these needs that has been particularly highlighted by research on DLD, despite the heterogeneity of profiles among children with this diagnosis. It is also important to note that not all students with DLD have these needs to the same extent[8].

[8] See paragraphs 2.5 and 2.6, which invite consideration of the needs and strengths of students, based on their neurodivergence and also as singular individuals.

taking care of the participants' needs as learners

Knowledge of UDL strategies that facilitate student interactions and oral participation during PD, or any other classroom exchange context, is very useful. Five strategies that promote inclusion are highlighted (Gingras et al., 2024): 1. Be explicit about the rules of communication; 2. Provide a model; 3. Support language understanding; 4. Encourage everyone to speak out; 5. Reach all students by adjusting to their abilities. For students who have severe functional impacts and can attend specialized classes for this reason, it is desirable that strategies be refined with more specific adaptations.

Although DLD can refer to a great heterogeneity of difficulties and functional impacts, and does not exclude certain associated disorders, common characteristics are nevertheless observed in children. Some of these, highlighted in the scientific literature, were taken up by Pouliot in the AMPLI model (Pouliot, 2018). The characteristics of learners with DLD are: 1) A weakness of working memory, particularly the phonological loop, meaning difficulties in retaining verbal information while processing it (Archibald & Gathercole, 2012; Gathercole & Baddeley, 1990); 2) The presence of an atypical development algorithm, manifested by difficulties in acquiring language skills at the same rate as typically developing students (Norbury et al., 2017); 3) Difficulties selecting similar structures, observing them, and comparing them to identify common elements, whether phonological, morphological, or syntactical in nature (Leroy et al., 2014; Quémart & Maillart, 2016; Ullman & Pierpont, 2005). From the first characteristic, weakness of working memory, arises needs such as being exposed to clear verbal messages, having quality input, and having time to process verbal information. To meet these needs, certain facilitating processes can be used, such as the use of modulated speech (articulation, intensity, intonation, and flow), slowing down the pace of exchanges, repetition or reformulation, and the frequent use of definitions and visual aids. The second characteristic, an atypical development algorithm, requires working on certain language prerequisites preceding and following dialogues, such as vocabulary through the creation of scripts and their glossaries of user-friendly definitions (Pouliot, 2013), or morphosyntax via the production of interrogative and complex sentences. Written language can also be a lever. The third characteristic, difficulties selecting similar structures, requires being accompanied in the perception of similarities through alternating explicit teaching and infusion

techniques, making it possible to mobilize challenging thinking skills such as comparison, classification, and definition.

taking care of the participants' needs as communicators

In a context of dialogical practice, it is essential to take into account the profile of the participants as communicators. First, let us note that if the three characteristics of the learner impact reasoning, they also color communication. They correspond, for example, to the needs as an interlocutor to slow down the pace of exchanges (Tardif, 2021), benefit from repetition or reformulation, and obtain or work on definitions. In addition, some needs related to social communication itself are also present. Indeed, children with DLD, frequently have pragmatic difficulties and weaknesses in theory of mind (ToM), (Andrés-Roqueta et al., 2016). Students with DLD often encounter pragmatic difficulties such as initiating and maintaining conversation, respecting turn-taking, and recognizing and repairing communication breakdowns (Fujiki & Brinton, 2014). These difficulties require modeling the formulation of questions and the reformulation of ideas expressed by others to verify their understanding and maintain exchanges. ToM is a cognitive ability that allows individuals to understand that others have their own thoughts and helps in interpreting them (Andrés-Roqueta et al., 2013). These difficulties require increased support in opening up to diverse points of view and considering them respectfully.

It seems reasonable to believe that the mobilization of certain philosophical thinking tools and dispositions particularly favors the pragmatic competencies (in terms of exchange management) of our students with DLD: formulating hypotheses helps them initiate conversations; building on others' ideas, reformulating their understanding, and asking questions helps them maintain exchanges, thereby reducing communication breakdowns. It could be beneficial for students to exercise their ToM. According to Plante (2023), the following thinking tools and dispositions seem essential for this purpose: building on others' ideas, imagining different contexts and consequences, establishing intersubjectivity and mobility of perspective, and finally, valuing disagreement respectfully and respecting different points of view, all attitudes that demonstrate an understanding of alterity.

taking care of the participants' strengths as learners and communicators

In order to enrich mental representations and support verbal communication, non-verbal communication can be utilized. As De Weck et al. (2010) note, children

with language difficulties have a higher propensity to use gestures to communicate. Therefore, support for the message can be provided through gestures associated with the words produced (Bragard & Schelstraete, 2023). Visual perception and spatial thinking can develop in parallel with verbal language, thanks to cerebral reorganization in certain sensory and visual regions (Bishop, 2014). Current and future studies on these aspects will likely deepen these observations and help integrate people with DLD into the neurodiversity movement. Such research is currently lacking (Hobson et al., 2024). For these reasons, in the exploratory project, teachers specializing in drama and visual arts were involved to encourage students' creative thinking and solicit their non-verbal expression during dialogues.

proposing specific pre-dialogical practices

The term "pre-dialogical" has a double meaning here. First, it refers to the typology of exchanges established by Daniel (2007), who describes the process of forming a CPI through interactions with children. She identifies anecdotal and monological exchanges that occur before the appearance of dialogical exchanges. Second, it specifically concerns children with DLD, as some prerequisites for dialogue need to be strengthened in these children. The three practices aim to mobilize several philosophical thinking tools[9] in a progressive manner, while considering their learner-communicator profile. Here, three "pre-dialogical" practices are presented, which were designed by the author[10].

The *Descriptive and interpretive pre-dialogical practice* is conducted using images. It allows children to experience the interweaving of several types of discourse, starting with description and gradually learning to make hypotheses, draw inferences, justify them, and test them in groups. Distinguishing between what is perceived and how it is interpreted is essential, and it is important to work on this with children. Interpreting the world is a fundamental skill. By making hypotheses from images, children learn to initiate exchanges. The exercise is playful and increases their engagement. Making hypotheses and being able to change them reduces the fear of giving the wrong answer, values intellectual risk-taking, and fosters creative thinking. What is possible and probable is less intimidating than definitive statements and encourages a verification process by searching for clues

[9] Formulating hypotheses, building on others' ideas, giving reasons, providing examples and counterexamples, comparing, distinguishing, categorizing, and defining.
[10] They are detailed and explained in a training offered at the School of Speech-Language Pathology and Audiology at the University of Montreal for speech-language pathologists wishing to practice collaborative dialogue with children with DLD while introducing them to P4C.

and sharing prior knowledge. Thus, interest in the search for meaning, doubt, and questioning can emerge.

In *Focusing on searching for similarities and differences in the pre-dialogical practice* activities such as categorization exercises, odd-one-out tasks, and comparative analysis are explored in greater depth. As studies focusing on the identification of phonological, morphological, or syntactic similarities highlight significant difficulties among most children with DLD (see the learner's needs 3.4.1), the hypothesis that analogical processing of semantic features may be challenging for these learners is also worth considering, despite the current lack of research in this area. To support them in perceiving similarities within certain concepts, more explicit instruction in strategies for analyzing semantic features appears to be beneficial. The reading of Barth's (2013) book, *The Learning of Abstraction*, also played a role in shaping and refining this practice. Philosophical thinking tools such as comparing, distinguishing, and classifying are particularly emphasized. Children are first invited to identify the similarities and differences between two objects using images. They are then gradually guided to perform the same analysis with concepts. This work helps bring out essential semantic features, as well as more secondary ones. By engaging in these comparisons, children organize their semantic networks and develop thinking habits conducive to using the thinking tool of defining. As a result, when asked to define a concept, they will be able to connect it to other similar concepts, thus identifying what makes it specific.

The rough ranking pre-dialogical practice involves ranking the concepts or values in order of importance. Although the ranking requested is based on subjective judgments that resemble personal interests or preferences, such as placing "play" before "money" or "friendship" before "success," it allows children to bring concepts to life by linking them to their everyday experiences. At this stage, from the perspective of pragmatist thinkers, it is important for children to reflect on their own experiences. As Daniel (2007) shows in her studies, the anecdotal and monological stages are not obstacles to thought but a necessary step to become familiar with concepts. The growing interest in abstraction and universality arises from the sharing of different incarnations of the concept. Moreover, by justifying their choices, they must give reasons and inevitably begin to initiate definitions of concepts. Often, the rankings made by the students are varied, and the reasons justifying these choices are equally diverse. To further explore identity and self-knowledge, groups of belonging, such as gender, generation, spoken language,

nationality etc., can also be addressed in this way. This encourages them to get to know themselves better and to understand their peers. Since comparison and categorization are worked on in parallel, children gradually begin to make rankings based on more fixed criteria.

Throughout these pre-dialogical practices, children are supported in managing exchanges, initiating a conversation, reformulating their understanding, or asking. Indeed, scaffolding is an essential element.

language scaffolding[11]*: revoicing, facilitating the co-construction of meaning, and conceptualization*

Although the quality of listening is often mentioned in P4C, comprehension is rarely discussed. However, for students who encounter language difficulties, comprehension is by no means a given. Placing emphasis on reformulation is beneficial so that students have access to repetition. The person facilitating can model reformulations. This practice allows the facilitator to ensure their own understanding and to include students who encounter more difficulties at the receptive level. The frequency of reformulation should be experimented with as needed. Gradually, the modeling can be attenuated, and the reformulation entrusted to the children.

It is also essential to make students aware of more specific language strategies for collaborative dialogue, that is, those that allow for co-construction. Initiating and maintaining the conversation over multiple turns, respecting turn-taking (Fujiki & Brinton, 2014), recognizing and repairing communication breakdowns (Osman et al., 2011) are significant challenges for students with DLD. "Revoicing" as a scaffolding strategy, facilitates the co-construction of meaning and the evaluation of reasons. Anyone who facilitates a PD practices this. Doing so consciously is interesting because it allows for adjustment according to the group's needs. Indeed, in CPI, the facilitator, instead of accepting or rejecting a child's response, submits it to the group so that peers can comment on what has just been said.

In her article, which doesn't explore PD but focuses on classroom interactions, Burke (2007) shows that revoicing enabled the teacher to: 1) Subject the students' ideas to the examination of others. 2) Expand the students' thinking by adding words and concepts to their original statements. 3) Prolong the exchange by

[11] "*Scaffolding refers to the temporary support that teachers or peers provide to learners to help them accomplish a task they cannot complete independently, particularly in language development*" Hammond, (2001).

highlighting an idea long enough for the students to reconsider their initial ideas. Thus, the value of practicing "revoicing" during the facilitation of a dialogue where collaborative inquiry and self-correction are crucial objectives becomes clear. Indeed, revoicing is a mediation that facilitates the movement from initial understanding to a new understanding. Through this scaffolding strategy, the teacher can clarify statements, introduce new vocabulary, guide the discussion, or amplify a comment (O'Connor & Michaels, 1996). With indirect speech, the teacher positions the students as agents who can agree or disagree with the reformulated ideas. This positioning can impact students' participation positively.

During the facilitation of PDs, the author noticed that she spontaneously practiced revoicing, especially during the first series of dialogues, taking the children's statements and addressing them to the group, making them clearer by slightly reformulating them, always aiming to do so with respect for the child's thought. Moreover, when it seemed appropriate, the facilitator introduced a concept if it was expressed by the child in their own words through a paraphrase (a necessary strategy when a word is unknown). Thus, the revoicing strategy offers more than just a simple reformulation, as it allows the introduction of new vocabulary associated with concepts, which is essential in P4C. This happens at a highly relevant moment, namely when the child needs these concepts to express their ideas. While Hawken (2023) invites us to be cautious and tactful in use of reformulation, caution is also advocated when using revoicing. First, because it must be wisely dosed to avoid hindering children from establishing co-construction strategies on their own, and secondly, because it is important not to put into the mouths of children concepts shaped by adults that reflect their own thinking. For this reason, when a concept is introduced, it should be followed by a negotiation of meaning, after which the child either accepts or rejects the concept. These can be various concepts such as violence, safety, or consciousness, concepts that allow for new connections to be made in the exchanged ideas. Thus, naming violence allows for the differentiation and classification of various types of violence. In P4C, we sometimes speak of a strategy of infusion, which consists of naming philosophical thinking tools as students use them (Gagnon & Mailhot-Paquette, 2022). In this case, one could speak of teaching through the "proposal and infusion of concepts" as it involves recognizing the emergence of a concept in a dialogue, even if it has not yet been clearly named.

encouraging metacognition

To facilitate cognition and metacognition for children with DLD, it is crucial to enrich their vocabulary. This includes not only vocabulary related to abstract categories and concepts, as we've just seen, but also the vocabulary of mental state verbs. To support their use, a glossary of child-friendly definitions can be worked on with the children ahead of the dialogues.

During the dialogues, it's beneficial to present the philosophical thinking tools to the children through explicit teaching, allowing them to correctly identify these tools. An illustration for each can be created, along with a child-friendly definition, followed by modeling and practice. The strategy of infusion, which consists of naming philosophical thinking tools as students use them, is also essential for helping them identify these tools during the dialogue. To avoid interrupting the flow of conversation, the strategy of infusion should be dosed according to the context and objectives. This allows children to see that the same tool can be used in different ways, in various contexts, and can have various consequences for the progression of the inquiry. To make this possible, children can be encouraged to point to illustrations of philosophical thinking tools during the dialogue or even create minimalist notes of key concepts on cards placed on the floor in the center of the circle, beneath the illustrations. The philosophical thinking tool summarizing can be practiced by students with support. At the end, the metacognitive moment helps children name the tools they used and explain why and how, which helps build habits of reflection. Questioning them about the effects this had on the evolution of the dialogue is also valuable, as it helps them recognize the pathways of group reflection.

the richness of interprofessional collaboration

The complexity of knowledge, skills, and interpersonal abilities necessary for quality, adapted teaching calls for collaborative practices. Speranza (2020), a philosopher studying neurodiversity, advocates for co-educational practices where teachers, health professionals, and parents collaborate to better meet the needs of neurodivergent students. The approach of adapting the practice of PD for and with neurodivergent children requires dual training and/or interprofessional collaboration. On one hand, this collaboration aims to optimize the reflection on choosing adaptations, and on the other hand, it facilitates the implementation of this practice in the school environment. Collaboration allows the targeting and

improvement of certain linguistic prerequisites for dialogues. It also promotes transversality by harmonizing approaches among colleagues and mobilizing philosophical thinking tools in various learning contexts. In the interdisciplinary team responsible for adapting PD practices, the SLP's expertise is crucial for breaking down epistemic barriers that prevent students from fully engaging in dialogue or accessing the deeper cognitive skills that these dialogues aim to foster. The SLP's role thereby facilitates what Catala (2020) describes as "epistemic enablement," the process by which students gain the agency and tools to access, question, and construct knowledge collaboratively. Through the relational aspect of epistemic agency, SLPs enable students to engage in dialogue, not only by enhancing their communication skills but also by fostering a more inclusive and participatory environment for all learners. For some students, learning to engage in collaborative dialogue can be a goal in itself. The classification developed by Daniel (2007) emphasizes that dialogic exchanges are an essential step in developing critical thinking skills. By supporting these exchanges, the SLP aids in the cognitive and communicative development of the students.

conclusion

At the beginning of this article two questions were raised. To the first question as to whether P4C as a pedagogical approach, should take into account the existence of a multiplicity of ways of thinking and communicating, the author responds that, in light of the persistence of ableism, stigmatization, and "neurotypical ignorance" (Catala et al., 2021), we must actively resist the "epistemic neglect" of neurodivergent children by offering them the opportunity to benefit from the emancipatory power of philosophical inquiry. Since the project of a "School of Thinking" of Lipman (2003), renamed "Philosophical School" by Chirouter (2022), claims to be inclusive, it appears compatible with the perspectives introduced by the neurodiversity movement. As to the second question, which concerns the feasibility of opening this practice to neurodivergent children, the author proposes a reflection on the process of adapting PD. The possibility of taking into account diverse ways of thinking and communicating was first illustrated through the presentation of an exploratory project with children presenting a DLD, followed by a theoretical reflection on the needs of students as learners and communicators which led to the sharing of specific pre-dialogical practices, along with several considerations on the importance of language scaffolding. This could

significantly contribute to the intellectual emancipation of all children and promote a shift in perspective regarding the epistemic agency of neurodivergent children, provided that facilitation practices are broadened and diversified, drawing on recognized and effective approaches tailored to the needs of certain students. To foster the "epistemic enablement" of Catala et al. (2021) in neurodivergent children through PD within CPI, it is suggested that school SLPs receive training in P4C and that school teams engage in interprofessional collaboration. Much remains to be accomplished, and children have much to share and contribute.

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how to quote this article:

APA: Froment, M. (2025). Adapting philosophical dialogue to support the epistemic agency of neurodivergent children: a focus on children with developmental language disorder. *childhood & philosophy*, *21*, 1–37. doi: 10.12957/childphilo.2025.88643.

ABNT: FROMENT, Marie. Adapting philosophical dialogue to support the epistemic agency of neurodivergent children: a focus on children with developmental language disorder. *childhood & philosophy*, v. 21, p. 1-37, 2025. Disponível em: _____. Acesso em: _____. doi: 10.12957/childphilo.2025.88643.

credits

- **Acknowledgements:** Many thanks to Sumaya Babamia for her attentive reading and valuable advice, to Jonathan Crellin for his precious help with the English translation, to Edwige Chirouter for organizing this symposium on such an essential topic, and to Walter Kohan for overseeing the publication of this dossier.
- **Financing:** Not applicable.
- **Conflicts of interest:** The authors certify that they have no commercial or associative interest that represents a conflict of interest in relation to the manuscript.
- **Ethical approval:** Not applicable.
- **Availability of data and material:** Not applicable.
- **Authors' contribution:** Conceptualisation; Writing, revising and editing the text; Formal analysis; Research; Methodology; Resources; Validation: FROMENT, M.
- **Image:** Not applicable.
- **Preprint:** Not published in preprint repository.

article submitted to the similarity system Plagius®

submitted: *17.12.2024* approved: *05.05.2025* published: *30.06.2025*

editor: walter kohan

reviewer 1: johanna hawken **reviewer 2:** sumaya babamia