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Critical & Creative Thinking:

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The Australasian Journal of Philosophy for Children

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GIC BURGH

Aim and scope

To provide a vehicle for the communication of ideas and a forum for discussion and debate of issues concerning the practice of philosophical inquiry with children.

To foster continuing development of the theory and practice of engaging children in philosophical inquiry;

more specifically:-

(1) to promote better teaching and curric ular design for the development of criti- cal and creative thinking amongst children through increased under- standing and use of philosophical inquiry in the classroom

(2) to enrich the understanding of philosophy and philosophical inquiry as well as its role in the development of good thinking and good judgment.

(3) to increase interaction and collaboration between the academic community of scholars in universities and teachers in schools on matters of logic, epistemology, creativity, metaphysics, aesthetics, ethics, inquiry, philosophy of science, mind, person-hood, community, understanding, learning, thinking, dialogue, discussion

(4) to promote discussion of the place of philosophy in the national and school curriculum and its infusion into the present curriculum; the place and contribution of philosophy to the intellectual, creative, moral and social development of individuals.

Structure

The journal will carry a range of articles reporting on all aspects of the practice of engaging in philosophical inquiry and developing critical and creative thinking. To this end it will be organised into four main Sections or Departments as follows:-

(1) Theory and Applied Research

a. Contributions concerning the more theoretical aspects of philosophy and inquiry such as:-
the nature and purpose, of philosophy, inquiry, community, conversation, dialogue, critical thinking, creative thinking, reasoning, etc.
the nature of childhood, adolescence, mind; the philosophy of childhood and development, etc.
epistemological, social, political and ethical dimensions of the practice of engaging children in philosophical inquiry.
policy and planning, future studies and directions; implications of recent Government Reports

b.Research studies of classroom practice:
the impact of philosophy for children on classroom interaction, classroom discourse and dialogue; pupil participation, thinking and learning; teacher thinking and behaviour; classroom climate, etc.

(2) Philosophical studies
discussion and clarification of key philosophical concepts, topics and issues embedded in and raised by classroom readers and other materials;
exegeses of the philosophical literature on such matters.

(3) Reports from the field:

a.Reports from practising teachers on their experience of engaging children in philosophical inquiry; discussion of practical problems and possible solutions; innovative ways of using classroom materials, arranging classrooms, grouping, interacting with pupils.
Children's reactions and views new materials or exercises.
This section may well stimulate other research projects.

b.Children's work - writings, illustrations, etc

(4) Resources & Reviews (R&R)
Reports from inservice or workshop experiences and challenges. News and reports from national and international conferences. Discussion of different approaches, new materials, exercises and such. New philosophical stories, teacher manuals and other materials. Reviews of books and other materials.

Welcome to Critical & Creative Thinking

Welcome to the eighth volume of Critical and Creative Thinking - the Journal for the Federation of Australian Philosophy for Children Associations. This Journal is dedicated to improving the teaching and research of critical and creative thinking by providing a forum for discussion and debate on all aspects, theoretical and practical, of the practice of engaging children in activities intended to develop and improve their thinking. We encourage classroom teachers as well as academics to send in their contributions for publication. Critical & Creative Thinking is intended to be a teachers' professional journal featuring a combination of theoretical and research articles with articles from teachers on their clasroom experience and practical strategies for engaging children in critical and creative thinking activities. Whatever program you are trying with your class, please write in and let us know about it and its impact on your students as well as its influence on your own teaching practice. There are many others who are interested in what you are doing, together we can help each other become even better teachers and educators.

Clive Lindop
Deakin University-Warrnambool

Notes for contributors

All contributions are welcome. Manuscripts should be typed and doubled spaced on A4 letter or US letter paper and accompanied with a disc copy, preferably 3.5 in Macintosh disc in Word 5 format (though IBM MS DOS is acceptable). Alternatively, to save time and avoid damage or loss in the mail, contributors may send their articles by E-mail (ASCII text) to:-

CLIVEL@deakin.edu.au

Please use the Author - Date system with endnotes and bibliography for your articles

NB: to maintain academic credibility, contributions to sections (1) Theory and Research and (2) Philosophical Studies, are subject to those processes of peer review normal for scholarly refereed journals.

Letters to the Editor

If often happens that one reads an article and wants to respond, but not in the form of a lengthy article. Such responses, which might simply add to a point made by the author either in agreement or disagreement, or offer an alternative view, etc. could appear as a 'Letter to the Editor.' The idea here is to encourage dialogue between readers and authors- in effect using the Journal to create a community of inquiry!

Send all postal contributions to Clive Lindop
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FEDERATION OF AUSTRALASIAN PHILOSOPHY FOR CHILDREN ASSOCIATIONS

President's Report

Annual General Meeting, Melbourne 2000

As some of you will know from close involvement, the FAPCA Conference, held this year in Melbourne, has come and gone. By all accounts it was a success. It was a little smaller than the last few "big" FAPCA conferences — no doubt in part because we did not allow the usual fallow year, and in part because of the Olympic Games. Certainly I managed to enjoy myself once I had stopped worrying that we were running ourselves into debt. That we were not only became clear at the last minute; and that we did not was due in part to the generosity of our sponsors and the YWCA Cato Conference Centre.

While on the topic of finances, and notwithstanding the decline of worries about the conference expenses, I should point out that FAPCA is seriously short of funds. It was agreed at the AGM that the current capitation fee — an annual charge of $1 per member levied upon the affiliates — be increased to $2 effective from the next due date (i.e. the AGM in 2001).

Now that the conference is over, the FAPCA executive is to concentrate on running a Level 2 workshop, its other main task. Level 2 workshops are intensive affairs, designed to prepare appropriately experienced people to run professional development workshops for teachers. These are usually referred to as Level 1 workshops. As you will see in the report on the various affiliates below, a lot is happening in Queensland at the moment, and there are good prospects for a lot more to happen. That being the case, the meeting agreed that if it is at all possible, the next Level 2 should be held in Brisbane. At the moment of writing it is looking quite likely that with the support of Education Queensland (and the Minister) this will happen. For more information about this see the notice elsewhere in this issue.

On the whole the reports from the State affiliates were encouraging. Membership is growing rapidly in South Australia and there is an expectation of a number of people ready to take on Level 2 training within a year or so. The previously moribund association in WA has undergone a startling revival, and interest among teachers was described as "amazing". Queensland has attracted the interest and support of the Minister for Education, Dean Wells, (largely through the impressive developments at Buranda State School under the leadership of Lynne Hinton). Since there are quite large but widely scattered population centres in Queensland there is a particular need there for decentralised Level 1 training and so for more Level 2-trained people. Hence the push to hold the next Level 2 in Brisbane. The probability of financial assistance from the State Government is not an insignificant factor. Both NSW and Tasmania reported relatively quiet years, though in both states there is thought to be a fair chance of year 12 Philosophy before too much longer.

There was warm support for a FAPCA discussion list to enable the affiliates to share ideas and materials for Level 1 workshops and to work towards agreed minimum standards for professional development. Laurance Splitter has already undertaken to set up such a list with the support of ACER.

Ross Phillips
President

TEACHER EDUCATOR'S COURSE

Brisbane
20th to 26th January 2001

A call for expressions of interest

From time to time FAPCA runs courses designed to prepare interested and suitably qualified people to introduce school teachers and others to the practice of philosophy with children and young people.

Suitably qualified people are those who fall into any of the following categories

*people with a strong background in academic philosophy and an interest in promoting philosophy in schools,
*people with have a good deal of experience in teaching philosophy at school,
*experienced teacher educators with a strong interest in promoting philosophy in schools.

Those who successfully complete the course will be accredited by FAPCA either as a Teacher Educator (Philosophy) or a Teacher Educator (Teaching), depending upon their background. Occasionally someone will satisfy both conditions, but those who do not are encouraged to add to their particular strength by working in their less strong domain: philosophers are encouraged to gain teaching experience by working with children, and teachers to extend their knowledge of academic philosophy by further study.

At this stage we are expecting the hold the workshop in Brisbane. We expect there to be some sort of financial assistance available to participants, but as yet it is unclear.

For further enquiries, or to lodge an expression of interest, please contact either

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From Talking to Dialogue

Keynote Address Presented at VAPS Mini-Conference
Melbourne, Australia, April 2000

Dr. Marie-France Daniel: University of Montreal, Quebec, Canada
e-mail: danielm@poste.umontreal.ca

Introduction

In Canada as in all countries, education is becoming more and more problematic, especially as the 21st century will in all likelihood be shaped by three prevailing tendencies: internalization and world-wide developments; the explosion of knowledge and the accelerated development of technologies; and the increasing complexity of living in our society (Corbo, 1994; Delors, 1996). In future, schools must provide the younger generations with a form of education that will allow them to successfully face these new challenges.

In this respect, one of the primary factors constantly suggested by work groups studying the question is the development of pupils' reflection and critical thinking "in order to favour the pupils' true comprehension of events rather than developing and maintaining a simplifying vision of the information related to these events." (Delors, 1996, 47). Moreover, developing critical judgment helps young people to relativize facts and show critical sense when confronted with a flood of information.

As early as the beginning of this century, Dewey used the phrase "reflexive thinking", as opposed to spontaneous thinking, to designate a mode of thinking that is aware of its causes and consequences. To consciously establish relationships between ideas frees the individual from intellectual rigidity; to be able to choose between many alternatives and act upon them is a source of intellectual liberty. To know the consequences of ideas is to know their meaning for, as Dewey, a pragmatist and disciple of Pierce, was convinced, this meaning resides in the daily application of these ideas. For many supporters of the development of the learner's critical thinking, it is Dewey's emphasis on reflexive thinking that foreshadowed this century's interest in critical thinking. This form of thinking turns out to be inseparable from the verbal acts that give it its substance and its own consistency. In this sense, from a learning and educational perspective, the development of thinking will be closely interdependent on the acquisition of an ability to communicate which stimulates the use of argumentative discourse in order to demonstrate its rigour and validity.

Dewey situates the concept of "reflexive thinking" within a social perspective; he uses the expression "reflexive experience", emphasizing the steps of a reflexive process originating from personal and social experience, and arriving at improvement of the quality of this experience. Dewey specifies that human beings do not form a social group solely as a result of living in each other's proximity:

> Association itself is physical and organic, while communal life is moral, that is, emotionally, intellectually, consciously sustained. Human beings combine in behaviour as directly and unconsciously as do atoms, stellar masses and cells; as directly and unknowingly as they divide and repel.[...] They do so due to external circumstances, to pressure from without, as atoms combine or separate in the presence of an electric charge [...] But no amount of aggregated collective action of itself constitutes a community. (1927, 151)

In other words, to live communally, individuals must: share ideologies, interests and common goals; share their comprehension of things and of facts; and have similar affective and intellectual predispositions. At the same time, the *International Commission on Education for the XXIst Century* report presented to UNESCO recommends that schools emphasize the value of cooperation among peers. Co-operation, as opposed to competition, allows the individual to find satisfactory solutions to problems with social, political or ethical dimensions within the well-known phenomenon of interdependence.

There is a tendency among those committed to the cause of education to object to the competitive educational methods that still prevail in too many schools, and to attempt to find more significant foundations to foster pupils' learning. Since the 1970s, various groups have been working to develop different cooperative approaches to learning, and so today various schools use different cooperative educational methods.

Theoretical considerations and empirical research (Schleifer et al., 1999) have identified four hierarchical levels in cooperative development. The first level sees cooperation in "good" behaviour, that is, in the absence of argument and disagreement. The second level is characterized by the act of working together; cooperation in this instance is considered a means towards an end, which is the pupil's individual success. At this level, a minimum of communication is required among individuals. The third level involves a common goal, quality in communication and a degree of interdependence among individuals. The fourth level considers cooperation as an end in itself; it is a synthesis of the preceding levels and integrates their criteria, particularly good behaviour (Level 1), common goals (Level 2) and quality of communication (Level 3). However, the essence of Level 4 lies in what John Dewey refers to as the "community" (vs. group or society) seen from a cognitive and moral perspective.

In a recent research project subsidised by the Social Sciences and Humanities Research Council of Canada (1995-1999), we postulated that the Philosophy for Children (P4C) approach is capable of leading pupils on to the fourth level of cooperation. Because of the "community of inquiry" (COI) which constitutes its essence, P4C appears to be an excellent pedagogical tool for fostering pupils' critical and caring thinking skills and attitudes. Thus we question: How does the COI develop? And how does the interrelationship between pupils' development on the social and cognitive planes manifest itself? These are the questions on which we attempt to shed some light.

Methodology

The research methodology used was the Case Study, which allows us to describe the developmental process of cooperative behaviour in P4C and its relationships to the development of the cognitive process – which is closely interdependent with the acquisition of the ability to communicate (to talk or to engage in dialogue). The act of describing a process appears more useful to us than the act of verifying a theory or principle since it provides a reflection of *"how it happens"* in some P4C classes, rather than prescribing "what should happen" in any COI.

The pupils from the three experimental classes were aged from 9 to 12 years old. All were introduced to the P4C approach for the first time. The teachers conducting the weekly P4C session were also novices, but were regularly assisted by a resource person expert in P4C. The context of the P4C sessions was mathematics class. The material used was *The Mathematical Adventures of Mathilda and David* (Daniel et al., 1996).

Data collection took place from the middle of October to the end of May. In this research project, we used quantitative instruments (a questionnaire on the concept of cooperation) and qualitative instruments (pupil interviews, transcripts of pupil discussions, teachers' log books) (see Daniel et al., 2000). In this address, I will present a synthesis of what occurred in the three classrooms involved in the research project, but only from the perspective of the *teacher' log books.*

After each P4C session, the teachers completed a log book. They answered in writing to the following, among other questions: a) How interested were the pupils in the session, and what is your perception of the pupils' awareness with regard to the session's objective? b) What was the behaviour of the pupils (positive or negative) during teamwork? c) What was the quality of the discussion (anecdotal, monological, dialogical)? etc. Based on the last question, we proposed the following definitions to the teachers: A discussion is *anecdotal* when the exchange is based on the development of anecdotes or on relation of pupils' personal experiences. A *monological* discussion is an exchange in which the pupils express themselves in monologue on a particular theme. In this type of exchange, the pupils hardly listen to one another. Each pursues his/her idea without influence from their peers' points of view. A *dialogical* discussion is an exchange based on interrelations. It presupposes the construction of ideas based on points of view expressed by peers attempting either to find a solution to a common problem or to attain a common objective. Therefore, monological and anecdotal exchanges differ from those of a dialogical nature in that the latter presuppose a co-construction of pupils' ideas in a dialectical, argumentative manner.

Analysis

Our study reveals that within the three classes we observed, the passage from *talking* to *dialogue*, and from *group* to *COI*, was made according to a long and complex process that involved pupils' development on the personal, affective, social, cognitive and moral levels. I will present in chronological order the stages as they appeared to emerge from the log books – the first session having taken place in mid-October, and the final one in mid-May.

In their first log book, all three teachers entered similar comments. For example: *This group of pupils is passive. All the work is proposed only by the adult.* Following is the analysis we performed. Although the teacher establishes a new mode of learning (the P4C approach), the group of pupils does not modify its behaviour spontaneously, or its conception of the respective roles of teacher and pupils. The group remains a group; the teacher maintains her authority; the pupils keep receiving information from her passively: They do not talk; they merely answer her questions. Use of the P4C material alone is not enough to produce changes of behaviour in pupils: regular practice is essential. This first week formed a stage in itself. We called it: *Silence and passive observation by the group.*

From the second week on, the teachers entered comments like these in their log books: *Search for consensus vs. no consultation; Overt desire to* *participate vs. resistance to working with others instead of friends; The members of a sub-team strengthen, while other pupils oppose; Very*

significant participation from some pupils, and difficulties and impatience from others.

In the three groups of pupils, but to varying degrees, the second stage was the longest and most difficult of all. It lasted from one to four months. According to the teachers, the P4C sessions were characterised by tensions and marked by contradictions.

The pupils proposed new rules for functioning in the class, and attempted to define new roles, thus ensuring increasing and horizontal empowerment (see Méard, 1995) (e.g. the pupils share the privilege of being the group's s secretary in rotation). It appears to me that the pupils strive to find a balance between "taking their place in the COI" and "taking up all the space".

Parallel to this, the teachers noted that the pupils became more involved in the P4C sessions: *Pupils question themselves; Pupils explain their point of view; Pupils look at each other when they talk together.*

Instead of listening passively, the pupils now "talk", that is, they exchange information and ideas. But the teachers also write that the exchanges occur in a monological mode, in which each pupil pursues his or her own idea without taking into account the opinions of their peers (see De Beauvoir, 1944/1974; Reed, 1992).

To us this stage was long and difficult, as it reflects pupils' awareness of a pedagogical change which emphasises their right to become persons; it presupposes the passage from silent pupils to more autonomous persons – which does not occur in a single week or even in a month. This whole period of contradictions formed a second stage, which was characterised as follows: *Awareness of individual rights and development of pupils' autonomy. Talking.*

Afterwards, the teachers' logbooks related mostly to pupils' thinking skills. We read sentences like the following: *The pupils search for consensus; Pupils begin to justify their point of view; Pupils try to find causes, to make relations between concepts.*

We can suppose that the pupils, having become aware of their individual rights in the previous stage, are now becoming aware that P4C does not imply a sequential succession of interactions among pupils, but rather a dynamic of interactions (with one or another pupil, or with the group) in which they are responsible for getting involved. This responsibility no longer manifests itself by mere physical presence, but rather by a real cognitive investment. When group heterogeneity or pluralism manifests itself, pupils realize the differences in their points of view. So it is not surprising to see, as the teachers noted, that the "talking" among pupils deepens and becomes "communication" (see Rorty, 1989; Vygotsky, 1962/1984). Indeed, to communicate is the action of expressing common ideas and difficulties (Gilligan, 1982); it is a negotiation between two parties (Méard, 1995) that implies listening and leads to compromise (Dewey, 1908/1980). With the introduction of true communication among pupils, we can hypothesize that the passage from "group" to "micro-society" – which had begun in the previous stage

– is gathering steam. Characteristics that emerge from this period include: *Pupils' Awareness of Social Responsibilities. Communication.*

After a few weeks, it seemed that the pupils entered a new stage. Indeed, the teachers noted comments such as the following in their books: *The pupils share their answers; the pupils compliment each other's ideas; they support each other; the pupils exchange ideas among themselves; the pupils try to build their ides on what was said by the other pupils; they learn mutually and listen very attentilely*

During this period, the entries in the teachers' log books all revolved around the climate of mutual respect and confidence in the classroom. Moreover, the teachers wrote that higher-order thinking skills came to be used more and more regularly by pupils. Indeed, to establish itself as a mode of being, cooperation requires a climate of understanding, confidence and respect. This climate leads to the development of judgment, which in turn leads to the development of pupils' self-esteem (Lago, 1990).

We assume that the pupils begin to enter into "dialogue", as they listen and try to understand the meaning of peers' interventions; they accept being influenced by peers' ideas; the purpose of the exchange becomes less individual and turns more to a common purpose, namely the resolution of a conceptual or mathematical problem.

Growth of self-esteem appears as the main benefit during this period, as well as the fundamental condition of social and cognitive progress. In this fourth stage, which lasted a few weeks, the following characteristics were of particular note: *Awareness of one and others' sensitivity. Dialogue.*

Finally, during the last month of the research project, yet another stage of development seemed to appear. Teachers wrote comments such as: *The pupils share problems; They second points of view expressed by others; The pupils are open; They self-correct; They discuss and criticize and reach agreement; The pupils use mutual help to complete their points of view; pupils elaborate strategies with peers, verify them and compare them with those of the other teams; The pupils offer criticisms.*

According to the logbook data, this stage is characterized by pupil attitudes such as: open-mindedness (see Dewey, 1908/1980), tolerance (see Sharp, 1987, 1990; Waksman, 1998), concern for others (see Noddings, 1987; Thayer-Bacon, 1993) and a critical sense (see Lipman, 1991). Having transcended the tensions inherent in the "micro-society", the pupils seem to have achieved a "COI". Their exchanges do not reflect only "communication", they now also reflect "philosophical dialogue". Philosophical dialogue presupposes that the relationship to others is based on the recognition of inter-subjectivity and the necessity for interdependence (see Deutsch, 1949); it is the highest level of exchange, just as inter-subjectivity is the highest level of cooperation (see Daniel and Schleifer, 1996). In fact, the fifth stage is the result of the previous stages, where development on personal, social and affective levels encourages pupils to employ moral behaviour, and to involve themselves in dialectical argumentation. In dialectical argumentation, criticism is no longer a threat, but becomes source of progress in the same way as mutual aid. We see in this stage: *Awareness of the justification for the COI. Philosophical Dialogue.*

Following is a synthesis of the developmental process that emerged from the reality of three teachers' log books:

Silence and passive observation.

During the first P4C session, although the teacher establishes a new structure for mathematics learning, the group does not spontaneously modify its behaviour or its conception of the respective roles of teacher and pupils. The group remains a group, and the pupils remain passive listeners.

Personal development.

During the second stage, the group takes deals with the social rules it will have to respect within the P4C sessions. The pupils' work is not yet obvious on a social or a ognitive level, but rather on the level of personal autonomy.

Social development.

Now aware of their rights as persons, the pupils work on transforming the classroom into a micro-society.

Affective development.

In the fourth stage, pupils work at building a climate of confidence in the classroom. Self-esteem appears as the factor for cognitive and cooperative progress. Pupils' thinking becomes more complex.

Moral and Cognitive development.

The fifth stage is a consequence of the other stages, where the development of personal, social and affective aspects encourages the pupils to adopt moral behaviour, and to engage in complex and caring thinking.

Conclusion

As we can see, in these three groups of 9 to 12 year-olds, the pupils actually attained the fourth level of cooperation, which manifests itself as philosophical dialogue within a COI. In this context, P4C acted as a truly educational program that fostered the pupils' growth on all levels.

But P4C is not magic. Indeed, the fact that pupils became 'philosophers' was not simply the result of teachers using the P4C material. It is not simply because the pupils talked together that the P4C objective was fulfilled. Indeed, the passage from *talking* to *philosophical dialogue* supposes that pupils experimented with different modes of being, acting and thinking: to remain silent, to talk among themselves, to communicate, to dialogue. Each of these steps was a demanding one from the individual, social, cognitive and moral perspectives.

Moreover, the passage from *group* to *COI* was complex. First, pupils were passive and silent - within the *group structure*. Then, they experienced heterogeneity, conflicts and internal regulation processes – they moved toward a *social structure*. It was only after several months of regular practice with P4C that they acquired the necessary skills and attitudes to begin the structuring of the *philosophical COI.*

At the beginning of the Third Millennium, speed, short-term results, and sometimes superficiality seem to be the norms. To engage in P4C requires from teachers values such as courage, patience, wisdom and faith. Courage to transgress the modern tendencies; patience to continue the program even if the classroom is experimenting with contradictions and difficulties; wisdom to judge that the development of autonomous and responsible citizens is a school's first priority; and faith in pupils' capacity to be critical and caring persons.

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Growing into Community: Identifying vectors towards philosophical consolidation in a community of inquiry.

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Abstract

Emerging from the 1990s age of outcomes education, we are still grappling with attempts to benchmark performance. Bands of Performance are used for reading and mathematics. This paper attempts to develop Stages of Philosophical Development in a community of inquiry, i.e., descriptors useful to praise achievements, to indicate to a teacher and her class the positives they do and to provide a vector for new achievements. They can also act as achievement markers (building on Haynes & Haynes 2000). Laurance Splitter challenged me at the P4C conference in Launceston, 1998,to go beyond 'having a good discussion', or 'feeling satisfied' as evaluations of success to asking what questions were raised, what distinctions drawn, what insights were gained, what attitudes changed, etc. This discussion is an outcome of that conversation.

Introduction

Typically, practitioners of philosophy for children are working with their own classes and are in constant interaction with them. What makes the community of inquiry time more significant for their students is its distinctive format and agenda. This paper will offer some markers in the developing community for both teachers and students which recognise its growing development and indicate its strengths on more objective criteria than feeling satisfied with the discussion. My teaching experience in philosophy is in the middle years and since the middle years are the linchpin to school-wide scope and sequences, my observations will apply to those age levels. However, in developing and applying these markers, teachers and administrators will be integrating the curriculum across the age and year levels.

With its distinctive community of inquiry format, philosophy for children encourages reflective dialogue in an atmosphere of openness and enhances critical and creative thinking. Philosophical discussions enhance the thinking skills of students to give them control over their own learning processes. This group ownership and control is its distinctive characteristic whereby both the agenda for discussions is decided by the children themselves and the progress of the discussion is in their own hands. The teacher is but one member of the community and ideally will intervene only to keep discussion on track, to be reflective, to seek clarifications, to identify 'philosophical' shifts or to moderate unhelpful interpersonal interactions. Lipman (1988:148; Splitter & Sharp, 1995:141) outlines how the group inquiry moves towards truth via impartiality and objectivity; in this way the search for truth gradually becomes an internalised regulative ideal, both in its aim and process. Learning this practice, students who transfer it to other areas of the curriculum will certainly be integrating the curriculum.

The teacher can explicate these integrative links too. As usually its only professional and adult participant, she sits in a privileged place in that community as its legal protector, moderator and guide. The teacher, often solitary, will be contstantly reflecting on her class's progress as a community of inquiry. I will term this reflection *meta-philosophy*. Week by week as the class continues discussions, embarks on new topics and grapples with its preoccupations, she will seek ways to monitor the class's 'progress'. Gardner (1996) eminently well describes what depth, sensitivity and tenacity, she must show in her facilitation of inquiry. As students are meaning making together, by 'double effect' she is meaning marking too.

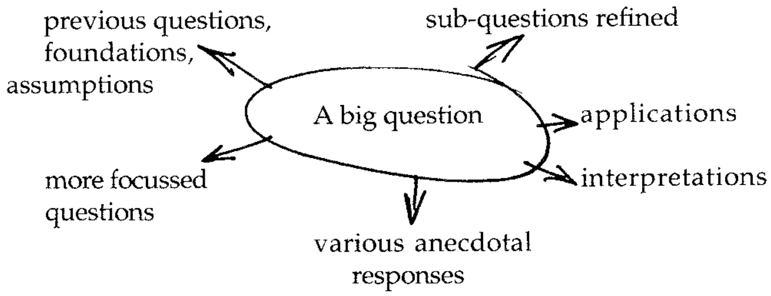
The background to this paper is the educational milieu of the 1990 where 'bench-marking' and outcomes approaches prevail. No programme in a school can escape this net. So it is incumbent on us to engage in that effort. Philosophy also must register results if it wants a reputable place in the education industry. It is said that we need to demonstrate our efforts and results in an acceptable form to parents: to"enable parents to assess achievements against appropriate benchmarks and standards . . . in formats and worded in language that is readily understood by parents" (DETYA, 2000: 4, 2). Our communities of inquiry though are not designed to produce product but to enhance processes. So this paper offers a survey of various schemas or formats identifying and enhancing those skills we consider to be important. Finally, I will offer an original grid, ranking indicators or vectors of progress, or of maturity, or in less value-laden language, markers of consolidation in growth as a community of inquiry.

To provide some common markers of philosophical progress, this new paper picks up on aims and process skills in my previously published paper (Smith, 1996). It resiles from claiming to have a comprehensive list of learnings achieved in the community of inquiry, so rich is its interpersonal dynamic and educational effectiveness. The intention is to identify some sequences in the skill growth of a group, in effect, in one class, and to augment Haynes and Haynes' (2000: 15-22) endeavour to intergrate philosophical skills as a Key Learning Area in the K-12 curriculum.

Progressive inquiry within community

As an educational endeavour, the community is designed to progress: through it, knowledge grows, the group's self confidence will be raised, individuals' self esteem will grow, the community's acceptance and openness to one another will be greater, and the quality of discussions become more excellent. But that progress may not be linear but more often be spiral in shape. As the community reconvenes each time, its gains and pains on previous occasions are brought to bear for better or for worse. Through her formal training in philosophy for children, the teacher will be seeking signs of its progress.

Through its regular meetings and their teacher's discerning interventions, a community's repertoire of important process skills will be growing and her role as scaffolder will be fading. Obviously, discussions with children and adolescents can seem to go nowhere, or be repetitive or need shaping along vectors to achieve successful outcomes. The diagram below idicates possible outcomes of a discussion.



The teacher's goal would be to nurture a more 'mature' community, that is, one able to take up in-depth inquiries of its own choosing, to monitor its own processes, and increasingly enjoy the benefits of democratic discussions in ways that show increasing understanding of 'philosophical' ways of doing things. In short, the community would be consolidating.

This paper takes up this important facet of the teacher's operations as her metaphilosophy. It submits for discussion relevant Markers of Philosophical Consolidation. It offers some descriptors of performance that mark typical process behaviours. Using them, teachers would recognise achievement and be able to reset aims for sessions. This endeavour to signpost markers will greatly assist our efforts to justify philosophy in established programmes across the curriculum. In these respect, this paper is assisting the overall attempt in Australia to develop a 'philosophical curriculum' with descriptors of progress and pathways of sequences.

My focus is micro not macro, not the evaluation of the philosophy programme within the whole school context nor with an individual student nor individual lesson, or within the whole Australian educational system such as relating it to the Key Learning Areas (Hill, 1994:37) or later paradigms for organising the explicit curriculum. It sets out to be local, class-centred and formative, being concerned with identifying and classifying the process behaviours and goals for a qualitative evaluation. It provides typical descriptors for diagnostic purposes rather than benchmarks that must be achieved in every discussion. In this way the teacher within her Faculty can initiate ad hoc and periodic reviews of progress towards "philosophical consolidation" if I may coin a term, to describe the rather spiral growth occurring in classroom communities of inquiry.

Besides adopting a checklist of performance markers, I found we can build respect for philosophy in schools by osmosis too, by a combination of big events and small cycles of calendar events, by making reasonable timetable requests of administrations, by establishing budget priorities, by maintaining continuity in an on-going programme, by offering in-service staff training on- and off-site, and by nurturing student and parental interest. While educational fashions in quantitative analyses come and go, qualitative outcomes will give us better leverage to achieve our goals and better serve schools and students. Quality behaviours such as learning community building procedures are very valuable life-long learnings. The following formats list these most desirable group behaviours.

A special environment

If the community of inquiry is to be a special environment, distinctive and valued behaviours in it will be more consciously taught there. These desirable behaviours are to be developed as personal skills appropriate to doing philosophy effectively. For instance, children could become better self-correctors, more thoughtful contributors or more caring of one another's individual contributions. They could be learning to enrich themselves in sharing one another's outlooks with increased openness to the value of exploring their differences.

The community of inquiry is not just cognitive, or social or moral. It does have elements of all three aspects. In a sense the underlying idea of the community of inquiry is participation in an ideal society, where citizens listen to and respect one another and where they can engage in a mutually advantageous pursuit of truth together, believing that the benefits of joint action can be enormously greater than if it were engaged individually. In this sense for students, the community of inquiry idea has a moral role to play in that it embeds expectations of 'good behaviours' and in practice teaches students the benefits of deep discussion through cooperation. It acts as an experiential norm for process behaviours so necessary for the agenda to be achieved. The qualitative shift from "I" to "us" is a very valuable moral outcome.

In this second sense, the community of inquiry is a distinctive environment like a market place because it engages students in the real world skills of negotiation, persistence, and persuasion. Students report that they do very much enjoy the honest exchange of opinions and the ensuing revelation of the range of responses and perspectives that emerge in our discussions. They hear responses there that they say they had not thought of themselves. Of course, adult dinner party discussions can do that, but students report that the very experience of structuring discussions is itself liberating; and that this teaching format is regarded as novel by students who are not normally given this freedom in schools. In it, social skills enhance the development of cognitive skills. Putting thinking to a purpose like this is felt to be most empowering.

Open communities like marketplaces rest on shared assumptions about the purposes of the endeavour. Conflicts of opinion there will not necessarily be seen as conflicts of personalities, or as grounds for stopping discussion before it get acrimonious, but merely as expressions of different points of view or revelations of perspectives within the inquiry. Expectations about exploring differences can be part of our classroom environment and skill agenda, for a shared commitment to pursuing the inquiry and seeking the truth is the unifying element that binds everyone together in the community of inquiry. Exploring differences can be part of our classroom environment and skill agenda, for a shared commitment to pursuing the inquiry and seeking the truth binds everyone together in the community of interest.

However, these outcomes will not always be readily forthcoming. Lipman (1984) reassures us however that such skill development will be a gradual but comprehensive process: "Gradually the children will come to discover inconsistencies in their own thinking . . . They (will) learn to cooperate by building on one another's ideas, by questioning each others' underlying assumptions, by suggesting alternatives when some find themselves blocked and frustrated, and by listening carefully and respectfully to the ways in which other people express how things appear to them" (p. 52). Becoming educated to think well requires the necessary self-discipline to develop listening and speaking skills on along a time scale to greater excellence. What follows are some pertinent outlines or schemas to help teachers define pathways for further growth by reflecting on, or even measuring, progress in such community building.

Other schemas for doing a meta-philosophy

We now review schemas already proposed for progress in thinking and our own original one follows.

Tom Jackson's (1989) pointers for a good (philosophical) discussion include:

- Were the participants listening to one another?
- Were the participants responding to one another?

- Did most people participate rather than just a few dominate?
- Did our discussion "scratch beneath the surface" or "open up the topic"?
- Was the topic interesting?
- Did I challenge my own thinking?

Ron Reid (1993) offered four pertinent questions to review a discussion:

- Just how do we know esteem has been raised by participation in the Community of Inquiry?
- What can we do for a child whose remarks always fall flat ?
- How can we encourage an individual to persist with an idea he thinks to be valuable but is not grasped by the group?
- What techniques can we employ to invite better participation and enhance reflective listening skills?

Pertinently to our purpose, Ann Margaret Sharp (1995) lists desirable behaviours for the community of inquiry:

- Accepts corrections by peers willingly.
- Able to listen to others attentively.
- Able to revise one's views in light of reasons from others.
- Able to take one another's ideas seriously.
- Able to build upon one another's ideas.
- Able to develop their own ideas without fear of rebuff or humiliation from peers.
- Open to new ideas.
- Shows concern for the right of others to express their views.
- Asks relevant questions.
- Verbalizes relationship between ends and means.
- Shows respect for persons in the community.
- Shows sensitivity to context when discussing moral conduct.
- Asks for reasons from one's peers.
- Discusses issues with impartiality.
- Asks for criteria

Berrie Heesen (1999) lists five major philosophical skills in particular:

- being able to formulate one's own questions
- recognising which questions require several answers
- expressing one's own opinion on a statement taken from actual dialogue
- being able to report the different opinions possible on an issue, and
- reporting changes in one's own thinking.

Heesen also argues that Notebooks are very helpful to help students evaluate what happened during a dialogue session. He offers examples of questions to ask at the end of the lesson to structure responses in student notebooks:

- Write down one question we have discussed today.
- Write down one statement that intrigued/fascinated/bothered you.
- Write down the two opposing statements from X & Y we have heard today.
- Write down what X said and give your comment to this statement.
- What for you was the most attractive idea in the conversation?
- Did you hear anything today, you never thought about before?
- What do you think about the thesis ' ...' (pick a thesis that was in the middle of some debate)
- What do you think was the best remark today? Why?
- What have you been thinking for yourself during the discussion?
- Which argument [did] you consider most promising?

- What should be the question to continue this dialogue with?

Heesen argues that Notebooks link oracy with literacy, they provide opportunity for students to discover the richness of their own minds, they develop independent thinking, and as written artefects are proof of our own culture. They can be very significant evidence of the worth of our endeavour.

Heesen also publishes a Dialogue Check List by Professor Barry Curtis of Hawaii. It ranks markers for progress in the community of inquiry 'across a minimum of ten sessions' (ibid p. 13):

- paying attention (not restless, distracted)
- showing respect for the process (no silly answers or jokes)
- getting the main ideas
- showing respect to other students (and their answers)
- understanding what other pupils have said
- giving individual answers (not chorusing, embroidering on others)
- giving original answers
- giving reasons (distinguish between critical and creative thinking)
- answering at a general level (thinking starts beyond the anecdote) 10. staying on the subject
- addressing other children (showing sensitivity in reacting to others)
- speaking about a question with two or three others
- recognising that your thought is already expressed (better to pass than repeat it yourself)
- defending a position (dealing with counter examples and others' criticisms)
- taking criticism (acknowledge valid criticism; avoid being the oracle syndrome)

As well, Wilks (1995: 55) comprehensively surveys a number of current ways of monitoring and evaluating progress in thinking. Glaser's (1989) report format developed in an Australian school is a useful instrument, listing skills of inquiry, skills of logical reasoning, skills of dialogue, and behaviour. There is a useful discussion there on the 'internalisation of skills' (Echeverria, 1990), whether skills learnt in doing philosophy transfer to other settings. Teachers also report there how they felt more likely to take risks on discussion topics as a result of improved skill development levels they observe.

Additionally and from outside our generic literature, Newman's "Prompts for Thinking" (1990) could also be used as prompt or review items for critical, analytical thinking, and as progress vectors too:

- Explain your reasoning.
- Why do you think that?
- Can you defend your position?
- What are the parts that make up this problem (situation, etc.)?
- What criteria or tests should we use in this case?
- What do you think caused that?
- How might we prove/disprove that?
- Explain what the other side's position is.

Newman offers these examples of questions that could be used to prompt creative, divergent thinking:

- In what ways might we X?
- What if X?
- How else could one X?
- What hypothesis can you suggest to explain X?

- What will X be like in the future?
- How would a dentist, an athlete, etc. solve this problem?

Another useful grid of descriptors for use in the English classroom appears in : "Descriptors for 'Speaking and Listening' " by Sukarna, Hornsby, & Jennings (1996). Their grid plots increasing competence in oral work, moving from self management to group management skills:

Level 1. Monitor communication of self and others

Level 2. Speak and listen in ways that assist communication with others

Level 3. Speak and listen in ways that initiate communication with others

Level 4. Assist and monitor the communication patterns of self and others

Level 5. Make informed choices to increase the effectiveness of spoken communication in a range of contexts" and "listen strategically and systematically to record spoke information."

I offer this resource from outside our p4c literature as a sample of the kind of grid that we teachers find familiar and useful in our curriculum writing and planning.

Reviewing Discussions

So in practice when does one use these grids to rate discussions? It could well be argued that the teacher is too busy while in action, concentrating on her students' and her own performance capacities to do evaluation simultaneously. The answer lies in getting help: either tape recording discussions for later review, inviting a colleague to monitor the discussions or to engage in personal review or metaphilosophy as soon after the session as possible. In my experience, in-service teachers report that the teacher usually can 'sense' how well a discussion goes. But such anecdotal evaluation is problematic. Splitter and Sharp (1995:152) note that informed reflection on the part of researchers, given their combined philosophical and pedagogic experience, constitutes a philosophical and procedurally valid evaluation. Otherwise and more routinely, teachers report that they invite responses 'round the circle' to evoke evaluations of a metacognitive nature, to measure community confidence, to ascertain any sense of progress, to pinpoint significant issues raised, and mark any changes of opinion reached. Significant exchanges could even be written down by students in cartoon bubbles as they remember them.

More often than not, students seem to remember content not processes; it is up to the skilled professional to identify process gains and to acknowledge them both along the way and at the end of discussions. Some teachers even begin with a review of a previous session to highlight social and philosophical skills practised at that time, to reinforce them and encourage their imitation this time. We teachers find many formal and informal ways to identify process skills so necessary for the health and progress of a community in inquiry. So this paper steers a viable path between qualitative and quantitative modes, by naming only major features along a short rating scale for groups.

A set of low-inference, original markers of performance follows. Sample typical behaviours are grouped under four normative domains, Quality of Participation, Quality of Interaction, Quality of Discussion, and Degree of Self-Management. A quality of performance scale (Low, Medium, High) could be applied to four domains, while a three point

(Never Sometimes Often) indicator could be applied to their nested descriptors:

Table 1 (© G. Smith 2000): Marking performances in the community of inquiry, four normative domains invite a rating, each nested with typical descriptors along a frequency rating.

Quality of Participation (commitment)	Low	Medium	High
Did students speaking engage in eye contact for most of the time?	Never	Sometimes	Often
Did the students' posture show they focused to listen?	Never	Sometimes	Often
Other	Never	Sometimes	Often
Quality of Interaction (social skills)	Low	Medium	High
Did students show listening behaviours towards one another?	Never	Sometimes	Often
Did students build on others' comments?	Never	Sometimes	Often
Did participants respect/ take note of minority views?	Never	Sometimes	Often
Other	Never	Sometimes	Often
Quality of Discussion (cognitive skills)	Low	Medium	High
Did the students offer support or evidence for their views?	Never	Sometimes	Often
Did the students ask questions of one another or test evidence?	Never	Sometimes	Often
Did the group expand ideas and seek clarifications?	Never	Sometimes	Often
Did the group transform observations into a line of inquiry?	Never	Sometimes	Often
Other	Never	Sometimes	Often
Degree of Self-Management (moral dimension).	Low	Medium	High
Did the students 'keep discussion on track' unaided?	Never	Sometimes	Often
Did the students pursue agreed agenda together?	Never	Sometimes	Often
Did the group share control of the discussion?	Never	Sometimes	Often
Other.	Never	Sometimes	Often
Total			

It will be observed that the detailed comments identify compassion and mutual support, depth of listening, degree of involvement with the process, quality and depth of discussion, extent of engagement with other speakers, and recognition and use of 'philosophical' terminology and steps. On-going training in process skills is essential. Becoming a commun-ity is an important step and further, a sense of progress is most desirable to justify the endeavour as educational, for a sense of well-being. For it is true that achievement dynamises motivation to proceed. In this sense, 'Philosophical Consolidation' is a touchline goal and an arrived-at group perception that "we are progressing", and that greater understand-ings come from this democratic process, in the interactive dialogue we call the community of inquiry.

The following table, incorporating these behaviours, has been developed to represent Stages of Philosophical Consolidation (© G. Smith 2000) in a community of inquiry, i.e., descriptors used to praise achievements and to indicate to a teacher and her class the positives they do and can still achieve. They would also act as achievement markers to show how well a discussion went, how well the group is working, how successful the community is becoming. In this way evaluation can move beyond such global markers as "feeling satisfied" or " having a good discussion."

Table 2: A table of typical characteristics to identify stages in the development of a community of inquiry from dependence to autonomy. Descriptors of desirable behaviours on a 1 to 5 scale of increasing consolidation from 'dependence to 'autonomy' in the direction of growth nestle under three major headings: Quality of interactions, Quality of philosophical discussion and Degree of self-management:

Major Stage	Quality of Interaction	Quality of Discussions	Degree of Self-manegement
1. Teacher dependence	only some sepak; comments directed to teacher	teacher initiates, asking all the questions	teacher-led support
2. Constant teacher support	a few dominate	pupils pose questions	teacher needs to focus discussion; teacer reviews
3. Teacer and pupils share support	majority of pupils speak; some lines of debate occur; some trust emerging	pupils pose questions and pursue some issues; some 'scratching the surface' occurs - inquiry begins	only some teacher support; pupils explore, extend ideas; able to refer back some steps; pupils welcome comments of others
4. Growing group independence	grwoing mutual respect; views supported and directed to whole group; differences of opinion not threatening; votes proposed and taken	thoughtful insights; consequences explored; comparisons and distinctions made; clarifications sought, some open-ended questions pursued	increasing pupil independence; plotting of course of discussion; pupils encourage others to speak; pupile keep inquiry on track
5. Group autonomy	group pursuit of inquiry; mutual respect & trust very apparent; difference of opinion are sought	majority speak and interactions are philosophical in nature; discussion rated as mature for age level; pursuit of open-ended inquiries	self-management: students control own progress; metacognitive review undertaken; identify gainsand aims for future discussions

The two-tables are complementary. Table 1 can be used regularly while Table 2 periodically. The first supports the second. For instance, at such turnstile points as Report-writing time, assessment of a whole class's progress along the 1 - 5 scale will background comments written on indiv-iduals. Composing a file of such self-reporting sheets, the teacher will be able to see patterns emerging e.g., a class could be strong on social skills but sluggish on recognising cognitive-philosophical ones. Being devised on the same four domains, the patterns developed by the first table provide a sequence for using the second.

It is envisaged that in her metaphilosophy, the teacher will be enabled to assess "progress" across all four normative domains. In this way, she can be reassured that she maintains a clear focus on philosophical outcomes as interests and topics come and go. The class repertoire of skills can then be identified, strengtheeded, honed, and consolidated. In this way, it is possible to rate important outcomes in the classroom community of inquiry.

It will be seen that who is evaluating is here addressed: it is both teacher and students, together and apart, who can use this grid. What is assessed and achieved is addressed: its primary focus are the skills of operation. The grid can be invoked both during or after discussions to address when they are assessed. The use of the grid is itself an indicator of why the community meets, for it shows a willingness to progress and lock into a vector of philosophical consolidation.

Conclusion

This grid of 'markers of consolidation' is offered as help to ascertain progress in philosophical growth in communities of inquiry, essentially to help teachers with the process. They will look for the group's increased self confidence, a greater sense of mutual respect and the recurring movement from enquiry to inquiry. Such standard descriptors will enable her to recognise group progress in development and indicate pathways to further improvement.

A good conversation is not enough; nor is a feeling of unanimity. Better philosophical discussions with children and adolescents are typified by greater intensity of discussion, greater overall involvement and greater depth of discussion. The educational setting is the best place to develop these understandings, since tolerance, fairness and equality are process behaviours required in successful inquires and learners. To be integrative across the curriculum then, individuals in communities of inquiry will be progressing to yield not just new cognitive knowledge but social and moral awarenesses about themselves, one another and our world. Only then can the group rejoice in that cry of discovery, "Eureka!"

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Developing Thinking and Knowing: A view from the classroom

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Classroom experiences are a learner's fundamental resource for the construction of knowledge, and models of thinking, learning and understanding. Variations of what knowledge is, what it means to think, learn, know and understand may be reflected in and shaped by a student's experience of classroom learning.

Conceptions of what is known, how we learn it, and how it is used are embedded within beliefs about knowledge and the nature of knowing, and interrelated within conceptions of understanding and how it is attained. These personal theories frame the learning process and understanding outcomes of students' classroom experiences.

Our central tenet locates teachers as facilitators of students' theories of learning. Pedagogical practice that seeks to provide explicit models of deep learning, integrated and complex knowledge construction, conceptual understanding, and an application of knowing to authentic contexts, enables students to participate in, contribute to, and benefit from the meaningful learning experiences provided by a community of inquiry. We propose that the Philosophy for Schools approach provides more than a supplement to the school curriculum. When integrated into the curriculum, PfS can offer guidelines to curriculum interpretation, implementation and related pedagogical strategies that enable more complex notions of what it means to learn, know and understand to develop within classroom learning experiences.

In this paper we draw upon data gathered for a 'work in progress' research project hosted by Buranda State School. Our review and discussion will focus on the activities of one classroom, and the teacher's approach to integrating Philosophy for Schools within the curriculum as one strategy for attending to students' theories of learning and knowing,. We raise three broad areas for initial consideration, and outline our future research intentions. In doing so, we invite theorists and practitioners in the Philosophy for Schools community to add to contribute their thoughts on this research agenda.

The role of educational conceptions and epistemological beliefs – personal theories of learning

From within the literature, several educationally significant issues arise in relation to our understanding of learners, our conceptualisation of knowledge, and our awareness of pedagogical practice. Current views of how effective learning proceeds emphasises an understanding of what the learner can do, what the learner thinks he or she is doing, and how learning and teaching can be premised on those intentional states (Astington & Olson, 1995; Bransford, Brown, & Cocking, 1999; Booth, 1997; Flavell, Green & Flavell, 1995; Gellatly, 1997; Marton & Booth, 1997; Olson & Bruner, 1996; Olson & Torrance, 1996). Children are engaged in constructing models of the world and the mind and how they work, which they use as an aid in construing what they experience. They are capable of thinking about their own thinking, possessing beliefs and theories that are formed and revised on the basis of evidence and experience, and of being able to correct their ideas and notions through critical reflection and negotiation (Bransford et al, 1999; Olson & Bruner, 1996).

The pragmatic conceptions of knowledge predicated within contemporary epistemology bring a shift in emphases in the nature of the knowledge enterprise (Bransford et al, 1999; Boix Mansilla & Gardner, 1998; Bereiter & Scardamalia, 1996; Olson & Bruner, 1996; Perkins, 1998). Where knowledge is debatable and socially constructed, and expertise is grounded in complex patterns of thinking, the nature and purpose of learning experiences are recast.

Curriculum, teaching and the experience of learning must be directed towards helping children to understand better, more powerfully, and with greater relevance. When we attend to the task of developing children's own reasoning, inquiry, and knowledge building methods, we are implicitly attempting to bring children's privately held theories of 'knowledge and learning' into a culturally shared and valued frame of reference (Bain, 1994; Olson & Bruner, 1996; Olson & Torrance, 1996). Students hold conceptions of learning, and beliefs about the nature of knowledge, knowing and understanding that function as sets of internally related personal theories. Substantial evidence has accumulated to show the close relationships between students' conceptions about learning and understanding (Marton, Dall'Alba, & Beaty, 1993; Marton, Watkins & Tang, 1997; O'Brien, 1998), their academic achievement (Marton, Hounsell, & Entwistle, 1984; Scardamalia et al, 1994), and their beliefs about what it means to know (Boix Mansilla & Gardner, 1998; Hofer & Pintrich, 1997). While they may vary in degrees of simplicity and complexity, empirical studies have found that individual students hold consistent patterns of conceptions and beliefs as coherent aspects of their personal theories. Conceptions of what is known, how we learn it, and how it is used are embedded within beliefs about knowledge and the nature of knowing, and interrelated within conceptions of understanding and how it is attained. These personal theories frame the learning process and understanding outcomes of students' classroom experiences.

The strategies and activities we implement in Philosophy for Schools reflect the social, collaborative and analytical nature of knowledge construction and negotiation. They also have the potential to attend to the evolving nature of students' implicit theories of knowledge and learning. This paper is part of a larger research project that seeks to document how knowledge and knowing is constructed in classrooms. As the host school has been implementing the Philosophy for Schools approach for several years, it may be informative to sketch out the linkages between philosophy and the epistemologically influential aspects of classroom experience.

How are theories of learning and knowing shaped by classroom experiences?

Students draw upon their existing beliefs and conceptions when they respond to, participate in and contribute to the activities and tasks set before them. We propose that those beliefs and conceptions are challenged, renegotiated and shaped in the course of daily classroom events. Our task, for this paper, is to begin to identify those aspects of classroom learning experiences that may be most pertinent to children's theories of learning and knowing. In doing so, we hope to stimulate further inquiry and ongoing discussion within the PfS community, particularly as we proceed with the task of documenting the educational benefits of integrating philosophy within the curriculum.

While we do not dismiss the importance of individual differences, or a wide range of educational, social and cultural experiences, we have limited our analytical foci to three aspects of classroom experiences:

1. Curriculum – What aspects of curriculum have implications for children's theories of learning and knowing? How may philosophy for schools inform our curriculum decision-making processes?

2. Learning activities – How do learning activities locate students in epistemologically and cognitively distinct experiences of knowledge construction and understanding? How may the philosophy in schools approach enhance learning in the classroom?

3. Teacher/student discussions – Learning-oriented interactions are embedded with assumptions about how we learn, what is valuable and worthwhile about what we know, and how we can use what we know. What are the assumptions and models implicit within teacher/student discussions? How can we make better use of philosophical approaches in student/teacher discussions?

Curriculum interpretation and planning
Dominant models of curriculum planning tend to focus strongly on the cognitive aspects of learning or the content emphasis of the curriculum (O'Brien, 1998; Tishman et al, 1995). Yet our overriding educational aims are consistently articulated as 'higher order thinking', 'complex problem-solving', 'analytical and interpretive approaches' (current reform initiatives by Education Queensland are a case in point). Philosophy for Schools seeks to enable higher-order thinking and problem-solving through the processes of inquiry, and the nature of the topics, themes and concepts undertaken within them (Splitter & Sharp, 1995). But what is 'higher order thinking' and what would it look like in our curriculum?

Tishman et al's (1995) description of higher order knowledge provides some elaboration:
"Higher order knowledge: 1. The knowledge and craft of solving problems and managing tasks in a discipline. 2. The knowledge and craft of evidence and explanation in a discipline. 3. The knowledge and craft of discovery and invention in a discipline" (p125).

Most instruction occurs at the level of content by focusing on the facts, algorithms and skills rather than the nature of a discipline and processes of inquiry within it. We might use Hofer & Pintrich's (1997) notions of 'simple knowledge' and 'complex knowledge frameworks' here. Teachers make curriculum decisions that are underpinned by notions of 'what knowledge is' and 'what it will mean to know'. Planning and developing a unit outline is one case in point. A curriculum unit can be built around the development of facts and information – simple knowledge. On the other hand, a unit can be planned around and driven by an investigation or inquiry into an issue, central question or theme which draws upon key concepts and knowledge that is applied to an understanding of those concepts. It is at this point that the integration of philosophy for schools can benefit the curriculum.

A curriculum unit on 'American Indian Culture' has the potential to provide an experience of learning that involves researching and gathering of facts and information (where did they live, how did they survive, what did they believe in and practice?). Participating students are provided with a model of simple knowledge and routine ways of thinking and knowing.

When we integrate the philosophy for schools approach in our curriculum interpretation and planning process, we are drawn to examine the concepts, themes and issues within the topic or discipline. What is culture? Why are cultures different? Do people from different cultures get along? The integration of philosophy for schools enables us to articulate the 'higher order knowledge' of the topic/content (American Indian Culture) and the subject/discipline (Studies of Society and the Environment/anthropology, sociology). When we use the investigation of concepts, issues and themes to drive a curriculum unit, we plan to provide models of knowing that move students beyond 'simple knowledge'. Such a learning experience will require the utilisation of knowledge and information in more sophisticated and complex ways. Learning experiences that involve students in the 'knowledge and craft of solving problems and managing tasks, evidence and explanation, and discovery and invention in a discipline' referred to earlier by Tishman et al (1995). Hence, the model of knowledge provided is one of complex, integrated webs of concepts and related ideas. Such higher order knowledge more adequately reflects the construction, use and intepretation of knowledge within a discipline, and more effectively enables genuine understanding to occur.

Learning Activities

How do learning activities locate students in epistemologically and cognitively distinct experiences of knowledge construction and understanding? Earlier we referred to the close interrelationships between students' conceptions of what it means to learn, and perceptions of what understanding is, and how it is acquired. If we use our original example of American Indian Culture, a unit driven by instructional goals articulated in 'simple knowledge' terms can only provide simplistic experiences of learning and understanding. Many curriculum units begin with lessons that ask students to 'hunt and gather' facts and information around a given topic. We are then surprised by their 'lack' of higher order thinking when we ask them to use this information to attend to the topic in a more complex manner. Often this occurs when learning objectives make hierarchical leaps through Bloom's taxonomy (from 'knowing' to 'synthesising or evaluating') leaving the procedures of higher order thinking and understanding implicit along the way.

We need to plan and implement learning activities that build-in explanations and scaffolded experiences of higher-order thinking and learning. Philosophy for school's emphasis on the processes of inquiry offers a framework that can direct our learning activities towards the development of powerful ways of thinking and knowing. When we plan lessons that involve concept formation and refinement, gathering and utilising evidence, a search for other points of view, thinking about inferences and implications, challenging assumptions, and seeking intellectual clarity, we are providing students with models of more complex ways of thinking and learning.

In the context of a unit, these emphases can help us articulate sets of learning activities that guide students in sequential experiences of higher-order thinking. In the context of individual lessons, our objectives are sharply refined to provide tasks that require rich episodes of thinking and cognising. For example, we may aim to facilitate an understanding of how cultural values and beliefs underpin actions and decision making, by:

a. asking students to examine the cultural practices, spiritual beliefs and social norms of American Indians;
b. enrolling students in drama activities in which they connect and relate their knowledge of cultural beliefs and practices to inform their understanding of American Indian daily life;
c. requiring students to draw upon their knowledge of American Indian culture, and their understanding of concepts such as culture, values, beliefs, social and cultural practices to consider the issue of colonisation – what are the assumptions made by the members of the 'white culture'? What will happen to the indigenous culture and way of life if colonisation occurs? Why might clashes and disagreements occur – over how to use the land, resources etc?

The assessment of student learning is also enhanced when we use philosophy for schools as a framework for monitoring demonstrations of students' understanding. Does the student draw upon a range of perspectives to discuss an issue or attend to a problem? Are adequate and accurate inferences made? Are the implications of the issue considered with depth and clarity? Is there evidence of challenge and critical interpretation of the assumptions implicit within a problem? Do students demonstrate a critical understanding of the values and perspectives underpinning actions?

As a result, students participate in experiences of learning that involve them in a richly varied range of thinking tasks, which we can monitor and assess by including qualities of thinking and understanding in our criteria. This moves the learning agenda beyond simple knowledge of the content. Our students will be attending to the complex higher order knowledge of the discipline, an understanding of its central concepts, themes and ideas, and most importantly, powerful ways of thinking and knowing.

Classroom Interactions – Teacher/student discussions

In any learning endeavor, classroom interactions are arguably the most salient of learning experiences. There has been much research into the nature of classroom talk and its institutionalised patterns and moves (Edwards & Westgate, 1994; Sinclair & Coultard, 1975). Our focus in this paper, and for the research project, lies within recent interest in talk as 'guided construction' for learning (Westgate, 1995; Westgate & Hughes, 1997) or as 'enabling strategies' utilised by experts in the task of providing scaffolding and explanations of thinking within learning-oriented tasks. Teacher-led talk is considered less for its communicative or management intentions and more for its potential to engage students in "interpretative or speculative talk" (Hughes & Westgate, 1998:174).

For our purposes, we will consider the nature of teacher-led discussion for its potential to engage students in different ways of thinking and knowing. The dialogical emphasis of the philosophy for schools approach has much to offer when integrated within curriculum-oriented episodes of talk.

Learning-oriented interactions are embedded with assumptions about how we learn, what is valuable and worthwhile about what we know, and how we can use what we know. When we begin a lesson, learning activity or interactive discussion, we are preparing students to participate. Courtney Cazden's work on classroom talk (1988) drew upon the Vygotskian notion of mediated instruction to emphasise the 'epistemological implications' of classroom interactions. Other theorists (Werstch, 1993; French & MacLure in Cazden, 1988) emphasise the 'contextualised interpretive work' required by children in the classroom. Children make decisions about how to use their knowledge to respond appropriately to a given task. This has implications for the personal theories of learning and knowledge that underpin a student's interpretation. While such management of cognition is likely to be implicit, Cazden's point is that the students' selection of strategies for thinking and knowing are based upon their interpretation of the task at hand, and the "epistemological frameworks" that underpin them (1988:110).

What are the implicit 'messages' available for student interpretation in teacher-led discussions or introductions to learning tasks? How do these 'messages' locate students in different 'ways of thinking and knowing'? Consider the following episode of talk (the transcript is a simplified one, and for the purposes of this paper has all annotations associated with conversation analysis removed):

Teacher: Do you remember last week when we were talking about the jobs you'd chosen for the story .. and we looked at what it was like for you in 1859 and then what it would be like for someone in the same profession in 1999? Max's job as a doctor would have become a lot more complicated as there would have been a lot more .. things that he would have had to learn <u>about</u> ... different procedures that he would have had to ...learn to do

Student A: [ummMrs umm] Mrs Gore it also would have .. he would have had a lot more medical equipment ..

Teacher: ... yes he would have

Student B: ...but that would have helped him in .. in his job

Teacher: ...he would have had a lot to study a <u>lot</u> of things to learn about including how to use all the equipment that you talked about, that's right - so there would have been a lot of <u>changes</u> in Max's job and we talked about all the jobs that you had chosen for yourselves in the drama and how things would have changed, and I think it might have been <u>me</u> who ... at the end ... I came out with <u>that</u> sentence ... (reads from whiteboard, pointing))TIME CHANGES EVERYTHING ... and about fourteen hands shot up immediately.. and I said "no look... we'll just go on with this next week and have a talk about it then" because obviously you had lots of things to say about it. Well, let's just <u>look</u> at it first of all, the three <u>words</u> making that sentence, and see if we understand <u>what</u> we're talking <u>about</u> (reads from board) TIME CHANGES EVERYTHING ... What do I mean by?... TIME - time changes everything – What does TIME mean -<u>in</u> that sentence?

The following 'analysis' is a brief summative discussion only. It draws upon two themes documented within the first author's (work in progress) doctoral thesis on the construction of knowledge and knowing in the classroom (O'Brien, forthcoming). The first theme is the 'preformulation and postformulation' choices teachers make in introducing a discussion or activity, and in articulating the transition phases of learning-oriented discussions. The second theme involves the 'options' made available to students by these choices, and how they influence the epistemological nature of the talk that follows.

Introductions and Transitions

The introduction begins by locating students in a recent set of drama activities in which they draw upon research to enact life in a small town in the mid 1800s. In doing so, the students are required to remember the activities, but not in terms of 'simple facts and information'. The drama activities involved students in an integrated affective and cognitive experience, in which they used their knowledge gathered from primary resources to interpret problems and issues in 'life in the 1800s'. By asking students to "remember last week ... when we were talking about the jobs you'd chosen.." the teacher indicates their application and interpretation of 'life in the 1800s' compared to 'life in the late 1990s' as a starting point for 'thinking'.

As the introduction proceeds, she guides their thinking from recalling their interpretations ('his job would have been a lot more complicated'; 'he would have had a lot more medical equipment'; 'but that would have helped him') to the abstract concept of 'change'. The students are scaffolded in this transition by talk that evolves from the discussion of a tangible experience ('there would have been a lot of <u>changes</u> in Max's job) to an introduction of the concept itself ("we talked about all the jobs that you had chosen for yourselves in the drama and how things would have changed, and I think it might have been <u>me</u> who ... at the end ... I came out with <u>that</u> sentence ...((reads from whiteboard, pointing)) TIME CHANGES EVERYTHING").

The introduction proceeds by eliciting an examination of the theme 'time changes everything', first by defining the concepts 'time' and 'change', and then by consideration of the meaning itself 'time changes everything'. What follows is a philosophical discussion about time and change. By carefully preformulating the introduction, the teacher has built in interpretive guidelines for students. We might 'decode' these as 'use your understanding of how things change and what change means to people (from the drama activities and research on life) to consider the theme and the meaning of the concepts'.

Options for students

If we assume that students implicitly seek to participate in interactions appropriately, what are the options for responding to this introduction? Recalling and retelling facts and information found in text books would appear out of place. Providing a 'dictionary definition' would also seem inappropriate as the core question "what does time mean in that sentence?" locates us in consideration of the concept of time in relation to change. Moreover, the talk preceding the question asks students to think about their 'thinking' in the drama activities, how their 'life' may have changed and be 'different' now from the 1800s. The options for responding are quite specific, as the guidelines embedded within the teacher's introduction require particular 'ways of knowing' or 'interpretive work' by the students.

In doing so, we believe the 'introduction' serves to guide the students towards higher-order thinking and knowing. It asks them to go beyond using their recall skills or drawing upon 'simple knowledge'. The introduction requires them to begin with an applied understanding of a concept and move forward by interpreting and analysing the meaning of phenomena (time) within an evolving conceptual framework of 'things changing'.

While it is difficult to 'open children's minds', an examination of the ongoing discussion provides a means for documenting 'ways of thinking and knowing' that were implemented in response:

Student: It means over time – like things take place over time.
Student: What it means is – as time goes by.
Student: It's not like the time you take to do something – it's time over the years.
Student: I think it's the procedure of things happening – like the way things go along.

At this point, philosophy for schools provides children with dialogical experience in making meaning, examining concepts and issues, and a range of effective strategies that support the 'social construction' of learning. It also provides pedagogical strategies for the facilitation of discussions that focus upon the students' construction of meaning and understanding:

Student: (Change) makes things different. Say a new born baby, in time it won't be still 'this' big ..
Teacher: You're saying .. as the years go by... differences happen? Is that what you mean?
Student: Yes.
Student: With some things the change is not as obvious as with a baby. Like the car you bought ten years ago is different, like in some ways, there's changes ..
(further discussion)
Student: I'd like to make a statement.
Teacher: Okay. Fine.
Student: It's not *time* that changes everything... it's the *people in time* who make the changes.
Teacher: Now there's an interesting thought....

If we return to Tishman's earlier formulation of 'higher order knowledge', we can see evidence of complex knowing and understanding within the curriculum area of SOSE and its related disciplines. The students are involved in attending to problems that arise in the task of defining the discipline's core concepts of time and change. The use and examination of evidence, explanation and implications, and the processes of meaning making and discovery as they apply to the theme at hand.

Moving the discussion forward

If personal theories grow out of experiences and engagement, then experience in solving problems, finding topics worth investigating, examining evidence, providing explanations, and the procedures of utilising these experiences in a process of inquiry will provide rich episodes of thinking and knowing. We can begin to attend to students' personal theories of learning and knowing by elaborating on and focusing their learning experiences towards more sophisticated ways of constructing, using and negotiating knowledge and learning. Philosophy in schools provides us with frameworks and strategies for doing so, through integrating its principles within the curriculum, teaching and learning endeavors.

This paper reflects preliminary research findings only, and is part of a more detailed analysis of the construction of ways of knowing, thinking and learning in the classroom (O'Brien, in progress). However its intention was to stimulate discussion in the PfS community, particularly of the epistemological nature of philosophy in schools and its implications for children's personal theories of learning and thinking.

As we continue our research by documenting the patterns of classroom talk and their epistemological implications, and pedagogical strategies for the explicit modeling and scaffolding of personal theories, we look forward to the responses and ongoing contributions of practitioners and theorists within the PfS canon.

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Teaching Thinking: Reform for educational equity

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This paper inquires about the uneven take up of the teaching of thinking skills in Victorian primary schools and reports research which investigated teachers' approaches to curriculum, particularly the teaching of thinking skills in Melbourne primary schools. It explores the factors which influence school decision making and the reasons why thinking skills programs seem to have been more readily taken up by higher socio-economic groups.

The growth of thinking skills programs in Victorian primary schools, while responding to various philosophical motives, presents a number of distinctive social and institutional features, above all their geographic implantation and strong presence in the private non-Catholic sector. An explanation of the relationship between socio-economic status and curriculum is stimulated by these distinctions and is particularly relevant to the differentiated education system in Australia. Bernstein suggests that...

> 'How a society selects, classifies, distributes, transmits and evaluates the educational knowledge it considers to be public, reflects both the distribution of power and the principles of social control... Formal educational knowledge can be considered to be realised through three message systems: curriculum, pedagogy and evaluation. Curriculum defines what counts as knowledge, pedagogy defines what counts as a valid transmission of knowledge and evaluation defines what counts as a valid transmission of knowledge on the part of the taught.' (Bernstein, 1971b, 47).

In the 1980s education in Victoria took a decidedly 'localised' shift. Increasingly, decision making was occurring at the community level. Community voice in public education was encouraged and valued by government and in many cases, embraced by parents, students, teachers and other community members. In the fifteen years since the Blackburn Report (Victoria, 1985a) the devolution of control, at least as rhetoric for public education, has escalated. The shift to self-management through the implementation of the Schools of the Future program is the catch cry of school leadership in the late 1990s. Accordingly, concepts such as flexible staffing and global budgeting consume the day to day life of school staff, administrators and their communities. The emerging trend towards 'full service schools' and the full impact of the Kosky (2000) report will further involve the broader community in school support, decision making and teaching and learning programs. Inevitably, curriculum is affected by all of these structural and administrative reforms, including both pressures to respond locally and to obey central structures which are imposed. Schools and communities can become blurred as the connections are strengthened. Work roles are less clearly defined as teachers become more involved in the lives and family backgrounds of their students.

A broader understanding of curriculum which indicates differences between schools can be identified as teachers, through developing trends to school based decision making, are also determining the most appropriate curriculum for their students. In the late 1990s, centralised curriculum design in the form of the Curriculum Standards Framework (Dept. of Education, Victoria, 1994) in Victoria became dominant. Teachers have less overt authority over what they teach and how they teach it. The most recent developments have been in the areas of literacy, numeracy, and now science, an emerging curriculum priority both nationally and in Victoria. These directions specify both content and pedagogy, convinced that these prescribed formulae can be applied to all students in the early years at least, and achieve a marked increased in successful standardised test performances in these areas.

There has been a decided shift, somewhat of a contradiction within the context of self-management, towards a curriculum which is 'teacher-proof'. Documents such as the Curriculum Standards Framework II (2000) and the Early Years Literacy and Numeracy Projects have not been mandated as the basis for curriculum, but the strong message from government, via the Learning and Assessment Project standardised testing program and other accountability structures, is that this is the curriculum to be delivered. Yet despite these pressures, some teachers remain able to and do practise student centred curriculum development, teaching, learning and assessment. How then do teachers decide curriculum and practise in such a complex and regulated environment, and how do they know, understand and respond to the academic background and potential of their students?

An early research project sought to investigate these perceptions and uncovered some critical teacher beliefs and assumptions which teachers reported as influences on their curriculum decision making (Cherednichenko and Wilks, 1995). In that research, teachers in schools where students had little or no exposure to English language learning at home or where perhaps parents did not have successful academic or schooling experiences, held lower expectations of the children's academic ability and their educational outcomes. The curriculum in these classrooms was designed to meet basic literacy, numeracy, behaviour management and social needs. The research raised questions concerning understandings and perceptions that influenced teachers and other curriculum decision-makers and shaped their judgement about student ability. Arguably, there should be just as many highly able students in any socio-cultural area, if there is a normal distribution of ability, skills and talents across the population. The potential or expectation of ability should be evident in all classrooms, if perhaps not fully realised.

In Victorian primary schools, the teaching of thinking skills programs presents as long and varied practice. Programs range from the development of games and open-ended questioning in an effort to develop thinking skills. They include Bloom's Taxonomy of Thinking Skills (1956), skill based programs such as de Bono's CoRT (1975), Six Thinking Hats (1985) and Six Action Shoes (1991) programs, and more specifically defined curriculum such as Lipman's Philosophy for Children (1988), the Future Problem Solving program (Casinader, 1995) and Tournament of Minds competitions. The take-up of such programs is scattered but not random. Some schools have been quick to embrace thinking skills curricula for those students who are considered more intellectually able or for all students.

The data presented in this paper reports interviews and surveys with over 120 teachers in Melbourne primary schools about their students, their communities, their schools and the curriculum. The data was gathered as part of a larger research project which investigated the wide range of activity described above which prompted inquiry about:

- Why does such a range exist when an 'appropriate' curriculum is specified through government documents, such as the Frameworks materials in the 1980s and more recently, the Curriculum Standards Framework?
- Why are some students seen to need 'extra-curricula' programs that are specifically designed to teach and develop thinking skills?
- What is different about these students or their teachers, the schools they attend, their parents and family background, social class and educational experience and the expectations teachers and parents have for them?

The teaching of thinking skills, as described by teachers, constitutes an example of educational change and perhaps innovation. In these instances the educational decision-makers, in most cases the teachers, have identified new connections, processes, content and practices which need to be put into place. In some cases these have been the result of developing teacher knowledge and understanding about how children learn. In other schools and classrooms teachers are implementing new and developing theories about learning. As one private school coordinator of the gifted and talented program reports,

> 'The school is trying to be innovative; an articulated desire to help the students. The gifted program is attracting students to the school. At the last information night, parents from interstate were present.'

The curriculum co-ordinator in another private school also reflected that: 'For teachers, there have been a number of outcomes:

> They will become more child-centred in their approach to classroom curriculum.
> They will establish where the child is at before planning the next sessions.
> They will have improved questioning skills.
> They develop more appropriate and more critical lessons.'

Clearly, in all cases, the culture of the school and its community is integral to the process of constructing new curriculum. In these cases, the teachers have explained their understanding of the potential of their students as primary motives for establishing new programs. This potential is interpreted through an understanding of and response to student backgrounds - their parents, where they live, parent education and employment, parent expectation of student performance. Previous research confirmed this possibility, and interviews with teachers and administrators in a small number of diverse schools drew further attention to the differences present in a range of settings and the direct influence on teacher decision making about curriculum (Cherednichenko and Wilks, 1995).

The comment below, from the public school Assistant Principal in a middle class community, reflects the opportunities for developing thinking skills programs, in this case a gifted and talented program for Year 5 and 6.

> 'At this school we have a gifted and talented program and there are twenty students from Year 6 in the program. These kids are very bright. Their parents are doctors and managers and they want their children to do well at school. Many of them will go the private schools for their secondary education.' (Assistant Principal, middle class primary school)

A teacher in a Catholic school in a working class community comments that:

> 'Kids are not allowed to think for themselves. They are not given the opportunity to say: What do you think, and why? They cannot question at home. For example, with issues of religious ethics, taking a 'Six Hats' view forced them to think from another perspective. We are aware of that and worry that we might make it difficult for these kids at home.'

A frustrated class teacher in non-English speaking, low socio-economic community also remarks:

> 'These kids can't think. There is no English, no books, no conversation at home because their parents are at work and the kids don't speak English, but (they) don't really understand their mother tongue well either. It is an almost impossible situation.'

The co-ordinator of programs for gifted children in a private school worries about other issues. In this case it is that the parents would object to controversial issues.

> 'These students come from a narrow value base - church, family and community. There is a need to talk about wider issues. Other teachers worry that they will encourage and raise controversy through thinking skills programs, such as philosophy. Religious education does not allow this. It tends to be historical and all questions are solved.'

She is also aware that the school could lead in many areas.

> 'The school leads and the parents seem happy to follow. Parents don't criticise - out loud.'

These comments suggest that teacher decisions are a direct response to the underlying market forces and social tensions that shape and colour understandings about each student's academic potential. There is a similarity in the decision making of teachers in private and public schools in similar socio-economic areas that indicates the need to investigate the potential of this cultural connection. Competitive market demands of dual system education providers in these areas, private and public, adds another dimension to this tension. The Catholic system provides a third focus, where in the primary years, choice of school usually reflects religious affiliation rather than other socio-cultural factors.

In response to these market pressures, teachers in middle class schools are able to respond positively with changing programs, creating niche curriculum areas which position the school and its image in a desirable context, and re-assert the teacher as educational expert. This definition of the teacher as expert enables close identification with the parent body, substantially comprised of educated professionals and para-professionals in middle class schools. Early work from Connell, Ashenden, Kessler and Dowsett (1982) highlighted the effect of the market in the development of the ruling class school: its image, curriculum and increasingly middle class culture shared by teachers and parents. Connell describes the culture of the school as being developed through the interaction of the culture of parents and that of teachers (1993b, p. 133). The relationship between parents and teachers is a class relation, he asserts. The class situation of the parents can often be defined by the location in which the school is located, but rarely is the class or social values of teachers explored. In working class schools where the affinity between parents and teachers is less powerful, the school is articulated through the bureaucracy and therefore the influence of parents on education decision making is markedly reduced (p. 137). A more distant respect and authority from parents of working class backgrounds and neighbourhoods is likely to readily be afforded.

The tension between the intent of those who pay and the curriculum delivered is powerful in the market place and must be investigated. Teachers explain their awareness of parent attitudes and values in all schools. Responses to these attitudes and values range from teachers withholding information from parents about their motives for implementing thinking skills programs, to actively attempting to convince parents that their children are not as academically capable as they assume. Generally, teachers in lower socio-economic schools are aware of the educational disadvantage students experience due to their background and consequently that these students are less likely to be high academic achievers. However, these pressures are not unique to disadvantaged communities.

> 'If parents understand what private schools are, then their expectations are reasonable. Sometimes there are unreal expectations when parents believe money can buy anything and that they are in fact buying a successful schooling experience for their children, and automatic entry into prestigious university courses, etc.' (Year 3 teacher, private school).

The fact that teachers of Year 3 students are so aware of parent expectations for year 12 outcomes and university entrance is a significant pressure in itself. The views and perceptions primary teachers hold of their students, of parents, student backgrounds and the priorities, principles and practices which they claim are the basis for their curriculum decisions are investigated. Analysis of the data illuminates the connections between the curriculum and these social factors.

Teachers in different communities interpret and respond to the needs of students and their families and the personal values and knowledge which shape these responses. Most teachers are committed to the improvement of educational opportunities and outcomes and employ thinking skills programs as a strategy to advance these goals. Yet, recent research (Cherednichenko, 2000) indicated that there are distinct contrasts between the nature of innovation in schools in different social settings and similarly the behaviour and motivation of teachers in developing curriculum. Teachers in middle class schools are very active in the uptake of some curriculum initiatives but are at the same time constrained in their ability to innovate to improve learning outcomes by other social, community and market pressures. Conversely, in schools in settings of disadvantage, many teachers act to confront, challenge and change student learning experiences for more equitable opportunities and outcomes.

Schools and Communities: Structures for Social Disadvantage or Social Change?

What difference does it make if a child grows up in Dandenong (a working class community) or Booroondara (a middle class community)? The curriculum is determined by the government, set down in the Curriculum Frameworks documents, but that delivered to children differs greatly between schools. Why is that a ten year old at school in working class Moreland will have a curriculum that focuses on learning about bullying, basic skills in mathematics and essential literacy, while a peer in more affluent Stonnington is taught about science and technology, is part of a gifted and talented program and involved in both the school musical production and the school orchestra? In Moreland, all teachers describe very high levels of unemployment. In Stonnington, this is not even noted as a consideration; employment in the professions is assumed for almost all families. Anticipated differences in the work experiences of parents are extreme (Figure 1).

Figure 1: Difference in parent occupations as reported by teachers

Parents' Work Background	Working Class Sch % of teachers who agree	Middle Class Sch % of teachers who agree	% Difference
Semi-skilled, unskilled	49.1	0.3	48.8
Not employed	45.8	0	45.8
Small Business, Trades	32.2	62.5	-30.3
Professional and management	0.1	89.2	-89.1

No doubt these very distinct differences are strongly connected to the child's experiences at home and therefore at school. Children from middle class backgrounds begin school with educational advantage and often already able to read. They are socially aware, mature and experienced, and if they are not, then parents can afford to 'give them another year at home', special tuition in music, ballet and gymnastics, swimming and other developmental pursuits. The school is very aware of their need for intellectual challenge whereas in working class communities teachers perceive a much higher need for the development of personal and social skills (Figure 2).

Figure 2: Difference in the perceived needs of students

Needs of Students	Working Class S % teachers who agree	Middle Class S % teachers who agree	% Difference
Developmt of Personal & Social Skills	21.3	1.7	19.6
Focus on Intellectual Skills	6.6	27.5	-20.9
To have Challenging Tasks	43	65.5	-22.5
Extension programs	40.9	64.4	-23.5
High level of Intellectual Challenge	13.7	50.8	-37.1

Therefore, while middle class schools still aim for high achievement in literacy and numeracy, this may be achieved as they extend and develop the child's skills in other areas. These children begin from a higher platform of educational experience, advantage and schools respond accordingly.

> 'Because of the wide range of ability and different personalities the teacher needs to plan appropriately for different groups so that are all able to be successful in their tasks.' (Teacher, Stonnington private school)

A teacher in a primary school in Dandenong contrasts this experience:

> 'The main initiatives in our school other than in sport, the arts and our thinking skill program is the development of the Personal and Living Skills program and the Reading Recovery *program*.'

Teachers indicate that two-thirds of families have a reduced capacity to afford extra-curricula activities and that therefore out of school activities for children are limited. In the experience of four teachers, getting parents to parent-teacher interviews is very difficult, and in some cases rarely possible. Few homes have access to enriched educational resources and computer and internet access.

Teachers also note that in working class schools parents are not usually involved in the development of curriculum. Yet parent expectations of students' educational achievement and outcomes are high and many have unrealistic views of their children's abilities and options. Some want them to attend universities and do high status courses, but most are focused on success at secondary school. This reflects parent knowledge and experience of the workplace.

Working class parents do not have the same level of experience of academic achievement as their children's teachers. Teachers do not think that parents agree with the need for a strong focus on social and values education and the development of the whole child. While teachers claim these areas to be very important, they believe that parents do not hold them in high regard. The pressure from parents is for academic success and access to quality secondary education. Therefore, the curriculum decisions of teachers in working class schools will take account of these relative differences in priorities. The perceived different goals for students strengthen the barriers between parents and teachers and the collaborative development of educational programs for students. There are significant differences between teacher goals for students and those teachers assume parents to hold. These differences impact teacher decision making about curriculum and create dilemmas for teachers in establishing the curriculum.

The schools, their location and the curriculum, as described by the teachers who work there, form significant scaffolding for the shaping of young people's lives. The determination with which the middle class schools approach an aggressive educational marketplace is evidenced in the extensive programs, quality facilities and an approach to organising young people's lives to the extent that schools are taking on a major role of social and moral induction which once was assumed by parents. The young person's entry to the society, personal values, beliefs and attitudes are strongly shaped by peers, teachers and the school. This social alignment of young people therefore depends on what parents can pay and the degree of influence they have over the programs of the school (Figure 3).

Figure 3: Difference in the available support from parents

Parent Support	Working Class S % of teachers who agree	Middle Class S % of teachers who agree	% Difference
Assist with school programs	11.6	11.6	0
Attend parent teachers interviews	71.6	96.6	-25
Assist with homework	30	62.7	-32.7
Afford extra programs	35	73.3	-38.3
Provide computer access	18.3	66.7	-48.4
Provide other activities eg music	8	76.3	-68.3

Public schools in middle class geographical areas report pressure to behave like private school or risk loss of enrolments as parents will transfer to the private sector because they are able to pay for the 'extras'. The level of resources parents contribute varies greatly between schools in the different communities. Private schools graduate young people who have often spent at least thirteen years in a very structured community, where little is left to chance. Students who do not fit the private school culture, leave and return to the public system. This process of social selection further ensures the socially elite continue to provide access to the wealth and power of the society for their children.

There is little incentive to change or to cater for the needs of 'kids who don't fit' other than the financial influence of parents. Middle class public schools struggle to blend the demands of high expectations and high achievement with the needs of students who require an entirely different type of education. Resources are stretched to cater for a very diverse range of ability and interest as they respond to pressure to compete with, and replicate aspects of, the private school experience and, at the same time, meet the needs of all students.

Teachers and parents reflect and confirm a set of values that are reinforced, both consciously and unconsciously, by the like-minded community. In this way, the implicit pressure to maintain high status and successful educational outcomes is powerful, and perhaps rarely challenged. Interestingly for example, while teachers, especially females, claim that being competitive is not important, the curriculum reflects many opportunities for students to compete for programs, awards and prizes, reinforcing that these students as future leaders in business and professions will need to be competitors, to win and to be successful.

There is greater desire by teachers to be seen as closely aligned with the professional backgrounds of middle class parents, than with those of working class parents. As teachers move socially upwards to middle class communities to live and teach, they accrue status. This social mobility is both instigated and enhanced by the professional experience they gain through their own education, years of service and in some ways serves as compensatory promotion for many in the otherwise stagnant, career structure which has existed in the profession since the early 1980s.

The curriculum of working class schools reflects a conflicting set of needs, expectations and actions. Teachers are working against prevailing conditions to change and there is evidence that they are keen to do more. One teacher spoke about recognising the need to develop student skills in information technology, but was unable to do anything about it. The lack of facilities and resources is only part of the problem. The bigger concern is that there are more pressing priorities and juggling these, deciding which is most crucial, provides dilemmas for teachers. Important differences occur (Figure 4).

In the middle class schools in this study, the application of curriculum is yet another structural support for maintaining social inequality, for helping these kids to 'stay ahead'. There is a much stronger focus on extension programs, languages other than English, science and technology and computers, than is found in schools in working class communities.

Figure 4: Differences in Curriculum Priorities between Schools in Working Class Communities and Schools in Middle Class Communities

Curriculum Priorities	Working Class S % teachers who agree	Middle Class S % teachers who agree	% Difference
Literacy	95	81.4	13.6
Maths	80.3	62.7	17.6
Sports & P. E.	42.6	6.8	35.8
Social Education	24.6	15.3	9.3
Music/ the Arts	21.3	13.6	7.7
Students at Risk	21.3	13.6	7.7
Extension Programs	9.8	39	-29.2
Computers	4.9	18.6	-13.7
ESL	4.9	0	4.9
Science & Technology	3.3	34	-30.7
LOTE	1.6	6.8	-5.2

If there are dilemmas for teachers in middle class schools, they are about which special or extra programs offer to assist students in keeping their advantage most effectively. They are not deciding about core curriculum.

The question of what constitutes educational capital must be addressed. In a meritocracy certain experiences, knowledge and backgrounds are prized. The assumptions which underpin the establishment of such elite practices must be challenged. They are systematically and deliberately constructed and supported by society via government policy and by the images of race, class, gender and consequently power.

In analysing the curriculum of the different schools, the cultural reading of students and their futures as provided by the curriculum is reminiscent of the community influence Eggleston (1970), Cicourel and Kituse (1963) suggest. All schools impact and change the curriculum, yet the working class schools have consciously interfered with the acquisition of social status, knowledge and the reproduction of culture which is defined by social class. Unexpectedly, the predictable curriculum of literacy, numeracy, physical education and social welfare is being matched in some schools with thinking skills curriculum, so prevalent in middle class schools.

This action is purposeful decision making on the part of teachers, drawing on their professional knowledge and values, and reflecting a sense of agency on the part of the school and its teachers. While middle class schools were occupied with value-adding through curriculum, the initiatives of working class schools represent the ability to recognise the lack of resources, recognise the pre-determined schooling outcomes and social futures which lie ahead of their students and to offer an opportunity for choice. They have made choices about the inclusion of thinking skills curriculum which change their educational structure, philosophy and practice. In an earlier survey that identified the location of thinking skills programs across Melbourne, 83% of private schools included thinking skills in their programs. They are also highly valued, as a later survey indicates that gifted, talented and related programs rank as the third most important curriculum area after literacy and numeracy in private schools.

There is an allocation of resources for change at the level of community – it is not just about individuals being determined to break free, or choosing to remain within the culture they know and value. Some communities and schools are resource rich, others not. This provides a structural framework for individual choice and opportunity. In working class schools the curriculum is being enhanced with a view to interrupting the possible delivery of what Gilbert (1992) described as social determinism. Fullan (1982, 1991) attributes this change to teacher perception of a contradiction between the educational values and the outcomes for students. When teachers identify discrepancies between the goals parents hold for their children and the outcomes the children are achieving, the motive for curriculum change and innovation is in place. Similarly, as their own goals and values are not met, they act to change the curriculum.

Teachers, education systems and governments must take account of not only the skills and abilities which students obviously bring with them to school, the background support and opportunities offered by parents and socio-economic standing, but the potential of each individual must be recognised. To do this, a much greater emphasis must be placed on identifying those elements in the child's educational experience which provide advantage and education must be resourced so that all children are able to realise their full potential.

It is the understanding of student needs and parent goals and the means to interpret and address them which is reflected in the curriculum. When students have high levels of basic need in the physical, social and emotional domains, the school is confronted to address these issues first.

> 'The kids can't even begin to learn. So many kids in my class have social and behavioural problems.' (Moreland, Public School Class Teacher)

In rich cultures when children are well fed, emotionally stable and enjoy a range of positive social experiences, teachers are 'free to teach.' (Principal Public School, Booroondara)

Reforming for Educational Equity

What is needed to begin to redress the cycle of social and education disadvantage is, firstly, a recognition of the knowledge that teachers bring to their work with children, as well as their ability and commitment to change the curriculum to meet the needs of these children. Some of the teachers who have decided to teach thinking skills have demonstrated this ability and are just one example of critical action. For abilities to be realised and fulfilled, teachers require more than just acknowledgment, however. Effective change is driven by the power to make decisions and to access the appropriate resources to work against the prevailing culture to act critically to construct positive experience and outcomes. Lingard described the condition of 'reform fatigue when we are constantly being asked to do more with less' (1995, 11). Curriculum can be re-energised if the process is focused on reform for student learning improvement and not economic rationalism driven change. Working against the prevailing culture is difficult, but sustained when the innovative change is connected to cultural change and supported by systems and government policy. The perceived influences of parents and community are as powerful as the explicit impact of system and policy in supporting and inhibiting change and innovation.

The potential for teachers to think and act critically in the delivery of educational and social outcomes is strong. This research made clear the importance of teacher thinking and the role of parents and communities in curriculum development and change. In supportive collaborative and critical cultures, school reform is realised (Connell et al., 1991; Currie and Groundwater-Smith, 1998; Ladwig, et al., 1994). When the culture of the school supports conservative and traditional practices, there is less opportunity for teachers to re-direct their efforts to change outcomes (Maslen, 1982). Similarly, change is difficult when parents and teachers do not share an informed communication and shared understanding about the nature and purposes of curriculum, as was demonstrated in many schools.

Teachers must have authority within the curriculum to re-define schooling practices, if equity is to be delivered. Yet while teachers may be critical actors in the change process, they do not, and cannot, act alone. Change, innovation for improvement, for equity, is the responsibility of all who work in education. It is an issue of both policy and practice and is the responsibility of system, communities, teachers and teacher education. Lingard claims that 'to achieve social justice in education we need to move towards more just practices which ensure more equal outcomes across target groups' (1995, 9). There is consequently a need for reform on four levels:

- Practice in classrooms which is delivered through
- Planning for curriculum, teaching, learning and assessment that is innovative, child centred, and guided by
- Processes and procedures which structure the school and which are supported by
- Policy, set by government and systems which provide appropriate resources and structural change.

Without this systemic and policy support for practical reform, teachers will continue to struggle to address issues of equity and learning improvement in environments which very often serve to reduce the impact of their efforts and abilities.

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A Study of Teaching Methods for Moral Wisdom*

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Social change often requires educational change, and educational change requires new types of teaching methods. In Korea rapid social change urgently requires educational change. In the last 10 years we have experienced dramatic democratization in all aspects of life. Unfortunately, educational change has not kept pace, especially in moral education. We have not found an appropriate direction and teaching method. The purpose of this study is to suggest an appropriate teaching method for moral education in Korea after examining several alternatives.

For the last 50years, the main theme of moral education in Korea has been how to harmonize democratic values with traditional values. The most dramatic effort was establishing a National Educational Charter in 1968 charged with systematizing and harmonising the content of the two value systems. However, it was criticised for subordinating democratic values to traditional values. Intra traditional values also caused problems. Confucianism was at one time the dominant moral order, but now Buddhism and Christianity have been added to the mix.

The last 10 years has been a period of rapid democratization in which individual values and democratic values have taken precedence over traditional values. In the process, we have experienced rapid erosion of traditional values. For example, Confucian values stress care and respect based on particular relationships while democratization tends to ignore such relationships in favour of universal values such as equality and freedom. Painstaking efforts to harmonize traditional values with democratic values have failed at the policy level. Such failure is reflected in the textbooks used in public education. Texts are arranged unsystematically, enumerating conflicting value systems without explanatory interpretations of their relationships, so that, for instance, democratic values were taught without consideration of other traditional values.

There emerged two different positions concerning moral education, traditionalist and democratic. The former views moral education as a process in which traditional values are handed down to posterity, and schools should convey these essential traditional values. However, those who advocate liberal democratic education think that schools should be neutral about which values are the better ones, that schools should develop students' ability to decide for themselves through reflection and appreciation. Accordingly, while the one stresses the transferring of traditional values, the other stresses empowering decision-making ability.

From the late 1980's democratic education gained favour in moral education. Educational reform reframed our educational system to focus on democratic citizenship education. Educational methods were re-examined to ascertain what was appropriate for this educational objective. Kholbergian theory, based upon cognitive psychology, and value clarification through discussions, became popular. These methods, however, turned out to be too limited to develop the ability for sound moral judgement. Since the theory of value clarification is influenced by positivism, in which values are subject to individual preference, education cannot go beyond the level that confirms individual preferences. This is not to teach the abilities necessary for individuals to lead moral lives.

The Kholbergian theory is a complicated one but it does not go beyond these boundaries. It assumes morality develops according to certain stages, with the last stage being a reasoning stage characterised by the Rawlsian conception of justice. Teachers, like doctors, diagnose students' moral developmental stage and prescribe for the next stage. They need not question the value content but simply apply this stage treatment. This theory has dominated moral education for the past two decades and is supposed to resolve problems of teaching conflicting vaue systems. After Gilligan questioned the validity of Kholbergian theory, others began to question it in the Korean context. Core values of Confucianism and Buddhism such as caring or compassion are denigrated by being classified in the low developmental stages in Kholbergian theory.

The 7th Curriculum Revision Association pointed out the limits of the cognitive approach in late 1995. In response, Korea introduced character education as an alternative teaching approach for moral education after being influenced by the character education movement in the USA. The Korean version stressed 20 cardinal virtues, including traditional virtues. However, the Korean situation is different from that in the USA

First, in contrast to America, Korea urgently needs democratic citizenship education. For the past 30 years, Korean society has experienced rapid change in all social dimensions, including its value system. Life situations are more complicated, so the multi-dimensional aspects or perspectives of moral judgment should be considered since education for moral decision-making is urgently needed. We should have tried searching for alternatives since the educational methods used to teach moral decision-making skills have not proved effective.

Second, character education approaches are usually based on moral training. Moral training is a time consuming job. But the curriculum allows only one or two hours in a week for moral education, so it is unrealistic to use it in a moral education class.

Third, character or virtue education would not harmonize with other educational objectives and teaching methods. New educational theories and methods were introduced to satisfy such educational objectives, which were to stress creative and critical thinking. Recently the open education system initiated by the Korean government has spread across the nation.

In regard to knowledge, the open eduction system was theoretically based on constructivism. It is quite different from the conventional view of knowledge. The constructive method is based on reflection of the objective position in knowledge. According to the theory, knowledge is socially or individually constructed, and the obtaining of knowledge is a process of individual interpretation of the world, voluntary assignment, as well as interaction between various viewpoints. Therefore, learning activities should not involve only the transferring of knowledge or information. So what teaching method will harmonize traditional values education and democratic citizenship education?

Traditionalists seem to favor behaviorism while democrats favor the above-mentioned psychological theories. Each psychological theory has different assumptions and meta-theoretical ideas about human nature. Each influenced lower order, theoretical and methodological claims. So there can be no resolution in these theoretical frameworks. The integrated approach stressed that three different approaches (cognitive, behavioral and emotional) acted on the same subject and was an alternative. But the integration has no theoretical or practical consistency.

I think co-constructivism can be considered as an alternative. Co-constructivism can be traced to the work of American philosophers William James, Charles Sanders Pierce, and John Dewey. They consider moral knowledge and theory to be only instrumental: in other words, knowledge can only be fully understood in the utilization of it, the utilization changes the user's view of the world, and one adopts the belief systems of the culture in which they are used. When instruments are actively used, rather than just obtained, the full understanding of the world in which those instruments are used can be acquired. In this way, the conceptual instrumental knowledge reflects accumulated wisdom, individual insight, and experience. The meaning of a concept is not something unchangeable, but the product of social negotiation.

How can we design a moral education method on this theoretical assumption? Co-constructivists suggest a communicative process and a participatory democratic method. Here the intrinsic nature of morality is thought of as the product of communication. It can be summarized as following. First, individuals are not only autonomous beings but also constituents of community. They can have different ideas and viewpoints which they communicate in their community and decide their morality by moral discourse. Second, it is important to develop communication skills for resolving individual and group moral problems. Such experiences are the most important for they are formed in such a free atmosphere that students can choose them for themselves and pursue their interests. Third, cooperation rises from mutual affection and trust, developing the capacity for empathy and consideration of intentions, one's own and others. This co-constructivism makes the dangers of moral indoctrination avoidable and makes possible self-led construction of morality. At the same time, it shows the possibility of internalizing social, moral and cultural inheritance.

It is very encouraging that constructive education explores a new way, breaking from the conventional transfering-of-information based teaching. There are several desirable aspects to this; students independently take part in learning; students view knowledge as an instrument, coming to understand various aspects of its use, not just regarding it as an objective thing to be admitted and learnt. They learn through cooperation with colleagues.

My aim in this paper is to find a teaching method for moral education that can adopt the above mentioned main tenets of co-constructivistic framework, as well as develop the ability for judgement, which is a quality of democratic citizens. But we must admit that it has a limited conception of the ability to form judgments. But just what is this ability? Unfortunately the ability to judge has been interpreted in a very narrow sense. Sometimes it has been equated with a certain reasoning type or simple application of moral rules. However, it must also include higher order thinking. Kurtines, who advocated a co-constructivist perspective, suggests decision-making ability and conflict or dilemma resolving skills, but could not develop it systematically.

Teaching judgment is not such an easy job. Strictly speaking, psychological or scientific approaches could not teach judgment successfully because judment comes from higher order thinking. As Lipman points out, advocates of Dewey, including Lawrence, Metcalf and Raths, committed mistakes at this point. So he introduced the philosophical approach based on Deweyan philosophy.

How can we understand the philosophical approach since it is new to Korea? In the context of moral education, teaching the subject is not a simple transfer of a bundle of knowledge. We can use the word, "wisdom" to differentiate it from the conventional concept of knowledge. Wisdom is a concept that includes judgement in addition to knowledge. Also, it is used as a concept that implies the communities' self-construction of new knowledge by facing up to problematic situations. Norman defines wisdom as the capcity for, and consistent exercise of, sound judgement. It refers to a kind of disposition that one can consistently exercise making the right decision. Kekes defines moral wisdom in a similar way as "the capacity to rightly judge what should be done in particular situations to make life better."(Kekes, 1995,5)

If we simply change the educational objective from moral knowledge to moral wisdom, questions like "Is wisdom teachable?" are not answered. The proper answer to this question hinges on what we have in mind when we speak of teaching. If we understand the conception of teaching as one in which a teacher transmits informational knowledge in a fairly straightforward way to a student who observes and retains that information, then we are not talking about teaching wisdom. Norman suggests four requirement for teaching wisdom (Norman, 1996, 262) .

1. motivate the pupil to exercise his or her own judgment
2. develop and strengthen judgment through use
3. develop the habit of reflective appraisal, which sound judgment presumably depends upon. Questions would therfore be preferable to statements.
4. show students their errors in judgment instead of simply telling them they made a mistake.

If we can formulate a concept of teaching that includes the above four requirements, we can teach wisdom

Lipman's approach to moral education based on philosophical inquiry seems to satisfy Norman's four requirements. Lipman's moral education programs consist of methods of philosophical inquiry and a community of inquiry. His community of inquiry method satisfies the first and second of Normans requirements, for participants are called upon to exercise judgment as the inquiry proceeds. Also it satisfies the basic tenets of co-constructivistic ethics. As for philosophical inquiry, it appears to basically satisfy the third and fourth requirements that Norman mentioned. The third requirement is the soundness of judgement. To make a sound judgement, it is necessary to clarify the standard of soundness and the method that secures sound judgement. As for the latter, it can be likened to the Socratic method of discussion. As for the former, Lipman's concept of reasonableness will be examined.

Among Lipman's philosophical teaching methods, Reed represents the Socratic elements of Lipman's philosophical teaching method as follows;

1) teachers make inquiries together with their students;
2) the discussion about inquiry should not be a simple sharing of opinions, but be the passionate and sincere pursuit of truth.
3) a communal attempt to clarify or define the concept under discussion by identifying its defining characteristics
4) pointing out mistakes in the process of discussion.

Point (2) is important because it contrasts to the co-construtivist position in which knowledge is just a social negotiation. For Lipman, inquiry should not be simple sharing of opinions. Actually he distinguished dialogue from conversation: conversation is simple sharing of opinions, dialogue should follow rules of reasonablness including logical rules.

Moreover this method is said to have a quite different direction from conventional moral education in that it puts emphasis on philosophical reflection. Socrates didn't regard the aim of education as teaching a complete knowledge system, but rather he focused on a method to acquire knowledge. Elenchus is a method of inquiry and it can teach public discussion. Students should be able to compare many different viewpoints through this discussion, and find its meaning by appreciation. Lipman calls this process 'meaning making', to emphasise the importance of finding the meaning and making it the basis of self judgement. Socrates thought that people who found out the meaning by this complete appreciation were forced to put what they had realized into action.

Here we see Socrates' concept of wisdom well expressed. Self-knowledge is first of all reflective, and secondly, interpretative. Kekes describes this as follows: knowing subject and knowing object are intimately connected because self-knowledge is the knowledge of part of the self of the known. Self-knowledge is not merely a conscious, but a self-conscious process. (Kekes, 119) This reflective knowledge is self-conscious and at the same time, it has a motivational self-conscious aspect. To know something about oneself is also to have a motive to apply that knowledge. To know about oneself means that one has complicated knowledge such as one's desire, potentiality, chance and value, which requires interpretation. This is the above-mentioned interpretative knowledge that requires giving significance and finding meaning. It is possible to distinguish between more important and less important, or between more meaningful and less meaningful only through interpretation. This interpretation needs a standard. Interpretation is an appraisal by standard and a judgement. But Lipman's approach , unlike Habermas 's communication ethic, does not presuppose all problems can be resolved by dialogue or philosophical inquiry. As Philip Guin pointed out, his approach is more of a Popperian one. Through a process of reflective equiliburium, a community can develop its morality.

The next consideration is that of the standard of 'sound' when we talk of a sound judgement. It is Prichard who has elaborated Lipman's position on this point. He thinks that the goal of critical-thinking education pursued by Lipman is reasonableness. Not only can this reasonableness be applied to appraisals, but it can also be applied to policies, institutions and the like. In distinguishing rationality from reasonableness, Pritchard is stressing the latter's social disposition. When a selfish person make use of others for a selfish purpose, he can be rational. A reasonable person respects others and is prepared to take into account others' views and feelings, to the extent of changing his own mind about issues of significance, and consciously allowing his own perspective to be changed by others. In short, such a person is willing to be reasoned with.

In other words, reasonable persons have skillful reasoning abilities but in addition, as Splitter and Sharp argue, the disposition to listen and change since reasonableness is primarily a social disposition;

As Lipman stresses care for others, this interpretation by Prichard is appropriate. A reasonable person must be willing to consider all factors relevant to one's circumstance. There is an important difference between taking account of how one's own interest might be affected by what happens to others and regarding the interest of others as important in their own right. A reasonable person not only tries to understand what matters to others but is also prepared to be influenced by this understanding. It means respecting others, acknowledging their interests, and trying to justify one's behavior by appealing to principles or considerations from which all can reason in common. Also, Prichard thinks that reasonable people remain open to the possibility that their favoured conceptions may require alteration and revision. Since Lipman has a fallible view of knowledge, this kind of interpretation is regarded as appropriate.

Defining Lipman's standpoint as above, can his conception of reasonableness be applied to using judgement to settle all moral problems? Pessimists question the limits that this standpoint will have in settling moral problems: belief systems in conflict with each other may possibly not be mutually understood; resolving conflicting values has the limits suggested by Macyntire: there is not an objective standard in morality; whatever is agreed upon by the society becomes the objective standard of morality and therefore there is nothing else to be set up as a standard other than coherence theory. If there is no way to guarantee objectivity there seems to be no reasonable way to resolve moral conflicts.

There is no need to be despondent however. While there are a variety of different discussions in a national community, more care needs to be taken in dealing with how the communities of these different discussions are able to solve problems and pursue a common goal. We can learn from this praxis. Postmodernists urge us to be sensitive to the realities of incommensurability, indeterminacy, and nonfoundationalism; we need to have dialectical awareness, and hermeneutical awareness. We must learn to communicate with one another without the need to impose moral certitudes, and be able to carry on genuinely fruitful democratic conversations across our doctrinal enthusiasms. Nash called it 'conversational virtue'. He thinks the main obstacle to conversation is our truth conceptions. He suggested Richard Rorty's truth conception as the postmodern "Truth". Rorty, who once characterized himself as a "post modern bourgeois liberal pragmatist", argues that objective truth is unknowable, and therefore any systematic effort to know such a truth is to play God. For Rorty, the world is an "alien place and is essentially unfathomable, except as we attribute our attitudes and descriptions to it. There is no "unshakable foundation" to knowledge. For Rorty, the best metaphor to use in pursuit of knowledge is not "vision" but "conversation". So truth becomes knowledge consensually agreed upon through conversation. This may provide an insight for dealing with the educational challenges of the Korean post-unification era. If we cannot construct systematic moral systems to harmonise civic values, we can teach communication skills to understand each other and cooperate with each other. Can conversation provide an appropriate method for moral education?

Lipman's approach may give us a direction for handling this question even if it has certain limitations. He suggests a community of inquiry can create a culture of resonableness. Within such a frame work dialogue is a rule of the game and a minimal condition for reason-able conflict resolution. Creative thinking too comes into play in such a process for it is the ability both to imagine the standpoints of those people who have different opinions from oneself, and to try thinking from their perspective. Dialogue in a community of inquiry develops all the skills of higher order thinking - critical, creative and caring - thus developing the ability for sound moral judgment since, for Lipman, higher order thinking skills are necessary for sound moral jugment.

Such a process is illustrated in his novellas written to model this inquiry process. In *Harry Stottlemeier's Discovery*, for instance, Lipman deals with the school experience of a student whose religion will never allow him to salute the national flag. Lipman's aim is to present a vision for mutual understanding and settlement by drawing heterogeneous belief systems into the forum of public discussion. His method of community of inquiry does not necessarily assume that all members have the same belief systems. His suggestion is that even if they have heterogeneous belief systems, their ability to communicate with each other will make it possible to achieve cooperation. The culture of the community is something given. However, such culture is not fixed, but rather something newly created by dialogue and communication.

Lipman's approach to moral education can provide a teaching program for moral wisdom. It tends to practice the virtues of conversation among heterogeneous belief systems through philosophical inquiry, and construct new knowledge through dialogue and discussion. In the era of unification and peaceful coexistence, Korea needs such a new approach to moral education. Moral wisdom cannot be limited to traditional values or ideological truth. It must mean the ability to reflect and make sound judgements.

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Thinking, Inquiry and Community: teacher perspectives on Philosophy for Children - II

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Part II of A Report on Philosophy for Children in Australia
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Teaching and learning in philosophy classes

In Section 5 of the questionnaire, information relating to the actual teaching and learning of philosophy in classrooms was sought. The questions asked, and the information obtained, were categorised as follows: goals, teaching materials, teaching methods and strategies, management strategies and rules, and student activities.

Goals of the philosophy curriculum

Teachers were asked to define their **pedagogic and/or philosophical goals** and to rate the success of the philosophy curriculum in meeting (in the sense of "adequately addressing") each one. This question called for an evaluation of the pedagogic success of the philosophy program, rather than an evaluation of actual student performance.

Table 6 identifies eight goals of the philosophy curriculum (ranging across cognitive/metacognitive, conceptual, personal and interpersonal dimensions), together with response rates and success rates for each goal, as perceived by respondents. The classification of goals produced in the table was inferred from the responses given by teachers: the original question was open-ended.

Table 6: Ratings of Possible Goals of the Philosophy Curriculum

Goal	Response %[a]	Success rating %[b]		
		High	Moderate	Low
Inquiry, reasoning, questioning	87	53	42	5
Speaking & listening: dialogical style	77	55	44	1
Empathy, respect for self and others	72	53	41	6
Dispositions: curiosity, tolerance, fallibility, ...	61	53	43	4
Group dynamics: working cooperatively	55	41	54	5
Exploring ideas, concept analysis	42	33	62	5
Using criteria, making judgements	36	40	56	4
Autonomy: thinking for oneself	18	54	42	4

Note: Response rate (to whole question): 91% (=163/181)

a. Response rate refers to the ratio of the number of responses to each goal as a percentage of total responses to the question (N = 163). It indicates the percentage of teachers citing that item as a goal of their philosophy program.
b. Success rating (high, moderate, low) refers to the ratio of the number of responses (specified as "high", "moderate" or "low") as a percentage of valid responses for each goal. It indicates the percentage of teachers citing that degree of success for each goal.

Each of the goals identified in Table 6 above should be interpreted normatively, that is, as aiming for *improvement or development* of specific skills.

The highest response rate (87% of all respondents to the question) was gained by "inquiry, reasoning and questioning". This means that 87% of respondents considered this to be a goal of their program. Of these responses, 95% indicated that this set of goals was met with a high or moderate degree of success. Goals related to speaking and listening also attracted a high response (77%), with 99% indicating a high or moderate degree of success. Taken together, these results suggest that teachers, generally, recognised the connection between philosophy, thinking, and oral skills and, moreover, that they judged that their students were also able to make this connection.

Generally, the success rates reported were moderate to high (with low success reported by 6% or fewer of the respondents), although it should be noted that with some goals (notably, group dynamics, exploring ideas/concept analysis and using criteria/making judgements), the response rates for "moderate success" were higher than the response rates for "high success". Further, the goals of exploring ideas/concept analysis and using criteria/making judgements, were identified less frequently than other goals (by 42% and 36% of teachers, respectively). Given the philosophical nature of these two items, it could be inferred that teachers require assistance when it comes to identifying philosophical goals and judging their success.

On the other hand, it is likely that the goals of developing group dynamics and autonomy, identified by 55% and 18% respectively, were perceived by teachers as general goals across the curriculum and so, not worthy of specific mention (particularly in the case of "autonomy"). On the basis of the evidence presented here, the latter goal, given that it concerns the crucial attribute of thinking for oneself, is one which should be more explicitly identified and discussed by teachers.

Goals relating to dispositions – notably, curiosity, tolerance, fallibility, – attracted an overall response rate of 61%, while the more specific dispositions of empathy and respect were identified by nearly three quarters of teachers surveyed (72%). Moreover, more than 80% of those who identified these aspects reported high or moderate success in each case. While these results are significant, they suggest that more work can be done to assist teachers in identifying those dispositional aspects which are central to philosophy for children.

Teachers were then asked to identify **specific goals that they had for individual philosophy lessons**. The point of this question was to determine the extent to which teachers of philosophy modified their goals in relation to specific lessons, when compared with the goals they had for the philosophy curriculum as a whole.

Eighty percent of teachers responded to this question – 11% fewer than for the more general goals-related question (suggesting that some teachers were either unwilling or unable to make the transition from general goals to specific goals). Responses were categorised as follows:

- learning-related goals (72%)
- philosophical goals (specifically, goals relating to concept development or, in other words, the exploration and investigation of philosophical content) (62%)
- management-related goals (particularly in relation to student involvement and interaction) (41%).

Seventy two percent of respondents identified learning-related goals, 62% identified philosophical goals and 41% identified management-related goals. Juxtaposing the responses in Table 6 for identifying philosophical goals at the whole curriculum level (42% and 36%), with the response rate of 62% for such goals in the context of specific lessons, it can be inferred that those teachers who did identify philosophical goals were more comfortable with identifying such goals for specific lessons than for philosophy as a whole.

The (relatively) low response (41%) for management-related goals suggests that such goals were likely to be perceived by teachers as general across the curriculum, rather than as specific to philosophy or any other subject area.

In the final question relating to goals, teachers were asked to comment on **the role played by students in identifying goals** in philosophy. The rationale for this question was that student involvement in setting goals has, traditionally, been a significant factor in philosophy for children.

Again, 80% of teachers responded. Only 6% of respondents stated that students were involved in setting curriculum goals in philosophy, while a higher proportion (22%) indicated that students were involved in setting goals for the class as a whole.

Forty one percent of respondents stated that students played a role in relation to goal-setting, through the asking of focus questions for subsequent dialogue. While the response, throughout the questionnaire, to the role of students as questioners was encouraging (see, for example, Table 8), the responses relating to student goal-setting suggest that more work on this particular aspect of student involvement needs to be undertaken. In this context, it is striking that more than one third (35%) of respondents indicated that they did not involve students in the process of identifying goals.

Teaching materials for the curriculum

Curriculum development for philosophy for children in Australia has been multifaceted since the incorporation of Matthew Lipman's IAPC program in 1983. This program, consisting of philosophical novels and teacher manuals, is still being used in Australia. However, judging from trends in marketing and sales at ACER over the last few years, other materials are also being used, and with increasing frequency. There is much debate in the philosophy for children community, both nationally and internationally, about the most appropriate curriculum materials for stimulating philosophical thinking and dialogue in children. The

purpose of this question was to obtain a clearer sense of **what materials were being used** in Australian schools by teachers of philosophy.
Table 7 lists those teaching materials that (at the time of the survey) had been designed for specific use in philosophy classrooms in Australia, together with response rates and rankings according to frequency of use. The first two items listed refer to the materials published by the IAPC (full-length philosophy narratives and accompanying teacher manuals). The remaining three items refer to materials published in Australia since 1993.

Table 7: Use of Specified Stimulus/Resource Materials

Teaching materials	Response % [a]	Ranking by use % [b]		
		Ranked first	Ranked second or third	Box ticked only (no ranking)
P4C stories with manuals	84	34	15	51
P4C stories without manuals	24	15	42	42
Philosophy for Kinder Kids	30	26	22	51
Books into Ideas	18	17	27	43
Thinking Stories	25	19	24	48

Note:Response rate (to whole question): 93% (=169/181)

a. Response rate refers to the ratio of the number of responses to each set of materials as a percentage of total responses to the question (N = 169). It indicates the percentage of teachers citing that item as a resource used in their philosophy classrooms.
b. Ranking by use (first, second/third, no ranking given) refers to the ratio of the number of responses (specified as "first", "second/third" or "no ranking") as a percentage of valid responses for each set of materials. It indicates the percentage of teachers citing that degree of frequency of use for each set.

Consistently with results relating to the type of philosophy curriculum being used by teachers (as discussed in an earlier section), the IAPC materials (full-length structured narratives with teacher manuals) attracted the highest response (84%). These materials also gained the highest "first" ranking (34%), but the lowest "second/third" ranking (15%). Taken together, these results indicate both that most philosophy teachers made some use of the IAPC materials, and that more of these teachers used these materials in preference to other materials. A smaller, but still significant, proportion (24%) used the IAPC materials (specifically, the full-length narratives) *without* the corresponding manuals. Of the latter group, a smaller proportion (15%) ranked this use first (that is, 15% of those teachers who used the IAPC materials without manuals reported that they used these materials most frequently), while a considerably higher proportion (42%) ranked this use second or third. This result is consistent with the notion that the narratives are more popular when used in conjunction with the manuals as support materials.

The Philosophy for Kinder Kids Kit (subsequently published as Book 1 of *Philosophy with Kids*) was used by almost a third of respondents (30%), while the collection of short philosophical stories *Thinking Stories* (recently published at the time of this study) was used by one quarter of respondents, and the resource book *Books into Ideas* was used by 18% of respondents.

It is noteworthy that while fewer respondents indicated that they used Australian curriculum resource materials (*Philosophy with Kids, Thinking Stories,* and *Books into Ideas*[+]), as compared with the IAPC materials, between one third and one half of those who did, ranked them first, second or third according to frequency of use. This suggests a considerable degree of variability among teachers when it comes to preferred materials. For example, while the framework of *Thinking Stories* is similar to that of the IAPC resources – albeit presented as short stories rather than full-length narratives – the framework of *Philosophy for Kinder Kids* and *Books into Ideas* uses, as a starting point for philosophical dialogue, standard children's literature (picture books) rather than specially prepared texts. While it can be argued that teachers should have access to the full range of materials available, there is also the question – as yet unresolved – of the appropriateness of different kinds of materials when it comes to stimulating structured philosophical inquiry.

Other materials

Just over one half (51%) of teachers surveyed indicated that they made some use of curriculum materials **other than those listed** in Table 5.2. Fifty nine percent of these (that is, 54 responses) referred to the use of children's literature and other resources as a creative stimulus to philosophical inquiry (with or without such books as *Kinder Kit* and *Books into Ideas,* which are designed to support these resources). Further, almost one quarter of all respondents (24%) stated that they used the IAPC manuals as teacher resources to support the use of literature and other (non philosophical) materials as a stimulus for philosophy. Given the structure and content of these manuals, it can be assumed that this support took the form of helping teachers to identify key philosophical ideas and explore them through dialogue, although the question of how teachers correlated the children's literature with the activities in the manuals was not resolved here.

Finally, more than one quarter of respondents (26%) claimed to have used other, purpose-written materials such as exercises and activities written by themselves or colleagues.

Teaching methodology and strategies in philosophy

Philosophy for children is often characterised in terms of specific modes of teaching and learning, most notably those associated with the concept of the classroom *community of inquiry*[+]. Since the methodology of philosophy for children is, to a large extent, encapsulated by this concept, it was appropriate to ask teachers to offer **their own interpretation of the key phrase "community of inquiry"**.

[+] *Philosophy with Kids,* de Haan, MacColl and McCutcheon (Longman 1995). *Thinking Stories.* Cam (Hale and Iremonger 1993). *Books into Ideas.* Sprod (Hawker Brownlow 1993)

[+] See *Teaching for Better Thinking: The Classroom Community of Inquiry,* L. J. Splitter and A. M. Sharp (ACER, 1995).

More than 85% of those surveyed responded to this question, of whom only 11% identified the physical arrangement of the classroom as the defining characteristic of a community of inquiry. Factors most commonly identified were:

- a focus on *conceptual questioning and discussion* (59% of respondents)
- *open-ended questioning and inquiry-based learning* (58%)
- *the valuing of opinions* (55%)
- a focus on *the whole class* as a community rather than on relationships between the teacher and individual students (45%).

Assuming that these factors play a central role in developing thinking, inquiry and dialogical skills, the responses here suggest that, generally speaking, teachers had an understanding of the connection between establishing a classroom community of inquiry and strengthening these skills.

The next question asked teachers to identify the **strategies and procedures they most commonly used** in philosophy. A key assumption behind this question is that these strategies are designed to facilitate the building of communities of inquiry which, in turn, constitute appropriate environments for doing philosophy in the classroom. Accordingly, the information obtained in response to this question will contribute to an understanding of how teachers actually teach philosophy.

More than half the respondents (55%) identified strategies that, taken, together, constitute what has come to be called the "plain vanilla" approach to teaching in philosophy for children (so-called because it constitutes a basic or core model of philosophy teaching which can, subsequently, be modified as and when appropriate). The key ingredients of this approach may be summarised as follows:

- shared reading of text or other stimulus material
- generation of (philosophical) questions/issues from students, based on the stimulus material
- ordering and categorisation of questions/issues by the classroom community of inquiry
- dialogue/discussion generated from questions/issues identified (including use of exercises and other activities from the teacher manuals in philosophy for children)
- reflections, conclusions, evaluation of session (as understood by the members of the community).

Other significant responses to this question included:

- facilitating class discussion (30%)
- questioning (by teachers and/or students) (16%).

Since these strategies are aspects of the plain vanilla approach, and since other procedures – notably, brainstorming (14%), community-building games (14%) and hands-on activities (11%) – were not reported as frequently, it can be concluded that plain vanilla, in one form or another, was by far the most commonly reported strategy.

Teachers were then asked to rank the **level of importance they placed on aspects of their role** (as specified in the questionnaire) in the philosophy classroom, followed by a similar ranking of **roles for students**. The point of these questions was to determine how teachers viewed the connection between the roles that they and their students played, on the one hand, and the building of the classroom as a community of philosophical inquiry, on the other.

These aspects, together with the corresponding rankings, are summarised in Tables 8 and 9. An interpretation of the data, incorporating a comparative analysis of the two data sets, is provided.

Table 8: Characterisation of the Role of the Philosophy Teacher

Teacher role	Response%	Importance rating %		
		Great imptnc	Some imptnc	Minim imptnc
Classrm manager	98	44	44	13
Discussion facilitator/Guide	73	77	22	2
Questioner	98	42	45	13
Resource	98	9	48	43
Summariser	98	29	58	13
Evaluator	97	17	47	37
Provoker/ motivator	98	59	36	5
Model	99	61	30	10

Note: Response rate (to whole question): 98% (=178/181)

a. Response rate refers to the ratio of the number of responses to each teacher role as a percentage of total responses to the question (N = 178). It indicates the percentage of teachers citing that item as a role of the philosophy teacher.

b. Importance rating (great, some, minimal) refers to the ratio of the number of responses (specified as "great importance", "some importance" or "minimal importance") as a percentage of valid responses for each role. It indicates the percentage of teachers citing that degree of importance for each role.

Table 8 specifies eight roles of the philosophy teacher (ranging from more subject-centred roles such as "Resource", to more student-centred roles such as "Guide"), together with response rates and rankings of levels of importance for each role, as perceived by respondents. The classification of roles was specified in the questionnaire.

All roles specified had an exceptionally high response rate (≥97%), with the exception of the teacher as *discussion facilitator/guide* which, at 73%, was significantly lower. A plausible explanation for this exceptional case is that this role, for many teachers, was taken as too obvious to be worthy of specific mention. It is noteworthy that of those who did respond to this category, 77% rated this role as being of great importance – by far the largest percentage for any of the responses relating to importance. Conversely, the responses from those for whom this role was only of some or minimal importance, were proportionately fewer (the respective response rates were 22% and 2%). In short, the role of discussion facilitator/guide seems to have been acknowledged, either implicitly (because of the lower response rate) or explicitly (because of the higher proportion of those who rated this role as being of great importance), by most teachers.

The great importance of the teacher as *model*, and as *provoker/motivator*, was reported by more than half the respondents (61% and 59% respectively), where no other role (except for discussion facilitator/guide) rated more than 45%. A plausible interpretation is that teachers were less inclined to rate as important those roles (for example: *summariser*, *evaluator* and *resource*) which (appeared to) reinforce the image of the teacher as expert. The teacher as *classroom manager* and *questioner* were identified as being of great importance by 44% and 42% of respondents respectively. This is consistent with the hypothesis that these roles, while not as significant as that of facilitator/guide, were more appropriate than the "teacher as expert" roles.

As a cautionary remark, it should be noted that several of these roles, when specified by a single heading, are ambiguous or vague, and require further investigation before any more detailed analysis of teacher practice can be offered. For example, it is notoriously the case that *how* teachers question and *what* they ask for in response are major factors in determining the extent to which they are encouraging open inquiry. The same point can be made with respect to how and what teachers model (curiosity, puzzlement, wonder, on the one hand, or control, power, expertise, on the other).

Table 9 specifies six roles of philosophy students (similar to the previous listing of teacher roles, but without reference to the roles of "Classroom Manager" and "Model"), together with response rates and rankings according to frequency for each role, as perceived by respondents. The classification of roles was, again, specified in the questionnaire.

Table 9: Characterisation of the Role of Philosophy Students

Student role	Response%	Frequency rating %[b]		
		Often	Sometimes	Not at all Hardly ever
Discussion facilitator	97	34	59	7
Questioner	100	63	37	1
Resource	97	55	43	2
Summariser	98	21	60	19
Evaluator	96	28	53	19
Provoker / raiser of issues	99	64	34	2

Note: Response rate (to whole question): 100% (=181/181)

a. Response rate refers to the ratio of the number of responses to each student role as a percentage of total responses to the question (N = 181). It indicates the percentage of teachers citing that item as a role of students in philosophy.
b. Frequency rating refers to the ratio of the number of responses (specified as "often", "sometimes" or "not at all/hardly ever") as a percentage of valid responses for each role. It indicates the percentage of teachers citing that degree of frequency for each role.

Even more strikingly than in the previous Table, all student roles specified had an extremely high response rate (≥96%), with every teacher surveyed responding to the role of the student as *questioner* – although fewer than two thirds (63%) declared that students took this particular role frequently. Still, this frequency, like that for *provoker/raiser of issues*, was greater than the frequencies reported for the other roles specified, suggesting that teachers (1) understood the importance of these student-focused activities in the community of inquiry, and (2) perceived that their students were well on the way toward putting these roles into practice.

The role of *discussion facilitator* (and, to a lesser extent, that of *summariser*) was generally seen as more likely to be taken by the teacher than by students, although with respect to other roles (most notably that of resource, but also that of questioner, provoker and evaluator), this was not the case. This result may reflect teacher perceptions that in so far as facilitation and summarising are, or involve, more complex pedagogic tasks than questioning, provoking, etc., they are still, largely, under the teacher's control. It is interesting to note that whereas only 73% of teachers recorded any response to the role of the teacher as facilitator/guide (see Table 8), 97% responded to this role as a student-led activity (Table 9), (although fewer respondents indicated that students took this role often). This suggests that teachers understood the particular importance, in the classroom community of inquiry, of encouraging student facilitation, notwithstanding their perception that students did not (as yet) perform this task often or well (when compared, for instance, to the tasks of questioning and provoking/raising issues).

Conversely, *evaluation* – another complex task – was perceived as a role that students took more often than teachers, albeit with relatively less frequency than (some) other roles. So, for example, where 28% of respondents reported that students frequently took the role of evaluator, only 17% reported that the teacher frequently took this role. This result suggests that although a sizeable proportion of teachers understood the importance, in the philosophy classroom, of evaluation by students, the actual practice of this form of evaluation was still in its early stages. On the other hand, it is encouraging to note that more than half the number of respondents (53%) reported that students *sometimes* played an evaluative role. The complex issue of evaluation/assessment in philosophy is discussed further in a later section.

With respect to the role of *resource* (ie source of information and opinion), it is significant that whereas only 9% of respondents saw this role as being of great importance when carried out by the teacher (the lowest response for any role), 55% reported that students frequently functioned in this role. Further, 43% saw this role as minimally important when carried out by the teacher, but only 2% reported that students never (or rarely) functioned in this role. Forty eight percent of respondents reported that the role of teacher as resource was of some importance (Table 8), while 43% reported that students sometimes functioned in this role (Table 9). Hence, it could be inferred that teachers (1) understood the need for students, in the community of inquiry, to function as sources of information and opinion (and to see themselves – rather than the teacher – as playing this role), but (2) perceived that students needed assistance (ie from them) in order to take this role.

With a view to interpreting these results, the following prescriptive claims concerning philosophy for children can be advanced:

- *all* of the student roles listed in Table 9 are desirable, in the sense that the more frequently students take these roles the more they can be judged to be working as a genuine community of inquiry, but
- among the teacher roles listed in Table 8, those roles which appear to reinforce the image of the teacher as expert – specifically, summariser, evaluator and resource – are less desirable than those roles which enhance forms of active student participation – specifically, discussion facilitator/guide, model, provoker/motivator, classroom manager and questioner.

Given these suppositions, it can be inferred that:
1. further work (in professional development and classroom practice) needs to be carried out with respect to all student roles listed, but specifically those of discussion facilitation, summarising and evaluation
2. further work needs to be carried out with respect to all teacher roles listed, with a view to encouraging teachers to promote the roles of classroom manager, questioning, provoking/motivating and modelling in preference to the roles of resource, summariser and evaluator.

Management of the philosophy classroom

While classroom management is always important, it is quite crucial in philosophy for children because the dynamics of the community of inquiry, combined with the open texture of philosophical thinking and dialogue, give students a sense of freedom which they may not experience in other subjects and classes. Teachers of philosophy are called upon to respect this openness, while conveying a clear sense of what is, and is not, expected of students with respect to their participation and behaviour (Splitter and Sharp 1995). The following questions sought to determine exactly how teachers of philosophy manage their classes.

Teachers were asked to give details of how they preferred to arrange **the physical environment** in their philosophy classrooms. Ninety four percent of respondents stated that they organised students into a circle or similar arrangement, sometimes in a specific part of the room (for example, "our discussion corner"). This arrangement, by contrast with others (notably, the traditional rows of desks and groupings of students at tables) allows all students to see one another as well as the teacher, thereby make it easier for them to engage in dialogue.

While more than half (53%) referred to this factor alone, other factors were also mentioned fairly frequently, specifically:
- the teacher being at the same (height) level as students (22% of respondents)
- small group arrangements (17%)
- using tables for writing (12%).

Each of these factors, but particularly "teacher level" and use of tables for writing, is quite consistent with, and can be used to complement, the circle arrangement. It is worth noting that only a very small minority of respondents (fewer than 3%) stated that they preferred a conventional classroom environment, with the teacher directing from the front and students seated in rows of desks.

This result, in conjunction with that in the preceding section (regarding the interpretation of the phrase "community of inquiry"), indicates that while teachers judged that a circle-like arrangement was an important ingredient in forming a community of inquiry, they did not regard it as a *defining* feature. As was noted earlier, defining features identified included: conceptual and open-ended questioning and discussion, the valuing of opinions and a focus on the "whole class". The significance of this for future teacher training aimed at fostering the growth of communities of inquiry is that while the circle-arrangement (as an aspect of the overall physical environment) is a desirable and helpful one, it is not strictly necessary - because other, more central features could, in principle, be put in place without it (if, for example, it was not practicable to rearrange the classroom furniture) - and it is certainly *not* sufficient for such growth to occur.

Teachers were next asked to describe **the advantages of using a specific physical arrangement**. For the majority of respondents, this meant the circle environment. Seventy eight percent of respondents referred, as a benefit of such an arrangement, to the fact that students (and the teacher) were able to see each another. This can be particularly important for fostering the dynamics of inquiry (especially dialogue). Additionally, 36% of respondents referred to the greater sense of equality (both among students and between students and the teacher) which such an arrangement reflects or promotes. A smaller proportion (20%) noted that the physical arrangements reduced distractions and helped students to focus, but only 9% referred to what might be called the "symbolism" associated with such an arrangement (that is, the idea that doing philosophy in this way represented or symbolised something important). These results suggest that while most teachers interpreted the question in practical or utilitarian terms, a significant proportion was also concerned with more theoretical aspects (such as equality).

Teachers were then asked **if they used these physical arrangements in any of their other teaching**, and if so, with what results. Eighty six percent responded positively, although only 58% chose to provide details, suggesting either a degree of uncertainty as to the intent of the question or the reluctance/inability of teachers to specify in what form transfer to other classes occurred. Of those who did provide details, 81% stated that using the same physical arrangements in other classes promoted discussion and interaction. This result strongly suggests that the physical environment of the community of inquiry has the potential to promote greater interaction in learning areas other than philosophy.

The next question sought to determine what kinds of **management rules** teachers applied in order to achieve the effective operation of their philosophy classroom, and what **degree of success** they found in implementing these rules. The responses to these questions are summarised in Table 10 over.

Table 10 identifies eight management rules applied in philosophy (ranging from rules concerning student interaction to rules about thinking), together with response rates and success rates for each rule, as perceived by respondents. The classification of rules produced in the table was inferred from the responses given by teachers: the original question was open-ended.

The highest response rate was for "speaking rules" (74%), which may be taken to include such specific items as speaking in turn and raising hands

Table 10: Management Rules Applied in Philosophy

Management rule	Response %[a]	Success rating %[b]		
		High	Moderate	Low
Encourage each other; no put-downs	46	79	20	1
Listen carefully	41	66	31	3
Speaking rules	74	63	34	3
Reflect (think harder)	6	44	56	0
Ask questions	8	85	15	0
Give reasons /evidence	14	44	52	4
Ready to be involved	14	65	30	4
Actively share ideas	23	58	37	5

Note: Response rate (to whole question): 91% (=164/181)

a. Response rate refers to the ratio of the number of responses to each rule as a percentage of total responses to the question (N = 164). It indicates the percentage of teachers citing that item as a rule they applied in their philosophy classrooms.

b. Success rating (high, moderate, low) refers to the ratio of the number of responses (specified as "high", "moderate" or "low") as a percentage of valid responses for each rule. It indicates the percentage of teachers citing that degree of success for each rule.

in order to speak. This result is consistent with the general understanding displayed by teachers that a community of philosophical inquiry has dialogue, questioning and other language-based activities at its heart. It is true that (careful and active) listening is an important, and complementary, ingredient in a community of inquiry (Splitter and Sharp 1995) but two factors might explain the lower response rate (41%) for this item: the likelihood that teachers would include listening as part of their understanding of speaking rules but not necessarily *vice versa* and, more significantly, the difficulty in establishing and maintaining clear rules for listening, as compared with speaking.

The second highest response rate referred to rules concerned with encouraging each other and not engaging in "put-down" behaviour (46%). That fewer than one half of teachers surveyed identified dispositional rules relating to philosophy for children, reinforces an earlier point that more work needs to be done to assist teachers in identifying these crucial dispositional aspects.

The next most common response rate referred to the rule that students should actively share their ideas (23%).

The response rate was significantly lower with respect to rules related to giving reasons/evidence and readiness to be involved (each 14%), asking questions (8%), and reflection (6%). However, it seems plausible that rules, because the latter would more commonly be associated with such overt behaviour as talking.

With respect to **success of implementation**, the response rates for "high success" were, generally, stronger than those for moderate and low success (the responses for low success were, by and large, not significant). The responses for high success with rules relating to questioning (85%) and encouraging others (79%) were striking (even though teachers tended not to see questioning as a classroom management rule). The former is consistent with the high level of appreciation of the importance of questioning, shown by respondents at different points in the survey.

Noticeably lower in terms of degree of success in implementation were the response rates concerning rules associated with reflection (high success: 44%, moderate success: 56%), and giving reasons/evidence (high success: 44%, moderate success: 52%). Attention needs to be given (in teacher education, as well as the classroom) to the nature and role of reflection and the giving of reasons, because of their importance as philosophical strategies (Splitter and Sharp 1995).

Student activities in the philosophy classroom

The following questions sought to complement those which dealt primarily with the teaching and learning methodology of philosophy from the perspective of the teacher. Here, the focus (albeit still based on teacher input) is on the dynamics of the philosophy classroom **with respect to student-related activities.**

Teachers were asked, first, if their classes **usually worked as a single group** when doing philosophy. 166 teachers (that is, 92%) responded to this question. Eighty three percent of respondents indicated that their classes usually worked in this way. This result reinforces those reported earlier (in relation to the physical environment of the philosophy classroom), namely, that students usually operate as a single community when doing philosophy. It should be noted that while the idea of the classroom as a single community of inquiry is, indeed, at the heart of philosophy for children (Splitter and Sharp 1995), alternative configurations (working in smaller groups for certain kinds of activities, and being instructed as a whole group, for example) are not necessarily ruled out. This point may warrant greater attention in teacher training.

The next question asked those teachers whose students did **work in small groups to describe some of the activities they undertook.** "Small groups" was taken to mean groups of 3-6 students. (It did not refer to the practice of dividing the whole class into a smaller – but still single – group).

Given the conditional nature of the question (and the fact that more than three quarters of all teachers surveyed stated that their classes usually worked as single groups), the low response rate (when compared with the response rates for most of the other questions) of 67% (that is, 122 teachers) was not surprising. Of these 122 teachers, nearly three quarters (72%) indicated that students engaged in discussion in small groups, while 57% referred to hands-on activities and 44% to the activities of summarising/clarifying/categorising. These results may suggest that teachers who did use small groups were aware of their potential to facilitate dialogue and other activities involving students who might otherwise not participate in whole-class discussion. On the other hand, only 16% of respondents indicated that their students worked in small groups in order to formulate questions for discussion. This, together with the apparent failure to see the merits of working in small groups as enhancing the objectives of the classroom community of inquiry, probably needs to be emphasised in future training.

As a counter-point to the questions on group work, teachers were asked **in what ways their students worked independently** in philosophy. Given the large number of teachers (138) who indicated that their classes usually worked as a single group (as indicated above), the relatively low response to this question (69%, that is, 124 teachers) was, again, not surprising. Although there is no inconsistency, in principle, in the idea that students who work as part of a single group also work independently, it is possible that some teachers took the idea of working independently to exclude group work and hence judged that this question did not apply to them.

The highest response rates were in the areas of writing (38%) and reflecting (32%). Writing is one activity which can be (and perhaps usually is) undertaken independently, ie as a solo activity (unlike speaking, for example). The response rate of 32% for "reflection" as an independent activity was reasonably encouraging, given the pivotal role of this activity in philosophising.

The final question in this section asked teachers to name **the three teaching/learning activities they used most in their classes** (activities which, on the basis of earlier results, were likely to be whole-class activities). Sixty four percent of those who responded to this question (that is, 64% of 141 teachers) indicated that they used activities which involved some form of listening and talking. Forty two percent of those who responded indicated that they used physical activities such as writing and "making things." Other activities referred to included:

- problem solving: 26% of those who responded to the question
- "plain vanilla" (of which listening and talking are aspects): 25%
- philosophical thinking: 15% (also part of the plain vanilla approach)
- reading: 11% (also part of the plain vanilla approach).

These results suggest that a good mix of activities occurs in many philosophy classrooms, with a focus on those based around discussion. It is worth noting that the response rate for "plain vanilla" in this question was considerably lower than the response rate for "plain vanilla" in the earlier question (Section 5.3) which asked teachers to identify the strategies they most commonly used (25% as compared with 55%). Given that this question focused on activities engaged in, rather than strategies employed, a plausible explanation for this lower response rate is that the plain vanilla strategy (either as a whole or in terms of its various components), even when understood and identified by teachers, was less easily translated by them into classroom practice. To what extent it is desirable for teachers of philosophy to have, *and to apply*, an understanding of this strategy, is a question that needs to be considered as part of future planning in philosophy for children. This question is particularly pertinent in Australia, where there appear to be many more approaches – in terms of stimulus materials and teaching methods – to teaching philosophy in schools, than in other countries where the practice of philosophy for children has evolved along more traditional, and predictable, lines (that is, in line with the original curriculum developed by the IAPC).

Flow-on effects from teaching/learning philosophy

One of the strongest claims in support of including philosophy in the school curriculum is that it impacts positively on student learnings and behaviour (cognitive, affective, social, ethical) in other areas of the curriculum (and, indeed, beyond the classroom – in all situations that call for good judgement). The final section of the questionnaire sought to determine teacher responses to the subject of flow-on or transfer. In an increasingly crowded and pressured curriculum, into which philosophy is seeking to gain admission, this issue becomes all the more significant.

Effects on the learning strategies of students

Teachers were asked to describe **changes in learning which they observed in students, subsequent to their studying philosophy.**

Table 11 identifies eight kinds of changes in student learnings subsequent to studying philosophy (ranging across cognitive, conceptual, personal and interpersonal dimensions), together with response rates for each learning change. The classification of changes in student learnings produced in the table was inferred from the responses given by teachers: the original question was open-ended.

Table 11: Changes in Student Learning Subsequent to Studying Philosophy, as Described by Teachers

Learning change described in students	Response %[a]
Listen/hear/talk better	40
Think more reflectively/independently	53
Improved reasoning skills/ability	39
Engage in more questioning	30
Greater and more effective levels of participation	22
Work more cooperatively and tolerantly	57
Display more independence and confidence (self-possession)	32
Show greater interest in philosophy/discussion of ideas	15

Note: Response rate (to whole question): 82% (=148/181)

a. Response rate refers to the ratio of the number of responses to each learning change as a percentage of total responses to the question (N = 148). It indicates the percentage of teachers citing that item as a learning change in students of philosophy.

The response rate of 82% is relatively low, but this could be partly explained by the fact that some teachers would not have felt competent to make judgements about changes in student learning subsequent to philosophy, just because they did not teach them subsequently (ie in other classes). This is more likely to be the case in post primary schools where teachers are assigned to many different classes.

On the other hand, the distribution of responses received was relatively broad across a large number of categories, suggesting that those teachers who did respond saw a considerable number of flow-on effects in their students. It is noteworthy that the two largest responses were in complementary dimensions of learning (namely, cognitive and affective): reflective/independent thinking (53%), and cooperation/ tolerance (57%). The importance of these learning characteristics is one of the assumptions behind philosophy for children (Splitter and Sharp 1995), but such assumptions do not automatically translate into practice. So it is noteworthy that more than half the respondents to this question reported positive changes in their students for these central characteristics. Notwithstanding the cautious wording of the question (referring to "changes subsequent to studying philosophy", rather than "changes as a result of studying philosophy"), it could be inferred that respondents had in mind a causal connection, on the grounds that the terminology used in many of the responses to this question echoed or paraphrased the terminology used to express the goals and methodology of philosophy for children. Examples of this terminology include "a readiness to inquire", "being more prepared to listen to other points of view", "being confident to speak up about a topic", "questioning 'why' to everyday things", "more interaction between students", "an increased verbalisation of 'wonderings'", and "staff and librarian have made very definite comments about the girls' tangible improvement in critical analysis skills".

In some responses, teachers made the causal connection explicit; for example "I think philosophy has helped my students mature as cooperative community members...", and "The students respond well to philosophy; it improves their reasoning skills in all subjects...".[+]

The remaining six learning changes listed in Table 11 occurred less frequently, although in all cases but two, the response rate was at least 30%. In other words, in addition to the flow-on effects noted above, a significant proportion of teachers reported that subsequent to studying philosophy, their students improved in a range of skills and attributes, including listening and talking (40%), reasoning (39%), displaying more independence and confidence (32%) and questioning (30%).

It could be said that the 30% response rate for the learning change described as "engage in more questioning" is modest in light of the prominence given to questioning in earlier responses (see, for example Tables 6, 8 and 9). One suggestion here is that while teachers appeared to be aware of the role played by philosophy in enhancing this important teaching and learning tool, they were not as prepared to state that philosophy resulted in their students actually asking more questions in general.

The two categories which elicited relatively lower responses were: greater and more effective levels of participation (22%), and showing greater interest in philosophy and the discussion of ideas (15%). It is, perhaps, surprising that fewer than one quarter of respondents reported increased participation, given that such an increase is precisely what ought to happen in a community of inquiry (Splitter and Sharp 1995). One plausible explanation for this result is that a number of teachers referred to changes in listening and speaking skills which may be taken as specific markers of increased participation.

A similar point might be made about students showing greater interest in philosophy and the discussion of ideas, in so far as such an interest can be inferred from the more positive responses concerning reflective thinking,

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[+] Interpreting these results causally rather than merely temporally provides a response to the claim that changes in learning are due to maturation.

reasoning and questioning. If, however, this inference is rejected, then the question arises as to what might be required if students are to show a greater interest in the philosophical and conceptual dimensions of their studies.

Effects on teaching strategies in other curriculum areas

The next question asked teachers to describe **changes in their own teaching style or methodology as a result of teaching philosophy**. Such changes are a further indicator of the flow-on effects that might be attributed to philosophy. (It should be noted that this question explicitly invited teachers to reflect on the issue of causality since it referred to changes in *their own* behaviour.)

Table 12 identifies eight changes in teaching style or methodology as a result of teaching philosophy, together with response rates for each change. The classification of changes in teaching style produced in the table was inferred from the responses given by teachers: the original question was open-ended.

Table 12: Changes in Teaching Style or Methodology as a Result of Teaching Philosophy

Change described in teachers – teachers more attentive to:	Response %[a]
Bringing out the philosophical dimensions	13
The classroom as a community of inquiry	12
Inquiry-based learning	25
Greater emphasis on questioning	30
Conducting more precise discussion	18
Group work/pupil-centred teaching	60
Listening/hearing more effectively	21
Quiet and patient control	10

Note: Response rate (to whole question): 78% (=141/181)

a. Response rate refers to the ratio of the number of responses to each change in teaching style as a percentage of total responses to the question (N = 141). It indicates the percentage of teachers citing that item as a change in teaching style.

Again, the response rate of 78% is relatively low. Moreover, in contrast with the previous question, the majority of responses were more narrowly focused on a smaller number of categories. Taken together, these factors suggest that teachers were more willing and/or more able to identify changes in student behaviour than in their own.

The only change in teaching style which received a response rate greater than 30% was that of becoming more attentive to group work and pupil-centred teaching (60%). Thirty percent of respondents stated that they attended more, and gave greater emphasis, to questioning, while 25% referred to inquiry-based learning and 21% to more effective listening. The remaining responses ranged from 18% down to 12% which, given the overall response rate, could be described as modest.

It is not clear how these results should be interpreted. While the response rate regarding group work and pupil-centred teaching is encouraging, it is interesting that this category deals with strategies with which many teachers would already be familiar, independently of their work as philosophy teachers. On the other hand, the fact that no more than one quarter of respondents (in each case) made reference to philosophical dimensions, inquiry-based learning, conducting more precise discussions, and more effective listening, in the context of thinking about how philosophy has impacted on their teaching, suggests either that teachers had difficulty identifying these philosophical attributes in their teaching, or else that they were not prepared to report much change in these dimensions of their teaching (either because there was not much change or for some other reason).

The modest response rate for teachers reporting that they had become more attentive to questioning in their teaching (30%) is, in fact, the same as that given to the corresponding item in Table 11 which related to changes in learning. In view of the earlier responses relating to questioning (see, for example, Tables 6, 8 and 9), it may be suggested that the actual impact of questioning on teacher practice did not match teachers' apparent understanding of the key role played by questioning. It is tempting to conclude that training and professional development programs should place greater emphasis on the practice of good questioning, both in philosophy and across the curriculum.

Other features special to philosophy

The final question asked teachers to note **any features or characteristics which they regarded as being special to philosophy and of particular interest to them as teachers.** This was an open-ended invitation to report on anything of concern not covered in the questionnaire. Table 13 identifies eight special features of philosophy, as identified by teachers, together with response rates for each feature. The classification of features produced in the table was inferred from the responses given by teachers: the original question was open-ended.

Table 13: Special Features of Philosophy, as Noted by Teachers

Special feature of philosophy	Response %[a]
Philosophical ways of questioning and exploring	37
Conceptual nature of philosophical analysis/critical inquiry	26
Quest for understanding and sense of interconnectedness	18
Love of discussion/ ideas for ideas' sake	12
Makes us more thoughtful/reflective/flexible/ independent/innovative	44
Support offered to individual (often quiet) learners	26
Ownership offered by the community of inquiry	18
Emerging empathy and respect for others	11

Note: Response rate (to whole question): 65% (=117/181)

a. Response rate refers to the ratio of the number of responses to each special feature of philosophy as a percentage of total responses to the question (N = 117). It indicates the percentage of teachers citing that item as a special feature of philosophy.

This question attracted a considerably lower response (65%) than other questions, possibly because of its more open form, and/or because teachers felt that they had already identified most, if not all, relevant characteristics in response to earlier questions (for example, in relation to the concept of community of inquiry).

As in the previous question, there were just two response rates of 30% or greater: (developing/implementing) philosophical ways of questioning and exploring (37%), and (teachers) becoming more thoughtful/reflective/flexible/independent/ innovative (44%). These responses can be interpreted as reinforcing earlier results concerning the perceived importance of philosophically-structured questioning on the one hand, and diverse thinking styles (including metacognition) on the other.

These two responses can be taken as representative of two broad categories: responses focusing on philosophical attributes, and other responses (specifically, those focusing on cognitive, affective and social aspects). In the above table, the first four responses belong to the former category, while the remaining responses fit the latter. Viewed in this way, the table indicates that teachers regarded both philosophical and other kinds of attributes as more or less equally worthy of note. This conclusion might be taken to reflect and reinforce a key duality in relation to philosophy and the curriculum: the value of including philosophy as an area of concern in its own right, on the one hand, and the value of including philosophy as a framework for developing key cognitive, affective and social attributes, on the other.

Conclusions and guidelines for further work

The picture which emerges from this study is multifaceted. Philosophy for children in Australia has developed in ways which are both significant and – in the context of such development in other parts of the world – unique. There appears to be a healthy and dynamic tension between a high degree of diversity in classroom practice, and a set of common understandings of major goals and strategies. While it is fair to say that the idea of philosophy in schools (complemented by the community of inquiry environment for teaching and learning) has taken root in many classrooms around Australia, it is also important to consider the challenges and demands that lie ahead.

The following points and recommendations are based on the findings presented above, in the broader context of more recent trends and developments in education generally, and in school-based philosophy in particular. The recommendations require action from the various bodies and associations within the Federation of Australasian Philosophy for Children Associations (FAPCA), as well as the Centre for Philosophy with Children within ACER.

There appears to be a need to:

1. Focus greater attention on questions relating to the development of a curriculum framework for philosophy at pre-tertiary levels. These questions include the following:
   - Should such development proceed, and if so, in what way and according to what time schedule?
   - How does such development bear on the present (national and state) curriculum structures with their focus on outcomes?
   - How is such development related to understanding the school curriculum as inquiry-focused, contestable and problem-based?

- Is such development consistent with the perceived need to identify and develop so-called philosophical (specifically: ethical, logical, epistemological, aesthetic, ...) dimensions of existing subjects and learning areas?
- What is the precise connection between these philosophical dimensions and aspects of student learning which may need particular attention (for example, values education, reasoning and judgement formation, dialogical and linguistic competence, student motivation and attitudes to learning)?
- What kind(s) of timetable structures are most appropriate for teaching philosophy, and how can these be promoted and encouraged (specifically, given that most students receive one philosophy class per week, how can this level be increased in line with other subject areas)?

2. Acknowledge and support the use of diverse resources in, and teaching approaches to, philosophy in Australian classrooms, while, at the same time, developing a clearer framework of goals, methods and (as appropriate) outcomes in line with 1. above. Assist teachers in understanding the differences among available resources with respect to:
    - ease of access for students (including connectedness/resonance with their own experiences, "Australian" content/style)
    - philosophical breadth and depth (ie degree of structure, in conceptual and curricular terms)
    - degree of connectedness to previous and ongoing philosophical traditions
    - the extent to which resource materials model and facilitate processes of inquiry and dialogue/discussion in the classroom (and in students' thinking).

3. Encourage the use of the name "philosophy" in order to:
    - provide a more transparent sense of connection with the discipline of philosophy as it has developed and evolved
    - articulate, for teachers and students, both the substantive and the procedural aspects of the discipline, as well as the links between these aspects (for example, using reflective thinking to transform processes of reasoning into objects of discourse).

4. Encourage greater involvement from the Catholic school sector.

5. Urge greater involvement from secondary schools, without losing the focus on primary (and early childhood) levels. This strategy will involve linking into existing programs and priorities, such as drug education, citizenship education, peace education, gender issues, etc. It will also involve the issue of transfer (see 10.).

6. Assist schools and school communities (including parents) to develop, over time, a whole-school approach to philosophy, by:
    - supporting the development of networks, mentoring and other self-help structures
    - working toward a school-based structure for philosophy (including statements of aims and objectives, and a framework for evaluation and reporting), even if not all teachers at a particular school are involved in teaching philosophy
    - providing support for those teachers who may feel a sense of isolation within their school (or school community) just because they teach philosophy

- incorporating, as part of the development of a curriculum framework for philosophy, a "vertical structure" which facilitates movement from one grade/year level to the next.

7. Explore gender issues: including the positive impact of the community of inquiry environment on assertiveness, self-confidence, peer relations, and integration of cognitive with affective/social dimensions of learning.

8. Review teacher training and professional development in philosophy, with reference to:
   - the integration of the discipline of philosophy and appropriate pedagogic strategies (for example, reflective modelling of dialogical inquiry) into professional development
   - the development of structures which give adequate weighting to "initial" training (for example, one or more intensive workshops in which procedural and substantive connections with the discipline of philosophy are examined in a "philosophical environment", supplemented by a range of follow-up activities which focus on peer support, classroom work, and specific teaching and learning strategies)
   - reflecting on aspects of the teacher's role in the (philosophy) classroom (for example, as manager, model and provoker/motivator, rather than primary resource and evaluator)
   - "best practice" management and pedagogic strategies (for example, motivating and encouraging "difficult" students, and incorporating small group work/cooperative learning strategies into the community of inquiry framework)
   - "best practice" assessment, evaluation and reporting models which faithfully reflect the cognitive (both procedural and substantive), affective and social dimensions involved, including the focus on the class or community as a unit of assessment
   - the democratic aspects of the community of inquiry (for example, the involvement of students in goal-setting, providing input/resources, summarising and assessment tasks, and skills/dispositions relating to questioning, challenging authority, discussion facilitation, self-correcting thinking, fostering mutual respect and trust)
   - the roles of teachers and students in philosophy, compared to these roles in other classes and subject areas
   - the role of support activities over and above professional development, including peer-driven teacher networks, seminars conducted by university departments of philosophy and conferences.

9. Undertake further analysis and study of the concept of the community of inquiry, as an alternative classroom environment and a paradigm of "whole class interaction".

10. Develop a better understanding of issues concerning transfer with respect to philosophy and the community of inquiry on the one hand, and the broader curriculum, and life in and beyond school, on the other. These issues will need to reflect cognitive, affective and other dimensions of teaching and learning. It will also be important to find

effective ways of presenting these ideas to teachers, principals, parents and other members of the community.[+]

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The development of a conceptual framework for critical thinking and problem solving K-10.

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What follows is the set of Tables omitted from the article by Felicity and Bruce Haynes that appeared in the March issue earlier this year. To recall the article and the charts, an Abstract of their article is given below:-

Abstract

This paper sets out a tentative framework to guide teachers to evaluate the development of critical thinking/problem solving across all key learning areas. It divides thinking skills into three main areas: critical thinking, reflective use of concepts and developing a community of inquiry, the first encapsulating socially-constructed rules of analysis, the second focused on subjective making of meaning and the last focussing on the intersubjective trialling of judgements and rules Each of these areas requires the thinker to stand temporarily aside from his or her own position and reflect on either alternatives or internal inconsistencies. Within each of these areas, sets of indicators of various thinking skills at three levels are identified.

The Tables

The first one is a summary of the Framework for the three main areas and their key indicators

These are then given in more detail with examples of lower inference variables to illustrate the indicators at three broad levels of achievement (I, II, III) corresponding roughly with lower, middle and upper school grades 1-12.

Editor

FRAMEWORK FOR CRITICAL THINKING

A. Critical Analysis	B. Reflective use of concepts	C. Developing a community of inquiry
express ideas verbally	connect ideas and frames show awareness of relevance classify, use concepts to make meaning	
assess argument (be disposed to consistency) choose rationally	generalize from particulars show awareness of structural relationships understand causal, temporal and spatial concepts	show awareness of group dynamics
plan/predict problem solve be disposed to seek reasons		accept responsibility for actions consider long-term consequences of actions
give reasons for beliefs and actions	interpret meaning of others	relate to others as persons show sensitivity to cultural differences understand the social basis of reasonable-ness
	interpret signs show awareness of the contextual dependency of understanding show awareness of purposive activity	
problem seek be disposed to inquire after truth		
generate new ideas	embody meanings	
develop a sense of humour	develop a personal style	develop a communal style

A. Critical thinking skills:

	I A child can	II A child can	III A child can
express ideas verbally	• express ideas coherently about their view or curriculum content Eg. English writing 2.4 writes brief imaginative and factual texts which include some related ideas about familiar topics Arts Expressing 3.1 Explores and develops ideas and feelings through arts activities using given contexts Science/Earth 2.8 Describes a change that occurs in their local environment	• express ideas coherently about their view or curriculum content Eg. English writing 5.4 Controls a variety of text types to express familiar ideas, events and information and experiments with an increasing variety of text types Arts Expressing 6.1 Draws on a wide range of ideas , contexts and past and contemporary practice in arts activities and to create and re-create arts works Science/Earth 5.8 Applies concepts and models to explain the formation and geological history of the earth	• express ideas coherently about their view or curriculum content Eg. English writing 8.4 Writes convincingly and expressively on specialised topics and complex, often abstract ideas, and consistently achieves a wide variety of purposes in writing for both specific and general audiences Arts Expressing 8.1 Makes arts works manipulating the relationships between arts theories, practicesa nd personal ideas Science/Earth 8.8 Critically compares approaches used to support scientific theories of the structure and evolution of the earth and critique these approaches
assess argument	• understand consistency and contradiction in simple contexts. • identify conclusions to arguments	• consider counter-examples, and alternative arguments • assess logical connections between a number of statements • seek consistency	• differentiate deductive from non-deductive arguments • detect fallacies in written and spoken text
give reasons for beliefs and actions	• make simple judgements of preference and provide reasons	• reason to ethical and prudent conclusions	• reason to commitment to principled action
plan	• set short-term goals	• devise strategies and planned stages to lead directly to goals	• devise strategies to lead indirectly to inaccessible goals
problem solve	• make choices in seeking solutions • self-correct	• persevere in organised inquiry cooperate in problem-solving	• reflect on appropriateness of inquiry procedures and processes
	• value truth and show commitment to further inquiry	• show philosophical concern for truth	• show tolerance of diversity, commitment to critical thinking as ethical stance.
give reasons for beliefs and actions	• use argument rather than force or shouting to persuade	• construct more complex arguments with sub-conclusions	• construct an argument with a conclusion with which the student does not necessarily agree.
problem seek	• ask questions about the obvious	• look beyond the surface issues	• follow a line of inquiry within the bounds of sense
generate new ideas	• manipulate rules and structures to generate new ideas	• synthesise ideas to generate new ones	• generate theories and new explanations
be disposed to inquire after truth	• distinguish false from true statements • seek evidence • articulate questions	• be able to question authority, identify interests in sources of command, information, facts.	• recognise diverse authorities under notice of investigation
develop a sense of humour	• show awareness of humour in incongruous situations, often physical or slapstick	• be amused at incongruous verbal statements, including puns	• construct witty puns and aware show awareness of irony

B Reflective use of concepts:

	I A child can	II A child can	III A child can
connect ideas and frames and show awareness of relevance	• relate ideas to form basic concepts, eg of number, shape, colour, health, (Sci energy 3.10)	• relate ideas to form basic concepts eg of equations, natural resources, (Sci energy 6.10)	• relate ideas to form basic concepts e.g. of , society, evolution, matter (Sci energy 8.10)
classify, use concepts to make meaning	• recognise differences between words and things, mention and use, functions of naming. • recognise similarity and difference, use criteria to make connections and distinctions. (Science Change and continuity 3.15) • identify criteria used in classification in KLAs.	• distinguish between differences in degree and differences in kind (Science Change and continuity 4.15) • identify criteria used in classification in KLAs. • understand the difference between vagueness and ambiguity	• identify paradigm-related criteria, (Science Change and continuity 8.15) • identify criteria used in classification in KLAs. • create criteria for groupings, including redefining problems • evaluate the relative appropriateness of vagueness and ambiguity for certain purposes.
generalize from particulars	• construct abstract categories from sets - eg mammals, furniture, sentient beings	• construct simple theories and explanations	• apply learned structures appropriately to current practices - eg historical explanations to present, maths to problems
show awareness of structural relationships	• show awareness of differences between questions, statements and commands	• show awareness of differences between definition and descriptions, between logical and physical impossibility	• show awareness of different functions of questions, statements and/or commands • show awareness of differences between various value questions including aesthetic, ethical and commercial.
understand causal , temporal and spatial concepts	• identify cause and effect • tell chronological time either analogically or digitally • develop a sense of location e.g. within cultures or within astronomical space (Science : Place in Space 3.9 relate changes on Earth to patterns of local astronomical bodies)	• predict and investigate possible consequences of action • identify multiple causes • use timelines appropriately • develop a notion of the effect/s of physical and cultural context (Eg. Science Place in Space 5.9 uses models and concepts to explain how components and features of our universe evolved and explain how these components and features might affect life on earth)	• recognise frame-dependency of cause • recognise connection between explanations and predictions • distinguish between different temporal realities - eg chronological and body-time. • distinguish between concepts of space and place (Eg. Science Place in Space 8.9 analyses ways in which theories of astronomy have contributed to different cultures and societies)
interpret meaning of others	• show awareness of surface reactions of others.	• paraphrase ideas of others	• show awareness of the necessity of interpretation, including the impossibility of literal translation
interpret signs	• identify signs and media icons and discuss significances • construct inferences	• use and construct analogies and metaphors	• show understanding of the multiple textures of symbol and myth

show awareness of the contextual dependency of understanding	• show awareness of ambiguity and be able to remove it by appeal to context • show awareness of cultural assumptions embedded in stories.	• distinguish between constitutive rules and heuristic rules (e.g. algorithms in maths, truth-telling) • offer stipulative definitions in appropriate contexts • discuss body-language and its effect on audiences, both in arts contexts and everyday life • hypothesise imaginatively - what if? - by deliberate context-shift	• show awareness of the effect of incongruous context on understanding • show awareness of disciplinary traditions and the role of individual/ group purposes in the inquiry process • use context-shift to create new meanings eg through models and metaphors
show awareness of purposive activity	• identify problems and their place in inquiry/decision/action Eg Energy consumption and pollution, naming and classifying mushrooms as animalor vegetable, failing in school tests, bullying	• identify the purposive source of problems where appropriate Eg Science Energy and Change 6.10 Explain systems which are used to obtain work from energy	• show awareness that problems may be solved by redefinition E.g Science Structure and Properties 8.17 Understands the different ways scientists have applied their understandings eg chemical engineers and particle physicists) to alter properties of materials • discuss counterfactuals - the implications of what is not.
embody meanings	• depict simple ideas and objects in physical media or through body language	• perform co-operatively as a team in sport , arts or group work	• embody one's principles in practice
develop a personal style	• recount simple stories in one's own words. • relate and modify popular stories to one's own situation	• adopt and/or adapt the styles of other groups • recognise cultural and stereotypical styles - Pop/High Culture, Western/Eastern,	• adopt and/or adapt idiosyncratic styles within groups, in words and art forms • recognise different genres, and their appropriateness to different audiences

C Developing a Community of Inquiry : (developing and/or maintaining values)

	I A child can	II A child can	III A child can
show awareness of group dynamics	• use argument rather than force or shouting to persuade • adopt an appropriate role in group activities	• show awareness of different audiences and modify language appropriately • demonstrate cooperative, courteous behaviour and encourage it in others • adopt an appropriate role in group activities	• show awareness of different audiences in one group and the need to sometimes identify and respect intra-group differences • manage dissent reasonably and tolerantly • adopt an appropriate role in group activities
accept responsibility for actions	• distinguish between right and wrong behaviour and demonstrate understanding of consistency of actions. When is it wrong to...? • self-correct	• consider consequences to group of certain behaviours (eg bullying, violence, use of power). • demonstrate commitment to progress as a group	• distinguish between behaviour and action • exercise judgement regarding praise, blame and responsibility with regard to context (eg cause)
consider longterm consequences of actions	• plan actions on the basis of social rather than physical consequences	• demonstrate concern for the social welfare, legality, health, safety, equity of the group	• relate awareness of global consequences of war, environmental damage, bigotry to the activities of the group
relate to others as persons	• listen attentively to others • show openness to new ideas • demonstrate reciprocity • accept correction and take responsibility for correcting others	• negotiate differences • identify and use mutual interests to promote inquiry	• demonstrate intellectual courage • judge whether to accommodate or assimilate new ideas, and give reasons for so doing
show sensitivity to cultural differences	• show awareness of surface cultural differences - ethnic, class, gender, intelligence.	• show that they are informed about and understand cultural differences. • demonstrate concern for culture-specific procedures of inquiry	• understand limits of tolerance. recognise the cultural limits of sense • appreciate that diversity can contribute to richness and positive change in communities of inquiry
understand the social basis of reasonable-ness	• behave in conformity with shared expectations	• recognise implicit social rituals in school, at home, in playgrounds	• adapt and or modify social rituals to suit particular needs
develop a communal style	• recognise appropriate situations for trust, honesty	• recognise when to be appropriately competitive or cooperative	• model one's lifestyle on that of the community of inquiry

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From time to time FAPCA runs courses designed to prepare interested and suitably qualified people to introduce school teachers and others to the practice of philosophy with children and young people.

Suitably qualified people are those who fall into any of the following categories

*people with a strong background in academic philosophy and an interest in promoting philosophy in schools,
*people with have a good deal of experience in teaching philosophy at school,
*experienced teacher educators with a strong interest in promoting philosophy in schools.

Those who successfully complete the course will be accredited by FAPCA either as a Teacher Educator (Philosophy) or a Teacher Educator (Teaching), depending upon their background. Occasionally someone will satisfy both conditions, but those who do not are encouraged to add to their particular strength by working in their less strong domain: philosophers are encouraged to gain teaching experience by working with children, and teachers to extend their knowledge of academic philosophy by further study.

At this stage we are expecting the hold the workshop in Brisbane. We expect there to be some sort of financial assistance available to participants, but as yet it is unclear.

For further enquiries, or to lodge an expression of interest, please contact either

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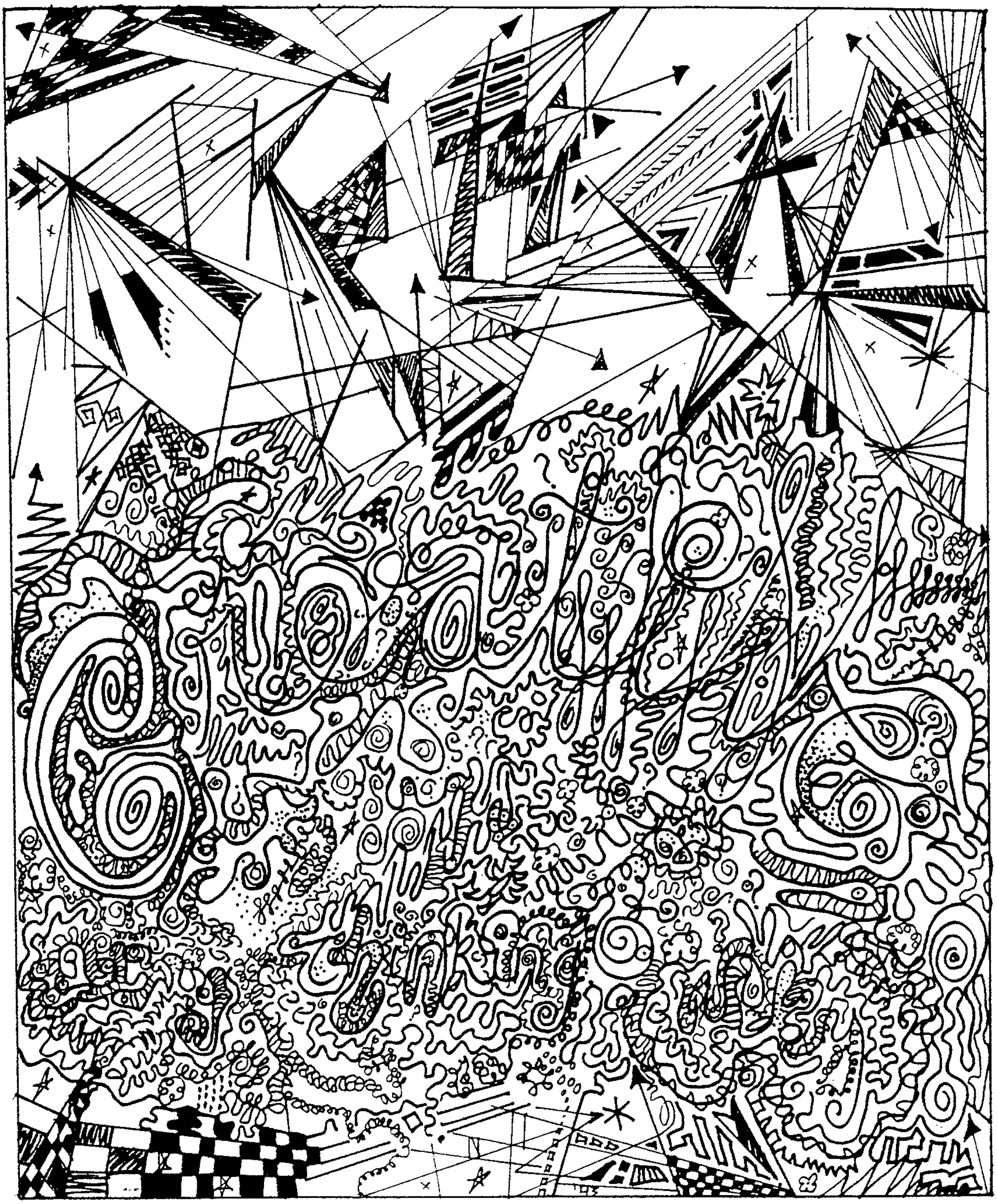
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