



review 1

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can the center speak for the subaltern?

moving across the borders to decolonize philosophy for
children (p4c)

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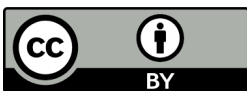
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1) suitability of article to *childhood & philosophy*

This article contains content clearly relevant to the journal and, moreover, offers an important critical perspective on the practice of philosophising with children and young people. I found reading it a useful moment for reflection- so the edits suggested here are given in the spirit of supporting the paper to become one that other practitioners can use as a chance to reflect critically on the complex power relations both within their practice and the ways these affect the children they work with.

2) relevance and timeliness of the topic

The content of this article is both timely and evergreen. By this, I mean, that i) continued critical reflection is paramount in any practice that claims or aspires to be emancipatory (at times, it appears as though the field of P4C loses sight of this goal) thus the issues raised here should be a constant concern ii) exploring this practice through a decolonial lens in this moment speaks to a welcome and significant shift in thinking about power and pedagogy across educational sectors and levels. I have appreciated the chance to think with this author through their writing.

3) argument structure and coherency

3.1) does the abstract adequately summarize the main issues addressed in the article?

In the abstract, contexts where colonial narratives might be reinforced are listed as 'racial, colonial and Indigenous' this raises the question of whether there exists, in fact, any real-world practice context where the reinforcement hierarchies is not a risk? This might be a chance for the author to consider just how strident they want to be. It may also be the case that the western, rationalised logic also silences neurodivergent voices for instance, and other marginalised identities (this is something that could be nodded to in a footnote rather than expanded on in the paper at length.)

3.2) does the article fairly reflect current literature?

In the section 'can the subaltern speak in lipman's P4C? the (im)possibilities' there are some literature suggestions in the reviewer comments. More generally, there is only one article from Lipman in the bibliography- greater weight might be added to this critique if there was a deeper engagement with Lipman's account of P4C *and* a clear differentiation between Lipman and Sharp who write very differently about the scope of the community of inquiry and its possible transformative functions.

There are some texts cited in the paper that are not listed in the bibliography and others that are duplicated. Check this.

3.3) are the objectives of the article well-defined?

The objectives in the abstract are very clear and move helpfully from critical analysis to a potential reformation of the process. There are times where it isn't clear whether the criticisms offered aim at issues with the theoretical foundations, or the assumptions implicit in present, prevailing practice in P4C. Making this clearer would be useful in terms of understanding at what the valid critiques offered here are aimed.

There is a shift between talking about sub-altern or marginalised children to explicit discussion of sub-altern women. The author seems unaware of, and/or does not justify this. Thinking about whether what holds true for the subaltern woman is true for the girl might be useful, or making clear whether the shift to a focus on women's colonial/post-colonial experiences is provided as a guiding reference for interactions between practitioners.

3.4) are the ideas clear and well-developed?

There are moments where the author moves between Eurocentric or Western as a way describing the thought structures prioritised and legitimised by Lipmanian P4C practice.

I wonder whether Anglo-American or analytic might enhance specificity here (when referring to thought/moves within inquiry) since Derrida (on whom Spivak relies) also draws on, while challenging, European ideas.

3.5) are the arguments well-founded?

I wonder about a distinction between Anglo-American analytic philosophical approaches and something more Eurocentric. Here, a careful parsing of terminology between the historical and philosophical might help focus the readings here.

Throughout the critique offered here, class is almost a 'spectre at the feast.' It might be something important to consider in relation to power imbalances in the community if inquiry, especially given the elitism traditionally associated with philosophy. This affects who feels they have permission to 'speak' in philosophical spaces. This does need to be acknowledged by the author, but there probably isn't space to address it.

To make the arguments tangible, some examples from practice might be useful, especially in the borderlands section, where the paper begins to focus on future directions for P4C, a space where not sacrificing the real for the ideal, yet holding facilitators to the radical promise of their work matters.

3.6) are the conclusions expressed clearly?

The concluding section of the paper is very good. The description of decolonising P4C as a transformative rather than additive project is so well put. It would be great to make these sites of transformation clearer in the closing section on Spivak and within the border pedagogies section so that the paper can resource changes at the level of training, stimulus material and facilitation (all of which are touched on here.)