The Pedagogy of Philosophy for Children/Philosophical Enquiry

Martin Roger Paine

M.A. in Education by Research
University of York
Department of Education
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Abstract.

This case study investigates the perceptions of two small samples of learners, one at Key Stage 3 and the other at Key Stage 4, at a small, independent progressive school, of Philosophy for Children (P4C), or Philosophical Enquiry (PE), lessons in the academic year 2011/12. The research interest lay in learners' motivation and therefore the principal research questions addressed whether the participants enjoyed the sessions, and whether they engaged with the process of P4C/PE. The answer, supported by quantitative data, was overwhelming, yes, they did.

While not generalisable, the research does relate to students' disengagement from learning in mainstream secondary education. As background to the curriculum intervention, this dissertation discusses the pedagogy of P4C/PE in practice, and its foundations in the philosophy of education. This account suggests that the desired learning outcomes of P4C/PE are contestable within a wider context of educational policy and practice.

P4C is known as a 'thinking skills' programme. Therefore, although centred in the affective domain, the remaining research questions were designed to be open to respondents' perceptions of what they learnt and how they learnt in terms of 'critical' or 'higher-order' thinking and other transferable skills. This generated qualitative data; in contrast with much of the research into P4C, there was no attempt to measure cognitive development.

The study is presented as an illuminative evaluation, descriptive of a multi-faceted practice in which the affective and cognitive interweave. The study discusses the facilitation and teaching approach of the researcher with regard to his professional development. It concludes that there is evidence that the P4C/PE sessions achieved a measure of success in its own terms, and, in terms of the curriculum policy of the school, that it can contribute to a humanistic and progressive pedagogy.

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Acknowledgements.

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Chapter 1. Introduction to the Research Questions and Context.

Introduction to the Research Questions

This study arose from the concerns of the school where it took place coming together with the interests of the researcher. The head teacher, in her final year in the post before moving on, was intent on re-kindling a culture of learning. The researcher was interested in exploring a particular pedagogy that gave students control over the content and process of their own learning, in a spirit of co-enquiry with the students.

In the event, regular sessions in Philosophy for Children (P4C) were led by the researcher for two groups of secondary age young people, the first of mixed year 8s and 9s the second of year 11s, throughout the academic year 2011-2012. A note on terms: Philosophy for Children, or P4C, is a well known title for the form of classroom practice developed by Matthew Lipman and Ann Margaret Sharp in the USA from the late 1960s onwards (both died in 2010) and promoted in the UK since 1992 by SAPERE, the Society for the Advancement of Philosophical Enquiry and Reflection in Education, with the current tag line 'communities of enquiry'. However, as the work evaluated in this MA research was with adolescents, the term used with them was 'Philosophical Enquiry' (PE); throughout this dissertation the terms P4C and PE are used interchangeably, unless otherwise clearly stated.

The problem addressed was the disengagement from 'learning' of young people in the study, in the context of the school culture in which there was a demonstrable disinterest in learning. Although the study was conducted in a small, alternative school, and so is not generalisable, the research does relate to a wider concern, that is students' disengagement in mainstream secondary education. P4C/PE was adopted as a form of self-directed, participatory, enquiry-driven and experiential learning. Geoffrey Petty discusses self-directed learning, which he describes as a 'humanistic approach … commonly used in progressive schools' (Petty, 1998, p385), in the context of his Chapter on 'Motivation': 'You can encourage your students to become active learners … perhaps most systematically by … (*inter alia*) … self-directed learning, where learners take control and responsibility and control….' (Petty, 1998, p49.)

The central research question is whether the students in the study enjoyed Philosophical Enquiry and whether it engaged them. The initial hypothesis, explored in detail in analysing the research data in Chapter 5, was that enjoyment provides motivation to engage, and that engagement in turn leads to learning. The participants were also asked: 'What do you enjoy about the Philosophical Enquiry sessions, and Why?' Information was sought on what particular aspects they enjoyed, and why. With regard to engagement, the research instruments were designed to measure, on a Likert scale, levels of engagement with five different aspects of the process: speaking; active listening to other's ideas; thinking about the ideas under discussion; forming relevant questions (may be silently or overlap with 'speaking'), and being

listened to. This selection was made after initial training in P4C and reading the literature reviewed in Chapter 2; it sought to emphasise that participants could count themselves actively engaged even when not contributing to the discussion or enquiry by speaking.

Records of 'enjoyment' and 'engagement' were made at the end of each lesson by means of handing out a double-sided feedback sheet (Appendix 1) and collecting the responses after about five minutes. This yielded episodic data. The first side of the sheet also asked for comments on what participants liked about the session, what they did not like, and suggestions of how to make the sessions better; this feedback guided facilitation of subsequent sessions. In addition the study sought to address the question, 'what did they learn?', either in the affective domain or the cognitive domain. To the extent that the practice of Philosophical Enquiry differs from conventional pedagogy, this supplementary research question was originally formulated as whether the experience of Philosophical Enquiry altered the respondents' perceptions of what 'learning' is. However, as will be seen, this proved not to be a fruitful line of enquiry with the respondents themselves, as they were inclined to interpret the term 'learning' quite narrowly.

Therefore the programme of PE sessions, as a curriculum intervention, was evaluated with wider reference; the questions asked of the students at the conclusion of the study were more open: 'What did you gain from the experience of the sessions?'; 'Were there any lasting impressions, lasting benefits?' and 'Did you learn anything new, about yourself, about your peers?' Finally the study evaluates whether these experiences, gains, impressions and new learning, if any, could be counted as attitudes or skills transferable to their involvement in the community life of the school and/or to other lessons, or indeed to home life.

Feedback was sought from the wider school community, both parents and teachers, *via* the school newsletter and by e-mail respectively. However, this was not forthcoming, with the exception of one response from another teacher. Informal, verbal queries by way of follow-up to other teachers and, in a few cases, to parents indicated that they had, respectively, nothing to report or nothing useful to contribute, rather than indicating a lack of interest or co-operation. Therefore the study is based solely on exploring the perceptions of the participants in the PE.

To summarise this section, the research questions are –

1. Did the students enjoy PE, and if so what was it they enjoyed about it, and why?
2. Did it engage them, and if so to what degree and in what ways?
3. The third question was: ''did the experience of 'Philosophical Enquiry' in any way change their perspectives on 'learning', of what 'learning' is?"
4. What benefit, and learning, did students gain from the experience of the sessions?
5. Were these benefits and gains transferred to –
    a. Learning in other lessons?

b. Their participation in the community life of the school?

Quantifiable data were collected for questions 1 and 2. A checklist questionnaire was devised for question 3. Responses to questions 4 and 5 were sought by means of semi-structured interviews at the end of the study. Overall, the quantitative research is incorporated into a form of illuminative evaluation that encompasses questions 3 and 4, which were examined in the light of, and with reference to, the aims and objectives of P4C as described in the next chapter.

The Context: The Small School, Hartland.

It is not usual to identify the school that is the site of a study such as this. However, the nature of the school is so unique it was felt that this is unavoidable. Any meaningful description would make it instantly identifiable to many with a knowledge of progressive education. It was made clear in the permissions sought from both the school and the parents that this would be the case, although of course individual children are not so identified. The particular nature of the school did present particular opportunities, and problems.

The village of Hartland, on the peninsula of the same name, in North Devon is 20 miles from any sizeable town. The school was started in 1982 by a group of parents unhappy that their children, on reaching secondary age, faced a long commute to the large secondary schools in either Bude, to the South, or Bideford, to the North. Among this group was Satish Kumar, a former Jain monk and follower of the educational philosophy of Mahatma Ghandi. It has remained small, with twenty-one students aged 10 to 16 enrolled at the start of the academic year 2011-12. Under the tag line "Our school is a place where life happens", its philosophy is described on its web-site thus –

> *'The quality of the staff and student relationships forms the basis of the environment within which the school community functions. Here, education is based on trust and mutual respect, together with a commitment to the ideals of the school community. We aim for a flexible and responsive approach to an individual's interests, needs and abilities, thus seeking to develop self-motivated learning.*
>
> *'While every student is valued as an individual, they are also encouraged to explore the issues involved in being an active member of the larger school community of students, staff, parents and supporters, and to take personal responsibility for the part they play in the whole. A high level of commitment from everybody and a spirit of mutual co-operation are essential for the well being and development of The Small School and the education we offer. Students and staff meet together in Circle at the beginning and end of each school day, giving the opportunity to address relevant issues and concerns. All students take turns to cook lunch for the whole school, and take responsibility for the cleaning of the buildings at the end of the day.'*

http://www.thesmallschool.org.uk/aboutus.html, *accessed 30.10.12*

The original ethos of the school can best be summed up as 'learning through doing', in the community, by the community, for the community. According to Colin Hodgetts, a former teacher: "Satish Kumar denied that there was any definition of aims and objects when the school opened. These have gradually evolved…. The Small School sets out to meet the needs of four groups. Parents: for smaller, friendlier schools and the opportunity for greater participation in their children's schooling; the rural community: for resources to be kept with in it; teachers, for a reduction in stress…; pupils…. " (Hodgetts, 1991, p30.) Nevertheless, Vinoba Bhave, the spiritual successor to Mahatma Gandhi and founder of the land-gift movement in India, has influenced the small school and community school movement in Europe, and Satish Kumar in particular. His educational vision, from outside the Western tradition of schooling, emphasized self-reliance and children's involvement in the community and practical tasks. Bhave conceived that "the fountainhead of all the world's conflicts is that knowledge has been separated from action", but also that "everyone needs to be in touch with the land, to be rooted in the soil…. The school-society must be a model of the future society…. They should have tools to work with, land to grow crops…. Set the children to work in the fields…. Teaching must take place in the context of real life" (Bhave, cited in Hodgetts, 1991, p32).

Students at the Small School are self-servicing to a degree, involved in gardening and cooking, as well as '*tak(ing) responsibility for the cleaning of the buildings at the end of the day'.* However, it is clear that the organisation of industrialised societies presents problems for the community school model, and Bhave's pedagogy[1], and that this educational philosophy needs some reinterpretation, some reframing. It is simply not the case, now that 50% of the global population lives in cities, that everyone can be rooted in the soil, even in developing countries. And opportunities for inter-generational contact and learning are limited. Even in Hartland, where perhaps half of the local businesses have closed in the thirty years since the school opened, Bhave's conception of community is simply not out there. Although alternative economic theory talks of the 'core economy', the people who are out there in

[1] One view is that schools function to keep children and young people off the streets – and out of the labour market. Following the separation of work and home in the modern period, and the later breakdown of community, young people need to be sequestered, corralled, in order that their parents can be economically active. And in advanced societies, the illusion of the possibility of full employment, and the attachment of those economically active to the work ethic, is maintained in part by restricting the age range of those economically active (a policy in part to be reversed at the older end of the range because of longer life-spans and the rising cost of pensions provision). The raising of the school leaving age in the UK in 1973 coincided with significant structural unemployment becoming a feature of advanced economies.

school hours are the very young, the old, those that look after them and the unemployed.

In practice, the school is a community-run in the sense that it is sustained by the involvement of parents and teachers, plus a handful of other supporters, in maintenance, in catering and in fund-raising. The focus of 'community' has become internal relationships. By the same token, dependent as it always is on a few individuals, its history has been patchy. The head-teacher, in her third (and last) year in the post, was keen, as mentioned, to instil a love of learning, and has provided the stability, facilitated the social context and organised the teaching arrangements necessary to bring this about. The teachers, of which only the head is full-time, are poorly paid by conventional standards and there is little money for teaching materials, equipment and other resources. Nevertheless the school teaches a wide range of subjects; it achieved an overall satisfactory rating from the OFSTED inspection carried out during the period of the study, with 'Quality of provision for pupils' spiritual, moral, social and cultural development' and 'The behaviour of pupils' rated outstanding, and 'The overall welfare, health and safety of pupils' rated good (http://www.ofsted.gov.uk/inspection-reports/find-inspection-report/provider/ELS/113611/, accessed 30.10.12).

There is a link here to the educational philosophy underpinning P4C, that of John Dewey, which will be explored in Chapter 3. 'Dewey was impressed … by the informal learning that went on in the home and in the local community, and wanted to forge a link between this sort of learning and learning at school…. Dewey's account of the ideal educational situation assumed, to start with, an 'impulse' to investigate and experiment, as well as a 'social impulse' from which cooperation stems…. But by the time they get to school it is noticeable how many children seem to lack these 'impulses.' (Peters, 1977, p115.)

Of course a school such as the Hartland Small School attracts families with a commitment to an alternative, holistic education, in which, according to Hodgetts, 'attachment to results is the death of creativity and commits one to the pursuit of lowest common denominators' (Hodgetts, 1991, p4); according to Bhave, 'If we reckon our syllabus by subjects … there will be no end to it, and no value…. What we are aiming at is the full and total development of human potential" (Bhave, 1986, cited in Hodgetts, 1991, p32). An advantage of the very small school role is very small class sizes.

The school also attracts those who have struggled in conventional schools for one reason or another. Among the participants in the study were several 'reluctant writers'; one of the part-time teachers was qualified in assessing and assisting dyslexia. However, none carried statements of special educational needs: partly, perhaps, because of education authorities' reluctance to 'statement' children early in their school careers, because of the cost implication; partly, in this case, because the majority of the participants in the study had little or no experience of conventional schooling, having been home educated before they came to the Small School.

The profile of the participants in the study is as follows:

The Year 11 group comprised –

> Three young men and one young woman, with ages ranging from 15 to 16 years; one of the group was an intermittent attender. Their experience of education ranged from completely home educated, until enrolling at the Small School, to no home education, i.e. at conventional primary and secondary schools until enrolling at Small School.

The Years 8 and 9 group comprised –

> Four boys and one girl, with ages ranging from 12, nearly 13, to 13, nearly 14, years at start of the study. Their educational experience ranged from completely home educated until enrolling at the Small School to having completed primary school before enrolling at Small School, with varying years of 'conventional' primary school in the middle of this range; none had attended another secondary school before the Small School.

However, despite the original or underlying ethos of the school, the reality is that the school has needed to focus the students on passing GCSE exams in order for them to continue their formal education post-16. All in the older group were sitting GCSE examinations at the end of the year of the study, and the 'exam pressure' noticeably built up during the year. The sessions led by the researcher offered, perhaps, brief respite from this.

The school can be summed up, crudely perhaps, as having a conventional syllabus, in the narrow sense of the word, taught in the context of a wider, alternative curriculum (taking the very broad definition of curriculum of Her Majesty's Inspectors of Schools: "A school's curriculum consists of all those activities designed or encouraged within its organizational framework to promote the intellectual, personal, social and physical development of its pupils" (HMI, 1985, Curriculum from 5 to 16, cited in Hodgetts, 1991, p34). In this it follows other progressive schools' emphasis on the social and psychological, rather than the pedagogical. A.S. Neill, the founding head of Summerhill, was clearly not convinced that "learning is of the utmost importance". (Neill, 1968, p39) "Parents are slow in realising how unimportant the learning side of school is" (Neill, 1968, pp37-8)[2]. Bill Curry was the long-serving head of another progressive school, Dartington Hall, during its hey-day, from 1931-1957. Despite his possibly elitist, rationalist faith and his attachment to 'high academic attainment' (Punch, 1976, p22) Curry was of a similar opinion: "I have never been able to get excited over teaching methods

[2] However, although Neill asserts that: "Books are the least important apparatus in a school", he does go on to say "All that any child needs is the three R's; the rest should be tools and clay and sports and theatre and paint and freedom" (Neill, 1968, p38). This begs the question: what, nearly half a century later, constitutes *functional* literacy?

and I have felt that most gifted teachers, at any rate, arrive at their own methods. Nor have I been able to get excited about curriculum" (Punch, 1976, p83). Clearly these schools' radicalism lay in other areas.

Hodgetts asserts that: 'the person of the teacher is more important than the matter taught or the methods used. Bhave elsewhere stresses the ideal of trusting the teacher. However this rests on a relationship of student-teacher comradeship. "It is not education to fill students' heads with information but to arouse their thirst for knowledge. Teacher and pupil both learn from their contact with each other. Both are students" (Bhave, as cited in Hodgetts, 1991, p32). The natural authority of the teacher, therefore, in this context and according to this perspective, rests not on per status as an expert, but on per status as a learner, willing to engage with the student and with the task in a spirit of co-enquiry, in the context of the co-production of education in, by and for the community.

The Researcher

The author's background is, originally, in youth and community work, during which time he was the principal founder, in 1980, of the Meanwood Valley Urban Farm in inner-city Leeds. As a result he became practiced in participatory and experiential outdoor education, for example *Sharing Nature with Children* and Earth Education[3]. Most recently, while his day-job was managing a forestry estate, he worked as a Forest School organiser and leader. Both Earth Education and Forest School have particular pedagogies. Prior to working as a part-time, voluntary teacher at the Small School for the year, he had no experience as a classroom teacher, except for teaching practice, with entry-level, 16 year-old students at FE college, for his Further and Adult Education Teaching Certificate; he therefore has some teacher training. This background fitted him to work in a non-authoritarian setting, in a form that required facilitation skills. The author has some academic background in philosophy, which is helpful in facilitating P4C, with a particular interest in the history and philosophy of science, therefore some grounding in metaphysics and epistemology.

The author's original contact with P4C came from his involvement in Education for Sustainable Development and Global Citizenship (ESDGC), when Patricia Hannam, co-author of one of the books cited in later chapters, led a session at a weekend conference in September 2010. There are two aspects of the process that immediately appealed: first, the aspect of co-enquiry; second, that of critical thinking.

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[3] *Sharing Nature with Children* is the title of Joseph Cornel's first book (1979, Nevada City, CA., USA: Dawn Publications); Earth Education is a curriculum, including a series of programmes, developed by Steve van Matre *et al*: see, for example, van Matre, S. (1990). *Earth Education: a new beginning*. Warrenville, Illinois: The Institute for Earth Education.

1. The SAPERE Level 1 training handbook explains that 'the process of philosophical enquiry involves all students in considering and then questioning the concepts or 'Big Ideas' they identify from reading, looking at or listening to the stimulus or starting materials' (SAPERE, 2010, p18): for example, Love, Hate, Justice, Equality, Freedom, Fairness, Happiness, Anger, Courage, Knowledge, Truth, Beauty, Identity, Peace, Tolerance, Community, Society, Competition, Cooperation, and, for younger children especially, Friendship. In P4C the teacher does not have the answers. How could s/he, when philosophers have been discussing the 'big' questions for two and a half thousand years? How can there be simple answers to complex questions about life, the universe and everything? The teacher, in the community of philosophical enquiry, has a special role as facilitator and guide, yet is also an enquirer, one collaborator among many, participating, in spirit and in practice, in co-enquiry with per students. P4C therefore operates in a different pedagogical paradigm from 'the teacher as instructor': s/he is the guide on the side, rather than the sage on the stage; on tap but not on top; taking part, but not taking over. As a consequence, as a member of the school community, the enquiry is for our benefit as much as for the students'.

   Similarly, in Education for Sustainability (EFS) there are no simple solutions, and the teacher does not necessarily know best. S/he might have more information, but certainly not answers. 'Uncertainty and precaution' are among the key concepts of the Holland report (Sustainable Development Education Panel First Annual Report, 1998) and of the Welsh curriculum for Education for Sustainable Development and Global Citizenship. EFS deals with the complexity of interrelated problems, uncertain and, in systems terms, unknowable outcomes, the precarity of the future and the provisionality of interim solutions. Sylvia Wolfe noted, as a feature of classroom life for students familiar with Robin Alexander's Dialogic Teaching strategies, which have similarities with P4C, that 'parties to the dialogues in the classroom are comfortable living with provisionality and uncertainty' (as cited in Wegerif, 2010, p34), a useful skill in any case in the conditions of postmodernity, and essential for addressing issues of sustainability.

2. Paul Vare and Bill Scott's 'DEA thinkpeice' (Vare and Scott, 2008[4]), on the anniversary of the publication of the Holland report, described a critical thinking approach to Education for Sustainable Development (ESD) that they termed ESD 2, in contrast to ESD 1. ESD 1 is about content, information and knowledge transmission, and, in the example Vare and Scott use, tends to present values as fact, as in 'Fairtrade is a Good Thing'. ESD 2 asks: 'Is Fairtrade always a good thing? Are there other development models?'.

   What has this to do with philosophy? Philosophy is concerned with enduring themes central to the human condition, while ESD is concerned

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[4] *See also* Vare and Scott, 2007.

with addressing new, unprecedented problems. But philosophical practice trains the mind to certain habits. ESD also explores questions of meaning, purpose and value; a critical examination of 'Fairtrade', for example, raises philosophical questions about 'equity', with its connotations of fairness and impartial justice. Are there other or better ways of achieving equity? The complex interplay between notions of equality and fairness, between freedom and justice, both overlapping and yet at the same time opposing, is the stuff of philosophical discourse. "In the field of natural science there is some room for conceptual contestability…. However, in philosophical areas of investigation, conceptual contestability is often persistent." (Williams, 2012, p4). The same is held true of 'Sustainable Development'. Is the phrase a contradiction in terms or an oxymoron? And, of course, despite its sometimes ivory tower reputation, "an important part of the practice of philosophy is to reflect systematically on contestable concepts in the light of their applications in life and their implications for action' (Williams, 2012, p5).

'Critical thinking' and 'thinking skills' are key terms that will be examined in both Chapters 2 and 3. Although they are not the main focus of the research questions in this study, they are the focus of many educationalists' interest in P4C, and will relate to the wider aims of the evaluation. Rupert Wegerif, who has, among his publications on thinking and learning, conducted a meta-level review of the literature (albeit from the angle of involving ICT), (Wegerif, 2003), concludes: "Philosophy for Children is possibly the most positively evaluated thinking skills programme" (Wegerif, 2010, p14). The author therefore undertook a Level 1 training with SAPERE, in order to explore its pedagogy, in December 2010 – after enrolling on the Master in Education by Research programme.

The researcher was not, therefore, an experienced facilitator of this work when the study started. His personal, reflective practice in developing his teaching approach was a significant part of evaluating the sessions conducted for this study. Observations on his professional development and on the constraints this lack of experience placed on the practice of P4C in this study are contained in the section **'CPD'** in the concluding chapter.

The original arrangement with the school, prior to the start of term in September 2011 was to teach for two days per week, which timetable included ESDGC in addition to facilitating P4C. In the event this proved too demanding for the author, teaching several modules while working up the schemes of work 'on the hoof', and too ambitious, also, in expecting too much of the students in terms of adapting to a new way of working. Geoffrey Petty notes that 'in self-directed learning the facilitating role of the teacher is crucial and not well understood. Too many teachers simply pass over full responsibility to students who are not yet ready' (Petty, 1998, p312).

In addition there had been behaviour problems, and the group sizes were thereby reduced. As a result, after the autumn 2011 half-term, the teaching was reduced to a core of three lessons per week, two with the mixed year 8s

and 9s group, one each of P4C and ESD, and one with the group of year 11s. In one sense therefore P4C could be counted a failure before the study began – the students had experience of P4C from the start of term, but the study did not start until after half-term – as those least engaged were excluded. The disadvantage for the study, which in part investigates *communities* of enquiry and their *group* dynamics, was working with very small groups. The implications will be further discussed in Chapter 4, on Methodology.

Prior to that, Chapter 2 is a descriptive account of the nature of P4C/PE; its aims and objectives not only inform the evaluative criteria of this study, but also problematise the desired learning outcomes: what is being learnt, and to what purpose. Chapter 3 is an account of the educational philosophy underpinning P4C/PE, and its learning theory of how learning takes place. This further informs the problem and contextualises it in a wider debate, contrasting P4C/PE with what is taken to be a conventional educational approach; it also contains a particular critique of the taxonomy of learning that is central to conventional education. Chapter 4 discusses methodology: the research strategy and research techniques, both quantitative and qualitative data methods, and how methodological problems are addressed. Chapter 5 analyses the data and discusses the results of that analysis. Chapter 6 is the concluding chapter, which seeks to evaluate both whether P4C/PE and the teaching approach as practised in this study worked in its own terms, in which ways it was successful and in which ways not, and its contribution to the school as a whole as a curriculum intervention, now and potentially in the future.

Chapter 2. Literature Review Part 1: the Practice and Pedagogy of P4C. 'What is being learnt?'

The previous chapter identified, in the design of the research instruments, five aspects of the process of P4C that invite participants' engagement. In the first section of this chapter, the form of P4C is expounded in some detail in order to relate its pedagogy and process to the research questions. There then follows a section on the aims and objectives of P4C; although the research left space for open questions, these principles nonetheless shaped not only the teaching style but also the criteria for the evaluation. The third and concluding section of the chapter relates 'thinking skills' and 'critical thinking' to other outcomes.

The Form of the P4C/PE Session in Practice.

This account presents the standard form of a P4C session. At its simplest, one enquiry takes place in a single lesson of, in the case of this school, one hour. An enquiry can be spread over more than one lesson, particularly when reflection and review themselves become the focus of further enquiry to extend and reinforce learning.

The sequence of an enquiry over the course of an hour's lesson is described in the Level 1 training course handbook (SAPERE, 2010, p22) as follows:

- Getting Set, a short warm-up, often a 'thinking game';
- Presentation of Stimulus, a story, video clip or news story; something designed to engage the young people's attention, and which contains important and contestable ideas or values;
- Thinking Time, a short time of reflection, alone, in pairs or in small groups;
- Question-Making, normally small groups each come up with a question aimed at the heart of the matter…;
- Questions aired, and celebrated, ambiguities discussed, links and common approaches explored;
- Question-Choosing, various voting methods to chose question to address;
- First Thoughts, often the group that proposed the question explains its rationale.
- Building, the substance of the enquiry, building on each other's ideas and understanding - questioning, dialogic and collaborative.
- Last thoughts, giving opportunity to those who have not spoken and providing pointers for future enquiry.
- Review, for example, what went well; what could have gone better.

Appendix 2 contains a sample lesson plan for KS3 (SAPERE, 2010, p120) together with its topic or subject matter, an extract from the original P4C curriculum by Matthew Lipman, 'Lisa', designed to stimulate ethical enquiry at ages 12-15 (SAPERE, 2010, p111).

Some ‘Intriguing Questions’, as examples of exercises to ‘warm-up the brain’ and exercise the moral fibre, are given in Appendix 3.

The ‘stimulus’ is designed to excite comment and engage the critical faculties. After the presentation of a topic, the reading of a newspaper article or story, or the viewing of a video clip, the group is then asked to think of questions for general discussion. In a larger group this is usually done in pairs or small groups, each charged with coming up with one question; on occasion collaborative exercises can build a list of key concepts or phrases that must be incorporated into a question format. The selection of questions is then voted on by the group; this can be done is several ways, by one person-one-vote, by multiple votes per person, or secret ballot.

It is important to note that getting to this point of choosing the question, in all the lesson plans in the Level 1 training handbook, takes 30 of the 60 minutes, leaving half the lesson or less for discussion. With the younger group especially, a break in the lesson to stretch or play an active game for five minutes, was both enjoyable and aided concentration. In terms of the time allocation therefore, finding the right question, in this form of practice, is at least as important as the enquiry into it. It is also notable that this standard lesson plan leaves little time for reflection and review.

The pedagogy of P4C: aims and objectives.

‘The three most central concepts of P4C are written into the phrase ’**community** of **philosophical enquiry**…’ (original emphasis, Level 2 handbook, SAPERE, 2012, p4). The aim of P4C can be described as the establishment of such ‘communities’. ‘A working definition of a Community of Enquiry (is) a group of people used to thinking together with a view to increasing their understanding and appreciation of the world around them and each other’ (SAPERE, 2010, p15). ‘Teacher and children collaborate with each other to grow in understanding, not only of the material world, but also of the personal and ethical world around them’ (SAPERE, 2010, p11). ‘To teach for the *understanding* (original emphasis) of a subject or topic rather than for the for the mere ability to recall information when prompted … the opportunity to make connections – conceptual connections – between isolated facts’ (SAPERE, 2012, p5) is required, and this requires facilitation skills.

> *‘Practice in **facilitating** a community of philosophical enquiry is one very good way of educating (in some cases it amounts to re-educating) teachers to develop in their pupils the skills of **questioning, reasoning** and **reflecting** that are at the heart of good learning…. Children, as much as adults, like to understand what they are being taught/told, and building up one’s **resources of questioning** and one’s resilience in **reasoning**, as well as the vital **habit of reflection is as sure as anything to bring the reward of better understanding’*** (SAPERE, 2012, p6; original emphases).

However, 'not just any critical thinking is philosophical' (Cresswell, R., 1994, p23). Neither is just any community of enquiry philosophical, for instance a book discussion or reading group. Although no thinking can take place without concepts, and 'there is always a basic and spontaneous philosophizing that arises when people use words like is, real, should, fair, know, beauty, and purpose – words that suggest that speakers are making judgments about existence, morality, knowledge, aesthetics and the ends of life … it is often incoherent, contradictory and lacking in critical awareness' (Williams, 2012, p1). It can be said, therefore, that philosophising combines this critical awareness with addressing 'big ideas', or, better, that it applies critical awareness to life's eternal questions.

Ann Margaret Sharp, Matthew Lipman's collaborator in developing P4C, sums up its aim thus: "Philosophy for Children aims not only to strengthen good reasoning, inquiry[5] and concept formation but to cultivate an intellectual and social virtue, to bring about the transformation of persons into more reasonable individuals committed to the creation of a reasonable world. Another way of saying it that Philosophy for Children aims at the cultivation of wisdom" (cited in SAPERE, 2010, p16)

This overall aim can be usefully broken down into the aims of reasonableness, good thinking and good judgement, all three met by a process of dialogue. Although not a strictly linear process, these aims can be met sequentially. Certainly, they can be presented schematically as progressive.

Reasonableness. This initial aim is taken to be 'primarily a social disposition: the reasonable person respects others and is prepared to take into account their views and their feelings, to the extent of changing her own mind…' (Splitter and Sharp, 1995, p6). Reasonableness is developed through asking 'open procedural questions…. If teachers ask them, children will ask them….' (SAPERE, 2010, p33.), for example:

> *'Can you explain what you mean/give an example?'; What are your reasons for saying that? How do you know? Do we have any evidence?'; 'So, you agree/disagree. Why?'; 'What is the best/next question to ask?'; 'What are the exceptions, the implications or consequences?'; Does this change our perspective?'; Can anyone summarise…?; 'Have you learned anything new?' 'In P4/wC[6] enquiry is itself a moral enterprise – that is to say, when undertaken in community with others it relies upon and develops what are sometimes called 'procedural' virtues, but are better thought of as 'dialogic' or 'communicative' virtues…. Thus moral enquiry is not merely an intellectual process whereby one clarifies other people's values without being affected by them.* (SAPERE, 2010, p112.)

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[5] Because of the use of quotations, both the English and American spellings appear in this dissertation: 'enquiry' and 'inquiry'.

[6] 'P4/wC', denoting Philosophy for/with Children, is a terms used in the SAPERE publications, equivalent to P4C and PE in the context of this study.

This interdependent thinking both relies upon and develops interpersonal and social skills of communication, among which is the art of asking open, Socratic questions that seek clarification, that probe assumptions and consequences, and that ask for reasons, evidence or alternative viewpoints. It is important to note that 'in the community of inquiry, the part of Socrates is taken by the students as well as by the teacher' (Splitter and Sharp, 1995, p59). The point of the teacher asking these questions initially is not to lead the discussion, but to model dialogic questioning; "the model questions … are used by the teacher to guide the children to appropriate this kind of questioning for themselves" (Wegerif, 2010, p15). Note, also, that listening skills are as important as speaking.

Good thinking. This second aim, of course, implies that there are criteria for good thinking, which need to be investigated and clarified as part of our enquiry. "It is this normative dimension that marks our inquiry as philosophical rather than empirical; as being concerned with how young people ought to think rather than merely with how they do think." (Splitter and Sharp, 1995, p7.) "Psychologically based approaches to thinking are essentially descriptive, whereas philosophical approaches are normative" (Lipman, 1988, p41.) As Wegerif observes: 'some thinking is obviously quite bad…. "Good thinking" … roughly translates as "the kind of thinking that we want to see more of"' (Wegerif, 2010, p11). These observations should put paid to the notion, sometimes expressed, that P4C is somehow 'value-free'. The original curriculum materials developed by Lipman and Sharp highlight that the criteria for good thinking are here rooted in the western tradition of philosophy, and are therefore culturally specific.

> *'How can I tell a good argument from a bad one and a truth from a falsehood? …. The first step for students towards deliberate philosophizing is to gain more control over their thinking by becoming more expert in using the language of reasoning.'* (Williams, 2012, p2.)

Although Lipman warns at the very start of the manual for the original and central *Harry Stottlemeier's Discovery* of 'overestimating the importance of formal logic by excessive drilling' (Lipman *et al*, 1984, pi) he also says:

> *'Philosophical practice is called for whenever something is taken for granted and needs examination, and such practice requires exercises in much the same way that athletes need to perform exercises as part of their professional preparation…. Exercises aim at exemplification, instantiation. But they also aim at the improved performance of standard procedures' (Lipman, 1996, p71). ''When is a reason a good reason?' … is a typical exercise involving skill-formation (reason-recognition) and evaluative judgment (distinguishing good reasons from ordinary reasons and non-reasons).'* (Lipman, 1996, p74.)

Good thinking also requires practice in concept formation and looking for meaning, which is a shared endeavour of the community. Philosophising is conceptual in the sense of paying 'particular attention to the way that

concepts guide our actions and judgments. Through dialogue (participants in P4C) try to make better sense of these concepts so as to make better judgments' (Williams, 2012, p1). Splitter and Sharp suggested that philosophical concepts are common, central and contestable: they are common to human experience; they are central to human endeavour; they are contestable 'or problematic – that is, they seem to resist our best attempts to define them with complete clarity and finality' (Splitter and Sharp, 1995, p130).

> '*Philosophical concepts work with and against each other in relations that are contestable and have histories. Differences of judgement and interpretation cannot be resolved by reference to a single authoritative definition or foundational principle. Philosophical discussion will therefore work towards wiser judgements by recognizing complexity, and appreciating that consensus may not be possible'* (Williams, 2012, p5).

To 'common, central and contestable' can be added 'connecting', in that these concepts exist in a complex web of interrelationships. These, then, are the 4Cs of philosophical concepts.

Accepting that learning or practicing thinking skills is not a linear, sequential progression or process, but rather a spiral, the requirements for good thinking can nonetheless be itemised as –

- Forming questions.
- Making distinctions – critical thinking.
- Exploring concepts/concept formation.
- Following and making an argument – logic.
- Enquiry skills.

A distinction can also be made between the development of independent thinking and, going back to the procedural, dialogic and communicative virtues, interdependent thinking. The original P4C curriculum developed by Lipman and Sharp consisted of a series of stories or short novels designed to bring into relief particular philosophical concepts and questions. These are described in Appendix 4. Each story is accompanied by a teachers' manual containing discussion plans and exercises, which serve different functions. 'A philosophical discussion plan consists of a group of questions that generally deal with a single concept, relationship (such as a distinction or connection) or problem' (Lipman, 1996, p65).

> *'The discussion plan fosters conceptual dialogue (emphasis added), with the result that judgments elicited from the student are procedural insofar as they have to do with the timing of the student entering the discussion, and substantive insofar as they are responsive to the developing understanding of the problem as it emerges in the deliberating community of enquiry. The exercise, on the other hand, tends to present each student with a particular facet of the overall problem, and to spotlight that student's response as an individual performance. Judgments therefore, in the case of exercises, tend to*

be reasoning judgments: the inquiry focuses upon the logic of particular cases' (Lipman, 1996, p77).

Good Judgement.

> *"Perhaps the central aim of philosophical exercises is the cultivation of judgment, and this is generally accomplished through comparisons, seeking to determine whether the things or relationships being compared are: a) different, b) similar or c) identical'* (Lipman, 1996, p73.)

> "*To return to the relationship between critical thinking and judgment: what we call judgment is the product of comparison and contrast, and comparison and contrast involve the perception or understanding of relationships."* (Lipman and Gazzard, 1988, pvii.)

Good judgement comes from recognizing the complexity of interrelated concepts and the web of interdependent issues and problems; it does therefore take time – and accumulated experience of the community of philosophical enquiry.

> *"One reason why philosophy is so superior an approach to critical thinking (is that) it represents a vast network or system that is capable of funneling the power of the whole into each of its several parts."* (Lipman 1996, p77.)

A related point:

> *'One of the criticisms often heard of critical thinking programs is that they build cognitive skills while neglecting to protect such skills from being misused by people with poor judgment or deficient values. This can be a trenchant criticism, but Philosophy for Children is not very vulnerable to it because skill-building and value-formation are so intertwined in that program'* (Lipman, 1996, p74).

Reasonableness, good thinking and good judgement are terms used in preference to rationality, which notion tends, in contrast, to be linear and reductionist, following a single line of argument by eliminating variables, at least insofar as it characterises the modern (in the historical sense) era and scientific method.

> *"Rationality is probably an indispensible notion, but it will always remain problematic as an aim of education. It seems more appropriate to armies, factories, and computers. Reasonableness, on the other hand, would seem more akin to the well-tempered life, in closer touch with the whole person rather than just with the intellect…."* (Lipman, 1988, p42.)

A 'problem-solving' approach to thinking skills tends to focus narrowly on specific, single outcomes. Lipman makes the further point, important for the

concerns of this study, that this approach does not motivate students in the same way as P4C may.

> *"The concentration on the sharpening of isolated skills provides no procedure leading to the convergence and orchestration of these skills. Little may be done to motivate the students to improve their cognitive skills or to engage in inquiry, either because they are presented with nothing that grips heir attention and curiosity or because the problems presented are not ones they have discovered for themselves, but rather problems posed by the teacher. Such problems, moreover, are generally not the kind that students find challenging because it is understood that there are answers, and these answers are known to the teacher."* (Lipman, 1988, p40.)

Dialogue is the objective, process and means by which the above aims are achieved. Dialogue is not the same as conversation; it is more clearly intentional, the community of philosophical enquiry being, in this sense, an intentional community, problem-focused on issues of mutual interest. Nor is it the same as debate, where people take, if only for the sake of argument, opposing positions. It is by definition egalitarian. The next chapter discusses in detail how the philosophy of John Dewey influenced Matthew Lipman and underpins P4C, and will elucidate, in particular, its emphasising that dialogue depends both on respecting difference and on finding common ground; both are essential, necessary conditions. The common ground required is both a shared interest in enquiry, and a shared interest in the subject under discussion – obviously the subject matter in P4C has to be something that engages children or young people and this is the first responsibility of the facilitator. Lipman liked stories: "A curriculum that itself lacks consecutiveness can hardly be a model for the child in his or her struggle to develop a sense of sequence…. This why children need as textbooks narratives instead of sourcebooks of information." (Lipman, 2003, p14.) Harold Rosen suggests that: 'The real significance of narrative is that it is a fundamental way in which the mind works …, that narrative is at the heart of our mental and social processes' (Rosen, H., 1988, p15/16); '.

The need for shared criteria of what is 'good thinking' has been noted; similarly, shared values are both a requirement of dialogue, and, in terms of them being clarified and articulated, a product of the process. According to Steve Williams 'progress in philosophical enquiry does not necessarily depend on students coming to a consensus of opinion (but) would still be in evidence if participants are developing a shared language of value' (Williams, 2012, p7).

It is important to note also that this dialogic process is multi-layered: 'the (first level) enquiry into the subject at hand (is) interwoven with the (second-level) inquiry into the procedures of inquiry' (Splitter and Sharp, 1995, p35); similarly the interest, and excitement, it is to be hoped, are generated both by the subject and by the communal activity. And, likewise, the practice of P4C is a moral practice, both substantively in that it involves investigations into ethics, and procedurally in terms of the practice of democratic values. Lipman,

following Dewey, sees P4C as an education in, preparation for and the practice of democracy. "The guiding ideals of a democratic society, such as justice and freedom, … need to be presented not as finished concepts but as concepts that are open and contestable, inviting discussion and clarification." (Lipman, 1988, pp59/60.)

Using the distinction drawn by the philosopher Richard Paul, Splitter and Sharp observe that 'it should be clear that thinking that is bound up with dialogue is multilogical rather than monological' (Splitter and Sharp, 1995, p59). This, it is suggested, is one of the great benefits of practicing and prioritising oracy. Oral communication obviously comes first in language development, but emphasis thereafter tends to be laid on literacy. The passage in Harold Rosen quoted on the previous page continues by describing 'oral, spontaneous narrative … (as) as a mode of thought, indeed a central, persistent ineradicable mode…. The composition of even the simplest oral narrative is a complex matter' (Rosen, H., 1988, p17). '

> *"We are concerned that … insufficient attention is given, in practice, to the place of conversation in the classroom…. From a still broader perspective, the inability – coupled with a lack of desire - to engage in serious conversation is a feature of societies the world over (more so in some than others), and it is hardly too dramatic to suggest that much of the conflict in which the world finds itself embroiled might have been avoided, and could almost certainly be settled, if only the main disputants were both able and inclined to engage in dialogue with one another."* (Splitter and Sharp, 1995, p33.)

One of the tenets of P4C is that it both relies on and develops another 4Cs, the 4Cs of thinking in P4C: critical thinking; creative thinking; collaborative thinking, and caring thinking. In the process of Philosophical Enquiry these aspects are mutually reinforcing. The first two Cs, to the extent that they can be separated, belong, although not exclusively, in the cognitive domain. The second pair, in the affective domain, applies particularly in exploring ethics, in the realm of values education, and to community building.

In the affective domain, while Lipman stresses aspects of collaborative thinking and democratic values, Sharp emphasises caring thinking. Her account of the fusion or interface between the affective and cognitive domains has important philosophical and pedagogical implications. For Sharp, the energy, or motivation, behind what questions we ask, which are 'salient', comes from our ethical, caring self. (Sharp, 2004, 2007). In dialogue 'cognitive growth itself cannot occur in the absence of these attitudes (of respect, care and integrity). Conversely, and perhaps less obviously, one cannot cultivate attitudes of respect, care and integrity without, at the same time, promoting intellectual growth' (Splitter and Sharp, 1995, p37). As in discussing 'good judgement', the focus pulls back to the interweaving of the affective and cognitive domains in the 4Cs of thinking.

In summary, P4C is complex, multi-layered and multi-faceted, and is therefore correspondingly difficult to evaluate in simple terms. In trying to evaluate the

'cluster of skills and habits of mind that may be uniquely but are at least typically fostered with chronic exposure to a *Community of Inquiry'* (Gardner, 1995, p39), what Guy Claxton refers to as 'dispositions' (Claxton, 2004), 'the fact that there is no simple, agreed 'checklist' of such skills and habits is an indication that we are indeed talking about a process that has many facets and many desirable outcomes' (SAPERE, 2012, p10). 'Evaluation and assessment tools tend to be geared to either the cognitive or the affective, and there might, therefore, be no single assessment tool that encompasses all that P4C aims to achieve' (SAPERE, 2012, p46).

This study focuses first and foremost on the affective domain, on enjoyment and engagement. The emotional basis of learning is well established in whatever school of learning theory: "motivation … benefits learning because it increases attention to the learning task, mental effort and perseverance in the face of difficulty" (Petty, 1998, p.47); "motivation is a key factor in successful learning" (Reece and Walker, 2000, p.100). As noted, according to Splitter and Sharp (1995, p37) 'one cannot cultivate attitudes of respect, care and integrity without, at the same time, promoting intellectual growth'. To elaborate the initial hypothesis, in Chapter 1, the terminology has now been explored sufficiently to propose that these outcomes in the affective domain are not only prerequisites for outcomes in the cognitive domain, but bound up with them. That is why they are important and that is why they are being investigated. This hypothesis is supported by Sharp's analysis, above, of 'Caring Thinking', because enquiry-driven learning is about questioning, and, as noted above, the energy that brings certain questions to the fore, and motivates what questions we ask, come from our ethical, caring self.

There is no attempt in this study to measure cognitive development or even, through psychometric testing, such concepts as well-being or esteem. However, as participants' perceptions of their experience of P4C are being recorded, it is nonetheless necessary, because of the multi-layered, multi-faceted and multilogical nature of the process, to consider 'good thinking', 'thinking skills' and 'critical thinking', for these reasons: first, to allow space, an opening, for respondents to comment on their experience in this domain; second, to allow for the possibility, therefore, that they may appear in the summative evaluation criteria. The next chapter will consider contested notions of 'thinking'. This chapter concludes by considering 'thinking' in relation to other outcomes.

Conclusion: 'Good Thinking', 'Thinking Skills' and 'Critical Thinking', in relation to other outcomes.

It has been said that the process of P4C is multi-layered, multi-faceted and multilogical. So, according to Lauren Resnick, is 'the kind of thinking that we want to see more of', which she called, to introduce yet another term, 'Higher Order Thinking' (Resnick, cited in Wegerif, 2010, p11). Citing its key features, Wegerif (Wegerif, 2010, p11) considers that higher-order thinking:

1. Is non-algorithmic (i.e. non-linear) … (and) complex …;
2. Yields multiple solutions …;

3. Involves nuanced judgements and interpretation;
4. Involves application of multiple criteria, which sometimes conflict with one another;
5. Often involves uncertainty …;
6. Involves self-regulation of the thinking process (i.e. thinking for oneself) ….
7. Involves imposing meaning, finding structure in apparent disorder;
8. Is effortful. There is considerable mental work involved in the kinds of elaborations and judgements requires.

Like P4C as a whole, this desired outcome, this kind of thinking, is difficult to evaluate in simple terms; although it may be recognisable, it is difficult to assess, and even more difficult to measure. For the sake of completeness, it is worth noting that 'The National Curriculum thinking skills are referred to as follows: children learn how to:

1. Investigate, asking relevant questions, identifying problems, etc.
2. Create and Develop, using their imagination …
3. Communicate …
4. Evaluate

(QCDA, cited in Wegerif, 2010, p103).

Three points can be made about these lists in relation to the discussion in this chapter. First, some of the above features can be applied to independent thinking, or thinking on one's own; some are necessarily dialogic, and can only be practised interdependently[7]. Second, again it is impossible to isolate the cognitive from the affective: multiple criteria, and imposing meaning, will bring in caring thinking and values. Third, if higher-order thinking is 'effortful', then the hypothesis, initially set out in the *Introduction to the Research Questions* at the beginning of Chapter 1, page 5, and elaborated at the end of the previous section of this chapter, is completed by proposing that transferable, higher-order thinking skills such as metacognition and critical thinking require a greater emotional basis and commitment; the enjoyment and engagement that provide the motivation are therefore all the more important than in teaching and learning strategies with other outcomes.

A fourth consideration is 'Dewey's argument' noted by Trifonas, 'that altering one's beliefs means altering one's habits … (and) that a pedagogy of discomfort involves considerable emotional labor – changing one's habits demands emotional labor; it is much easier to hold back to these habits and the comfort they offer than uprooting them' (Trifonas 2003, p128). These observations apply both to a P4C as a new form of learning – or acquiring knowledge – and to the process in P4C of participants being asked to reconsider their opinions in the light of the collective enquiry; both can be counted examples of transformative learning, which is discussed briefly in the next chapter and in the findings.

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[7] 'The focus on mastering conceptual tools provided in the language fits the socio-cultural approach' it also fits the 'metaphor of dialogue … (and) the use of these words is learnt in the context of dialogues that motivate their use' (Wegerif, 2010, p103/4).

This chapter has noted that Philosophical Enquiry is investigative; formulating and choosing the question can take more than half the lesson. P4C identifies problems as interrelated and solutions multiple and complex; it aims beyond concept formation to reasonableness and good reasoning. It aims for understanding, not just knowledge; even with regard to knowledge there are no simple answers. It involves not just communication, and the necessary social skills, but collaborative effort and enquiry, and a synthesis of independent and interdependent thinking. Furthermore, it aims beyond evaluation to good judgement and holds the 'vital habit of reflection', and thereby metacognition, essential to learning.

In Abraham Maslow's pyramidal hierarchy of human needs, 'still the richest theory of motivation in (Geoffrey Petty's) view' (Petty, 2006, p41), 'Maslow's idea is that we are motivated by just five needs' (Petty 2006, p50). The desired outcomes of P4C/PE can be matched with the need for self-actualisation, at the apex of the pyramid: 'a desire to grow … in the direction of … higher values; to make a useful contribution; curious and open to new experiences; a desire to think for himself or herself; a growing sense of identity' (Petty, 2006, p50). These desired outcomes are a level beyond 'esteem' needs for 'achievement and status' (Petty, 2006, p50) including academic success. In addition, Maslow 'discovered that when people self-actualise they tend to pursue communitarian values' (Petty, 2006, p351). Of course the point of this pyramid can only be attained when all the needs of the 'lower' levels have successively been met: physiological needs for survival; security and safety needs; the need for belonging, and 'esteem' needs. Where these need to be addressed the pedagogical approach must be adjusted accordingly, but Maslow nonetheless posited an impetus to aspire to the apex, progressively to climb the pyramid.

The description in this chapter of P4C, and its aims and objects, not only indicates criteria that can be applied to the evaluative research of this study; it also problematises outcomes: what is being learnt, and to what purpose. The next chapter discusses how it is being learnt, according to the philosophy of education that underpins the practice of P4C. The evaluation, in the concluding chapter, will consider not only how this research study illuminates aspects of this teaching style, pedagogy and approach to learning in its own terms, in terms of its success or otherwise, but also what it seeks to achieve as contestable in the context of wider educational policy and debate.

Chapter 3. Literature Review Part 2: the Philosophy of Education of P4C. 'How does learning take place?'

The exposition in this chapter will dig deeper into the educational philosophy that informs P4C in order to highlight important aspects of the learning theory implicit in it. Just as the aims and objects of P4C gave us criteria by which to evaluate this particular curriculum intervention, so an exploration of the epistemology and metaphysics that underpin it will clarify certain salient features of the pedagogy of P4C/PE. In particular, the account of the 'co-construction of knowledge' that follows further informs the teaching approach adopted in this study of co-enquiry, within an ethos of the co-production of learning. As a consequence, the terms 'enquiry-learning' and 'enquiry-driven learning' are preferred to 'enquiry-based learning', as the latter can imply a form of 'twenty-questions', where the teacher knows the answers while the students do not; the former suggests learning through enquiry, rather than simply acquiring knowledge by means of investigation or research. This enquiry-learning is, by this account, in the service of a particular notion of democracy.

The previous chapter noted both the approach promoted by SAPERE, that 'In P4/wC enquiry is itself a moral enterprise…' (SAPERE, 2010, p112) and Lipman's concern with 'the guiding ideals of a democratic society', and that P4C be part of the process of 'inviting discussion and clarification (of) concepts that are open and contestable' (Lipman, 1988, p59/60). In addition to its philosophical and interrogative nature, the account of the pedagogy of P4C/PE stressed its collaborative, community aspect.

It is suggested that the contributions of John Dewey (1859-1952), who first laid the philosophical foundations of the pedagogy of Philosophical Enquiry, and Matthew Lipman (1923-2010), who developed it into a sophisticated curriculum, represent a radical departure from conventional pedagogy.

> *"Perhaps more than any philosopher since Plato …, Dewey attended to educational issues in his thinking and writing. Although he did not coin the term "progressive education", it is usually attributed to him. Dewey believed that education and social democracy are mutually constitutive. He thought that schools should focus on judgement rather than knowledge, that they should help students learn to live and to work cooperatively with others, and that students should participate in decisions that affect their learning."* (Dimitriadis and Kamberelis, 2006, p12.)

Talking of the lineage of 'reflective education … that … crude but powerful notion … struggling to be born', Lipman wrote:

> *'John Dewey's contribution, it must be acknowledged, dwarfs those of all the others, much as does his standing in the philosophy of education. For surely it was Dewey who, in modern times, foresaw that education had to be redefined as the fostering of thinking rather than as the transmission of knowledge; that there could be no difference in*

> *the method by which teachers were taught and the method by which they would be expected to teach; that the logic of a discipline must not be confused with the sequence of discoveries that would constitute its understanding; that student reflection is best stimulated by living experience, rather than by a formally organized, desiccated text; that reasoning is sharpened and perfected by disciplined discussion as by nothing else and that reasoning skills are essential for successful reading and writing; and that the alternative to indoctrinating students with values is to help them reflect effectively on the values that are constantly being urged on them. Rejecting both romanticism and its opponents, Dewey saw the child neither as "trailing clouds of glory" nor as a "barbarian at the gates" but as a being of such creative promise as to require on our part a grasp of the whole civilisation for any understanding of the meaning and portent of the child's developing conduct.'* (Lipman, 1988, p4)

The sections of this chapter discuss Dewey's philosophy in more detail, followed by a critique of it. The penultimate section, before the chapter's conclusion, returns to the theme at the end of Chapter 2 of considering 'good' or 'higher-order' critical thinking. Lipman's critique of Bloom's taxonomy of learning, in particular, contests conventional ideas on 'the fostering of thinking'.

Dewey's epistemology, metaphysics and ethics.

It is important to trace how Dewey's stance on educational issues rests firmly on his epistemology, metaphysics and ethics; one cannot facilitate P4C without some knowledge of the field of philosophy in general and the underpinnings of P4C in particular.

Dewey's early academic grounding and career were concerned with Kant and Hegel. He soon moved away from German idealism, but two strands of his thinking that remained are worthy of note. The first is the similarity in methodology between philosophy and psychology; Dewey's doctoral dissertation was on the psychology of Kant, and his first book was entitled *Psychology,* published in 1887. The second was the Hegelian imperative to resolve dualisms. Influenced by both William James' naturalism and Darwin's theory of evolution, Dewey developed an epistemology that came to be known as pragmatism. This posits thought as an effect of the interaction between organism and environment. Knowledge was therefore constructed as an iterative adaptation to the environment and, in the first instance, designed to solve practical problems; it was therefore pragmatic, or in the terms Dewey himself first used, instrumental. Mind as primitive, as in rationalist idealism, was therefore superfluous. Empiricist or Cartesian dualism of 'mind' and 'world', and mind and body, also created an erroneous separation. His instrumentalism criticised behaviourist psychology for relying on this false dichotomy. 'Much like his contemporary Jean Piaget … Dewey offered an early version of constructivism…. Through self-guided activity … knowledge and learning are … produced through active manipulation of the

environment…. This basic position … became a central element of his particular version of pragmatism. Fundamental to Dewey's pragmatism is the role of inquiry.' (Dimitriadis and Kamberelis, 2006, p6.) Essentially the form of P4C follows the phases of the process that are involved in Dewey's psychology and epistemology.

The pragmatic metaphysics that follows from Dewey's epistemology renders all knowledge as fallible, provisional and contingent. There is no realm of pure reason as in Plato and Kant. But that contingent knowledge is valid, hence the terms 'warranted assertability' and 'provisional certainty'. 'Uncertainty or perturbation of the problematic situation is not inherently cognitive, but practical and existential' (Dimitriadis and Kamberelis, 2006, p6). But 'skepticism with regard to the veracity of perceptual experience is unwarranted. Sensations, hypotheses, ideas, representations, and so on are all potentially valid mediators of knowledge…. Central here is the idea that all modes of experience are valuable and valid in the construction of knowledge. These ideas foreshadowed Martin Heidegger's famous articulation of the hermeneutic circle' (Dimitriadis and Kamberelis, 2006, p7.)

'Probably the fullest statement of Dewey's pragmatic metaphysics appears in *Experience and Nature* (1925). In this volume Dewey argued that social relationships are significant not only for developing social theory but also for developing metaphysics, because it is through collective human activity that mind itself emerges.' (Dimitriadis and Kamberelis, 2006, p7.) Dewey therefore mirrored the social constructivism of Lev Vygotsky; although, again, contemporaries, Vygotsky worked in early Soviet Russia, and it is unlikely that Dewey knew of his work (Dimitriadis and Kamberelis, 2006, p192). Of Vygotsky, Dimitriadis and Kamberelis write that 'there is probably no major thinker, except perhaps Dewey, who has exerted more influence on educational research and practice… (Dimitriadis and Kamberelis, 2006, p.198).

Before relating this necessarily brief account of Dewey's epistemology and metaphysics to his philosophy of education and democracy, and leaving aside any discussion of his aesthetics, it is worth pausing to note why he is regarded as 'the most significant American philosopher of the first half of the twentieth century' (Westbrook, 1993, first page). His epistemology and metaphysics are a radical break with enlightenment idealism, with both Kant and with the entire Platonic tradition. Not surprisingly, 'the pragmatic theory of truth met with strong opposition, especially among British philosophers of language and logicians such as Bertrand Russell. Dewey became increasingly suspicious of these critiques because they were hopelessly embedded within modernist assumptions, especially the separation of subject and object and the privileging of the former' (Dimitriadis and Kamberelis, 2006, p6). Dewey regarded as fallacious the Cartesian dualistic foundations of the whole *Weltanschauung* of the modern era. He can be regarded as

laying much of the groundwork for significant developments in twentieth century philosophy.[8]

Patricia Hannam and Eugenio Echeverria set out the epistemological underpinnings of P4C thus:

> *'Knowledge in the community of philosophical enquiry is understood as dynamic, not static – as ever-changing with the development of new findings in every discipline, encompassing many areas for which human beings have not found ready-made answers. In other words the understanding of knowledge in the community of philosophical enquiry is that truth itself is not necessarily fixed and external to ourselves as suggested, for example, by Plato … and which comes to us today in the popular perception on the certainty of evidence based science. Rather, in the work of Matthew Lipman and those following him, there was an emphasis on the work of the American pragmatists such as John Dewey. Dewey suggests that knowledge is found through our experience; he suggests that it is through investigating and questioning that we may find some of the complexity of truth….*
>
> *'Knowledge is co-constructed. The notion of truth in the community of philosophical enquiry is consistent with the idea of the construction of knowledge as being something collaborative and social. Dogmatism and relativism are two extremes considered undesirable within the work in a community of philosophical enquiry. Knowledge can therefore be understood as neither objective nor subjective but intersubjective. This search for knowledge happens within the framework of the values of democracy as understood by Dewey…. This … philosophical understanding of education … suggests that the most important gains that comes to us through working in dialogical contexts with young people are those in the area of the search for meaning itself….*
>
> *'Teachers and students are co-enquirers in the search for meaning…. This set of values has to do with a concept of democracy, especially as understood by Dewey in, for example, his books* Democracy and Education *and* Individualism Old and New*…. The concept of democracy lies at the core of caring thinking…. The democratic spirit of the community of philosophical enquiry is based to a large extent on Dewey's ideas about participatory democracy.'*
>
> Hannam and Echeverria (2009) pp10 -16.

[8] Reflecting his immense influence on 20th-century thought, Hilda Neatby, in 1953, wrote "Dewey has been to our age what Aristotle was to the later middle ages, not a philosopher, but *the* philosopher." http://en.wikipedia.org/wiki/John_Dewey accessed 11.12.11

A critique of Dewey's educational philosophy.

To transfer key words from his epistemology and metaphysics to educational philosophy, Dewey held that education and learning should be experiential, participatory, enquiry-driven, problem-solving, project-based, reflective, dialogic, collaborative and social. Some of the strengths, weaknesses and problems of this approach can be discussed in the light of one particular critique of it, by R.S. Peters (Peters, 1977), which can be divided into three areas: first, Dewey's emphasis on the social rather than interior, personal worlds; second, his pragmatism in relation to the curriculum, and, third, his idealised view of the teaching situation. This ordering of the material differs from Peters', but contains all pertinent points.

Regarding the first area: 'For Dewey, the purpose of education is the intellectual, social, emotional, and moral development of the individual within a democratic society. Development along these axes both depends upon and contributes to increasingly democratic and democratizing contexts. Education is thoroughly social, providing individuals with investments in "social relationships and control and the habits of mind which secure social changes without introducing social disorder" (Dewey, 1916/1944, p99). Education and experience are cut from the same cloth: "a reconstruction or reorganization of experience which adds to the meaning of experience, and which increases the ability to direct the course of subsequent experience (Dewey, 1916/1944, p74)' (Dimitriadis and Kamberelis, 2006, pp9/10).

Firstly, for Peters, the emphasis on the social is a problem insofar as, although 'his attack on the relics of the old individualism (is) apposite, … in putting forward an ideal which is meant to resolve current dualisms, he develops a very onesided view of man (*sic*) that completely ignores certain features of the human condition' (Peters, 1977, p118). This stems, according to Peters, from 'his conception of democracy, with a too limited view of what he (Dewey) called the 'social medium' … (which) led him to oversimplify the dualism between what he called 'internal conditions' and what is the result of social influences' (Peters, 1977, p115). Peters refers to the inner life both in terms of its 'autonomy, integrity, and authenticity, which are still potent individualistic ideals both in life and in education' (Peter, 1977, p118), and in terms of its irrationality.

However, Peters' view of Dewey's 'neglect of interpersonal relationships and the education of the emotions' does not ring true given the claims of P4C; to continue this quotation: 'Against the Enlightenment tradition, which viewed mind as a primitive individual attribute and a precondition for intentional action, Dewey posited a genetic view wherein mind is an effect of collective activity mediated through symbols, especially language. In this regard, his thinking was remarkably similar both to that of the symbolic interactionists such as George Herbert Mead … and to that of Lev Vygotsky….' (Dimitriadis and Kamberelis, 2006, pp7/8.) Presumably, however, if Peters does not accept the premise, the metaphysics or epistemology, he will not accept its consequences. Dewey did pay attention to semiotics in his ethics, 'more gestural than systematic' (Dimitriadis and Kamberelis, 2006, p8) and in his

aesthetics, 'pragmatic or instrumentalist at both the individual and collective levels' (Dimitriadis and Kamberelis, 2006, p9). And Vygotsgy, working along similar lines, certainly 'did much theorizing and research … on concept development (defined) as the development of the functional use of semiotic tools (signs) as a means of focusing one's attention, selecting distinctive features, and analyzing and synthesizing them' (Dimitriadis and Kamberelis, 2006, p194). In other words, it appears both authors paid attention to the creation of personal meaning. Although Vygotsky 'foregrounds the social' (Dimitriadis and Kamberelis, 2006, p197) he viewed 'the social and the psychological … (as) … two distinct yet mutually constitutive planes…. (The) process that Vygotsky called "internalization"' (Dimitriadis and Kamberelis, 2006, p193) implies an interior, distinct inner life; 'the individual and the social are co-constitutive' (Dimitriadis and Kamberelis, 2006, p198).

A quotation by Antony Flew from Dewey's *Democracy and Education* does make disturbing reading: 'The idea of perfecting an 'inner' personality is a sure sign of social divisions. What is called inner is simply that which does not connect others, which is not capable of full and free communication. What is termed spiritual culture has usually been futile, with something rotten about it, just because it has been conceived as a thing which a man might have internally – and therefore exclusively. What one is as a person is what one is as associated with others, in a free give and take of intercourse.' (Dewey, *Democracy and Education*, p122, quoted in Flew, 1977, p89.) Here Dewey departs from his contemporary and fellow constructivist Piaget who, according to Peters, 'was greatly influenced by Kant' (Peters, 1977, p114). Here he is convincing us – or maybe he is trying to convince himself – how far he has moved from an Enlightenment notion of 'personhood' that incorporates 'rational agency' or 'rational will' as a source of 'intrinsic value', let alone the '"Platonist" interpretation' of Kant's 'noumenal realm'. (For a discussion of these terms see, for example, Rosen, M., 2012, p145.) Dewey regarded humans as primarily social animals, but does that necessarily mean that he threw the baby of a personal, inner life out with the bathwater of 'old' individualism? In most discourse, however, Vygotsky included, the view of the human as social includes a conception of the individual, for example in Edward W. Taylor's discussion of updates in *Transformative Learning Theory*; taking these as a nested hierarchy, the same is not necessarily true the other way around. 'Those views that are more rooted in the individual … give little attention to context and cultural change…. Where the individual and society are seen as one and the same … learning is as much about social change as individual transformation' (Taylor, 2008, p10).

In the second area for discussion, Dewey's pragmatism in relation to the curriculum, and …

> *'… the school's relationship to the wider society … (Dewey) deprecated, of course, the split between the practical and the liberal which reflected an undesirable type of class structure (and) the implicit suggestion that education should be made subservient to the demands of interested manufacturers…. (H)is solution was typically one in which the dualism between vocational and liberal education could be resolved: for he argued that if more practical activities were introduced*

> *to schools, education would be through occupations, and not for occupations (original emphases)…. Dewey admitted the importance of making the child aware of his (sic) cultural heritage but only on the condition that he should be introduced to it in a way which stressed its relevance to present practical and social problems.'* (Peters, 1977, pp112/3.)

Peters criticises this pragmatism on two counts. First 'it fails to take account of the degree of autonomy which some traditions of inquiry have from contemporary practical problems. Understanding depends upon entering imaginatively into the mind of those who have contributed to these traditions and grasping what their problems were as arising from them.' (Peters, 1977, p113.) Webster makes a similar point about the dangers of this modern sounding mantra of 'relevance', citing the example of 'a retreat from pre-16 economics in the face of … the growth in a perception that business education is somehow more relevant. This is rather disturbing. Economics is an investigative process…. Business education … is economics with the values taken out…. 'Never mind the values, how do I work this!?'' (Webster, 1996, p76.) However, an investigative, enquiry-based approach is surely what Dewey always advocated, not a practical approach that left out questions of judgement.

Second, there are 'predicaments as well as problems' (Peters, 1977 p119), aspects of the human condition that have to be accepted, although they can be explored in art – and philosophy. These are situations, which cannot be transformed, although of course one's opinion of them can. Peters says Dewey 'makes practically no mention of the role of literature in education. Literature is singularly unamenable to the problem-solving method of learning'. (Peters, 1977, p119.) However, as noted in Chapter 2, Lipman, building on Dewey's work, emphasises the importance of narrative in education, and uses stories to inquire into philosophical 'big ideas'. And P4C addresses precisely 'predicaments', aspects of the human condition that are 'unamenable to the problem-solving'. It is suggested that Dewey here was redressing the balance, as Peters himself says 'understandable … against unimaginative rote-learning of classical text-books' (Peters, 1977, p113). 'Dewey's revolt against the formalism and irrelevance of much that went on in schools is still pertinent.' (Peters, 1977, p121.) Of course, a 'ham-handed' application of Dewey's theories could lead to 'absurdities' (Peters, 1977, p114), but Peters is in danger of presenting us with a parody, not unlike Charles Dickens' lampooning of utilitarianism in '*Hard Times'.* Peters contrasts Whitehead's definition of education with that of Dewey's at the start of this section, above, that education is the intellectual, social, emotional, and moral development of the individual within a democratic society, and the process of investment in it. 'Whitehead said that education is the "acquisition of the art of the utilization of knowledge"' (Whitehead, 1921/1949, cited in Peters, 1977, p121). Are these definitions mutually exclusive? A wider interpretation of the word 'utilisation', to include the social, would surely render both philosophers' definitions congruent.

Third and last, regarding Dewey's idealised view of the teaching situation, 'there were two aspects of Dewey's attempt to resolve the dualism between the school and society' (Peters. 1977, p111). The first has already been noted in Chapter 1, an idealised view of the child's appetite for learning and willingness to cooperate. The second relates to Dewey's 'treatment of ... the false dichotomy between means and ends' (Peters, 1977, p107). According to Peters: 'Dewey's view of the teacher, who is society's agent for the transmission and development of its cultural heritage, is also unsatisfactory, for it slurs over the dualism between the teacher's position as an authority and the legitimate demand for participation'. (Peters, 1977 p114.) This view of the teacher as facilitator of a process, the 'guide on the side' as, again, noted in Chapter 1, as both the provider of a map and the guide, has been well expounded by practitioners of P4C. 'He (Dewey) tried to transcend the dichotomy between the 'keeping order' view of the traditional school and the self-imposed discipline advocated by the progressives. He compared children in a classroom to their participation in a game.' (Peters, 1977, p109.) This was Dewey's notion of 'social control', the term he used to describe this balance. In fact 'basing education upon personal experience may mean … more rather than less guidance by others' (Peters, 1977, pp107/8), the teacher requiring not only more skill but also more natural authority. Chapter 1 quoted Peters' comment that 'by the time they get to school it is noticeable how many children seem to lack these 'impulses' (to investigate and experiment, as well as a 'social impulse' from which cooperation stems)' (Peters, 1977, p115). 'It takes a very skilful teacher to resocialize such children so that they are ready to learn in the way in which Dewey approved' (Peters, 1977, p.116).

The teacher who follows Dewey's precepts, according to Peters, is therefore in danger of ignoring, in the literal sense of being in ignorance of, first, the 'inner life' and, second, the autonomy which some traditions of enquiry have from contemporary practical problems, in particular that of literature. Further examination of the question of the dualism between school and society will reveal an important aspect of the practice of P4C.

School and Society

Peters acknowledges that Dewey 'resisted external direction and imposition, but insisted on the importance of external approval and encouragement. He thus achieved some kind of reconciliation between the progressive and traditional views of teaching' (Peters, 1977, p107). Dewey was not therefore in the tradition ascribed to him by Martha Nussbaum, who associates Lipman …

> *'… with a long Western philosophical tradition of education theory, ranging from Jean-Jacques Rousseau in the eighteenth century to John Dewey in the twentieth…. This tradition argues that education is not just about "… the passive assimilation of facts and cultural traditions, but about challenging the mind to become active, competent and thoughtfully critical in a complex world…. This idea of active learning, which usually includes a large commitment to critical thinking*

> *and argument … traces its roots back to Socrates.* (Nussbaum, 2010, p18)

In fact, 'he (Dewey) criticized Rousseau for making Nature his God.' (Peters, 1977, p107.) 'Dewey is sometimes classified with those progressives who have extolled the interests of the child at the expense of subject matter. This is completely to misunderstand his position…. But, again as a Hegelian, he strove to remove the dichotomy between both 'the child' and 'the curriculum', and 'the school' and 'society.' (Peters, 1977, p109.) He saw children neither as 'trailing clouds of glory', nor as 'barbarians at the gates'. Dewey's philosophy provides 'a middle road between radicals … and … traditionalists' (Peters, 1977, p113). If Dewey, and by extension Lipman, are sometimes associated exclusively with the Socratic tradition it is because, as Robert Fisher says: 'What is needed perhaps is a better balance between the Socratic and academic modes of teaching.' (Fisher, 1996, p4.)

From a Marxist perspective, this resolution of the dualism is entirely unsatisfactory, rather glossing over the contradiction between the needs of society, with the teacher as its agent, and those of individual, both adult (teacher) and child. However space does not permit an examination of the history and sociology of education in these terms. This is not to say common ground with a liberal analysis could not be found. Dewey was, perhaps it is true to say, an idealist. 'His message was that the school could transform society' (Peters, 1977, p116), which leads us back to his conception of democracy. Peters says of '*Democracy and Education* (that it) is a puzzling book, for there is plenty about education in it but very little about democracy – no proper discussion of liberty, equality and the rule of law, no probing of the problems of representation, participation and the control of the executive. The explanation of this is that Dewey viewed democracy mainly as a way of life; he was not particularly interested in institutional arrangements necessary to support it. This way of life, he claimed, had two main features. First, it was characterised by numerous shared interests and concerns. These play an important role in social control. Second, there is full and free interaction between social groups, with plenty of scope for communication.' (Peters, 1977, p103). These two features have distinct and separately important ramifications, as will be explained.

Anthony Flew (Flew, 1977) cites Dewey as quoting Lincoln's 'famous brief definition of democracy, as government of the people, by the people, for the people….' (Flew, 1977, p82.) As Flew puts it, Dewey was not much concerned with the mechanisms of government by the people, or interested in definitions of or arrangements for the people. '*Of the people,* the third area of meaning has, so far as I can see, no essential connection with the political … (rather) vaguely, denoting a social state in which all have equal rights….' (Flew, 1977, p79.) The corollary is Dewey's view that 'where democracy has fallen, it was too exclusively political in nature. It had not become part of the bone blood of the people in daily conduct. Unless democratic habits of thought and action are part of the fibre of a people, political democracy is insecure' (Dewey, *Democracy in Education,* cited in Harber, 1998, p1).

> *'What Dewey was arguing was that democracy cannot rely solely on the political institutions of the state. If formal democratic institutions are to survive and to be sustainable in the long run, then they must be embedded in a civil society and political culture composed of both individuals and organisations which are permeated by values, skills and practices which are supportive of democracy. These values, skills and practices are not inborn – they are not part of our genetic make-up. They are learned behaviour and as such, formal education must play a role in their development'* (Harber, 1998, p1).

Dewey emphasised that:

> *'A democracy is more than a form of government, it is primarily a mode of associated living, of conjoint communicated experience. The extension in space of the number of individuals who participate is an interest so that each has to refer his own action to that of others, and to consider the action of others to give point and direction to his own, is equivalent to the breaking down of those barriers of class, race, and national territory which kept men from perceiving the full import of their activity.'* (Dewey, *Democracy and Education,* p87; cited in Flew, 1977, p86.)

As Flew notes: 'the second of those two sentences contains a characteristic emphasis upon what we have to recognize as the third area of meaning ('of the people'). It also makes remarkable suggestions, that the ideal society has an inherent drive to become a world community, and maybe that the bigger and more populous the community the better too…. G.H. Bantock recently drew attention to 'strong equalizing tendencies in the direction of sameness' in this 'asserted need for an increased community of experience open to all''(Flew, 1977, p86).

The tendency to maximise 'shared interests and concerns' could explain the hegemonising tendency of liberal democracy, and account for the what Noam Chomsky calls the 'manufacture of consent', following the Creel commission of World War 1, which established in the USA a propaganda machine to 'convert the pacifistic country to wartime hysteria' (Chomsky, 2002, p13). 'Among those who participated actively and enthusiastically … were the progressive intellectuals, people of the John Dewey circle.' (Chomsky, 2002, p12.) Impressed by this experience, 'leading media figures, like … Walter Lippmann … a major theorist of liberal democracy … argued that "the common interests elude public opinion entirely"' (Chomsky, 2002, p15). This was government for the people, for 'the bewildered herd' (Lipmann's phrase; Chomsky, 2002, p16), by 'a "specialized class" of "responsible men" … a small elite, the intellectual community that the Deweyites were talking about' (Chomsky, 2002, p15). This has developed into a public relations industry, related to that of advertising, that seeks to persuade us that 'we are all in it together'. As Michael Sandler points out, citing evidence to the contrary: 'Democracy does not require perfect equality, but it does require that citizens share a common life. What matters is that people of different backgrounds and social positions encounter one another, and bump up against one

another, in the course of ordinary life'. (Sandel, 2012, cited in Lanchester, 2012.)

But Bantock missed the opposite tendency, towards diversification… for the last Dewy quotation – a passage cited by Bantock too – continues: 'These more numerous and more varied points of contact denote a greater diversity of stimuli to which an individual has to respond; they consequently put a premium on variation in his action. They secure a liberation of powers which remain suppressed as long as the incitations to action are partial as they must be in a group which in its exclusiveness shuts out many interests.' (Flew, 1977, pp86/7.) This is other side of the coin, what Hannah Arendt called 'going visiting', not as a tourist but as a traveller, to encounter others' world views (cited by Sharp, p.xv, in the preface to Hannam and Echeverria, 2009).

This section has laboured these points because of their central importance. The two main features of the democratic way of life as elucidated by Dewey, are both that it is characterised by numerous shared interests and concerns, and that there is full and free interaction between diverse social groups, with plenty of scope for communication. In the practice of P4C it is simply the balance between finding common ground, for example a 'shared language of value', without which dialogue is not possible, and the recognition of difference and diversity. Both these conditions are also essential for global education.

Thinking about thinking.

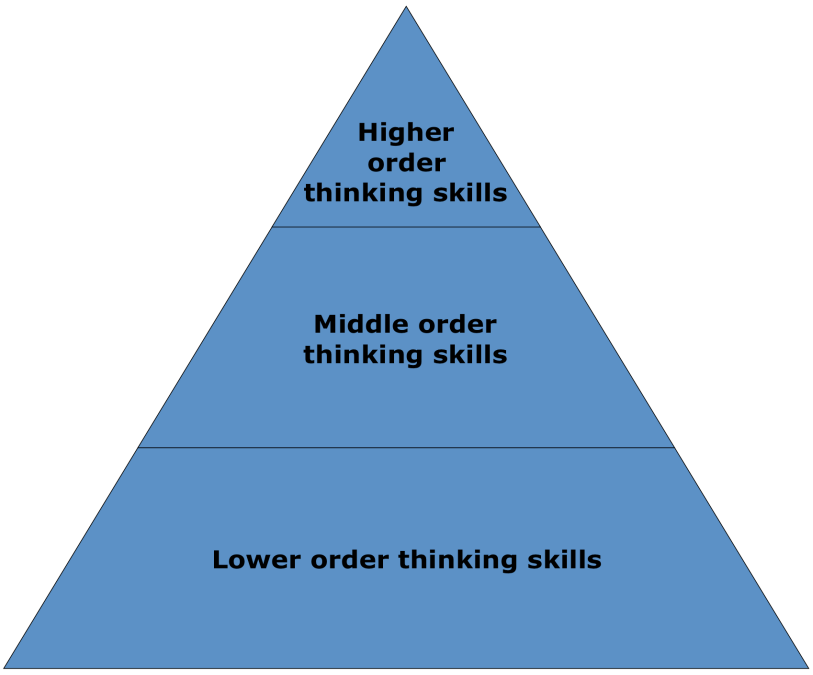
Concerning the key terms 'critical thinking' and 'thinking skills', there is a further, fundamental point made Lipman, citing Dewey, in the quotation below. Lipman argues that conventional teaching of 'higher-order' thinking skills does not actually do what it purports to do; the result is not what Lipman would define as reflective and critical thinking. Lipman writes that:

> *'John Dewey was convinced that education had failed because it was guilty of a stupendous category mistake: it confused the refined, finished end products of inquiry with the raw, crude initial subject matter of inquiry and tried to get students to learn the solutions rather than investigate the problems and engage in inquiry for themselves. Just as scientists apply scientific method to the exploration of problematic situations so students should do the same if the are ever to think for themselves. Instead we ask them to study the end results of what the scientists have discovered; we neglect the process and fixate on the product.'* (Lipman, 2003, p20)

The diagram below, Figure 1, is presented on SAPERE's P4C Level 1 training, where it is also held to represent the amount of classroom time devoted to each category. However, this model is criticised by Lipman, not for the classroom time devoted to higher-order skills, but for the definitions of thinking skills implicit in Bloom's taxonomy of learning. In an earlier book he writes:

"A fashionable "taxonomy of educational objectives" had established a Gibralter (sic)-like pyramid of cognitive functions, of which the recall of grubby facts formed the ignominious base and of which analytical and evaluation skills formed the exalted apex. From this it was all too easy for teachers, professors of education, and curriculum developers alike to infer that education must necessarily proceed from lower-level to higher-level functions. That inference has been singularly unhelpful, and it is evident that educational progress will henceforth depend on our ability to invert such mischievous pyramids so as to inject analytical skills into every level of the curriculum." (Lipman, 1988, p4.)

Fig. 1. The Development of Thinking Skills



Later in the same book, in discussing a 'taxonomy of thinking skills … begin(ning) with the reasoning skills needed to perform the cognitive operations of which logic consists' he notes that 'Bloom's *Taxonomy of Educational Objectives,* published in 1956 following a series of conferences from 1949 to 1953 and designed to improve communication between educators on the design of curricula and examinations, virtually ignores these reasoning skills. In the light of this, one must wonder how it achieved the canonical position it has held for the past quarter-century' (Lipman, 1988, pp91-2).

In a later work he again criticised the '*Taxonomy of Educational Objectives*, vol. 1, *Cognitive Domain …* (as) useful despite the glaring absence (one might even say the critical absence) of the objectives of logical reasoning' (Lipman, 2003, p39), but here appears to welcome 'the hierarchy it proposed. Mere memory (of inert knowledge) was consigned to the lowest status. Ascending, one found comprehension, analysis, synthesis, and, at the apex, of the

pyramid, evaluation. To many an observer of the educational scene, this appeared to be a landmark move toward critical thinking; knowledge had been downgraded and evaluative thinking upgraded, and that may well be what Bloom and his cohort had intended…. The way seemed much clearer than before to the installation of critical thinking as a major objective of educational reform' (Lipman, 2003, p39). However, Lipman also notes that 'it is not easy to say just which skills are lower-order and which are higher-order. Bloom's taxonomy, again, is most misleading in this regard. Classification, for example, is engaged in by the most unsophisticated toddler and by the most sophisticated scientists, yet even the classificatory performance of the toddler raises theoretical questions of great complexity. Nor does it offer a complete solution to say that lower-order cognitive skills are "one-step" skills and higher-order-skills are "multiple-step" skills' (Lipman, 1988, pp98/99).

Lipman, in the end, appears ambivalent about Bloom's taxonomy of learning. It is suggested that he welcomed the shift in emphasis to critical thinking, but remained sceptical about whether Bloom's taxonomy could achieve what was claimed. Furthermore, Rupert Wegerif notes that 'when respected educationalist Benjamin Bloom produced a taxonomy of higher order thinking in education in 1956 creativity was not even on his list' (Wegerif, 2010, p37).[9]

The rationale in British schools of target-setting by credit-rating learning outcomes is based on scoring points for and valuing analysis and application, in the middle-order, and, at best, evaluation and synthesis. The pyramid above also provides the fundamental criteria for ascribing levels to vocational and life-long learning in the non-formal sectors[10]; of these the author does have experience. It can be argued that this schematic adherence to Bloom's taxonomy falls into the trap of precisely the category error of teaching solutions rather than problem-solving or reasoning skills, the analysis of which Lipman ascribes to John Dewey, above. In the crowded, time-constrained curriculum, analysis, evaluation and synthesis all get caught up in the 'rush to the answer'. Students are *told* what counts as application and analysis; they are *told* what to compare and contrast to make the grade for 'synthesis' and 'evaluation'. Schools may teach children and young people to think, perhaps in a particular, prescribed way, in such a way that they are left with the expectation that they will always be told what to think. An Exeter professor

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9 *Plus ça change, plus c'est la même chose.* The Guardian newspaper headlined, on Saturday November 3, 2012: *'Arts leaders voice deep concerns over lack of cultural subjects in Ebacc* … because of the decision to leave arts subjects out of the English baccalaureate'. (Higgins, 2012): see also **http://www.guardian.co.uk/education/2012/nov/02/arts-leaders-concerns-ebacc-schools?INTCMP=SRCH**, accessed 08.11.12.

[10] For example see QCA, Qualifications and Curriculum Authority, (2007). *Guidelines for writing credit-based units of assessment for the Qualifications and Credit Framework tests and trials: Version 2*. London: QCA/Crown Copyright.

recently complained, in conversation, that first-year undergraduate students want to be told what to include in their essays. Schools imagine they are teaching higher-order thinking skills; according to this analysis they are not, in the sense that they are not teaching young people to reason, or to think for themselves.

Chapter Summary and Conclusion.

The pedagogy that emerges from Dewey's epistemology and metaphysics, as discussed, suggests that education and learning should be experiential, participatory, enquiry-driven (and interrogative), problem-solving (and imaginative), project-based, reflective, dialogic, collaborative and social: and metacognitive and reflexive, which is taken to refer to reflection practised collectively, in dialogue with peers. All these terms apply to Lipman's development of P4C/PE, as described, with the possible exceptions of 'project-based' (although this author has recently argued elsewhere that this methodology can usefully be applied to practical projects in, for example, Education for Sustainability[11]); in turn it is conceptual. Other key terms are the co-construction of knowledge, the co-production of meaning, and co-enquiry. Furthermore, in Chapter 1, the ethos of the Small School was described as self-servicing, and fostering self-reliance, and 'P4C as an example of self-directed … learning'. Nonetheless, as noted in this chapter, this ability to 'think for oneself' comes about by means of the practice of, and is in the service of, a particular notion of democracy and community, 'a mode of associated living, of conjoint communicated experience'. On a related point, the role of the teacher as facilitator was stressed in Chapter 2, as both the provider of a map and the guide, striking a balance between handing over control of the process to participants and maintaining focus – modelling good reasoning and the Socratic elenchus; Dewey's notion of 'social control' describes this balance between Socratic and academic modes of teaching.

These terms sum up the pedagogical approach attempted in this study, contestable both in its parts and as a whole. The interest of the research, therefore, is, firstly, whether students enjoyed and engaged with this approach as a whole and, second, their perceptions, if any, of these characteristics: whether these facets were part of their experience of P4C/PE, and if so how they related to other areas of learning. The concluding chapter will include discussion of these aspects in the context of current demands in education for 'transferable skills'.

[11] *Seeing through a glass darkly. Is 'sustainability' the most important contestable concept of our time*? To be published on the 'Philosophy for Global Citizenship' page of the SAPERE website.

Chapter 4. Methodology.

A Case Study research design was adopted as a means of investigating the pedagogy of P4C/PE, in this case a particular curriculum intervention at a particular school, as described in Chapter 1. This Chapter contains sections on the rationale for the study first in terms of the overall strategy, and second in terms of research methods and techniques.

The practice investigated comprised regular weekly sessions of one hour's duration from after the half term of the autumn of 2011 to the spring, into the summer term, of 2012, with two groups profiled in Chapter 1, one at Key Stage 3, the other at Key Stage 4. The research questions addressed necessarily go deeper than simply the examination of particular teaching techniques. The term 'pedagogy' is used here in its broadest definition of the art and science of teaching and learning. The previous two chapters identified certain of PE's salient features: its aims, in the community of philosophical enquiry, of reasonableness, good reasoning and judgement; its emphasis on oracy, and on dialogic, reflexive learning through co-enquiry, leading to the co-construction of knowledge and the co-production of meaning.

The social theorist Niklas Luhmann, who analysed modern society in systems terms (Luhmann, 1982) as a collection of mini-, sub-systems, is clear that in modern education the only feedback in the system, apart from dealing with deviant behaviour, is assessment for assimilation of knowledge, of content. "Whether the student is willing or attentive or is interested as such, plays no role for the instructor" (Luhmann, 1989, p.103). This is not education's primary function or 'code'. Of course there are teachers concerned with a student's motivation and well-being, but these concerns will always, according to this analysis, be pushed into the background by the imperatives of the system for data on testing. Here they are foregrounded.

This chapter comprises sections on –

- The Research Strategy: Illuminative Evaluation of a Case Study.
- Initiation.
- Implementation: The Pilot.
- Continuation: Research Methods, Techniques/Procedures and Data Collection.
- Ethics.
- Conclusion.

The Research Strategy: Illuminative Evaluation of a Case Study.

The case study is presented as evaluative research; that is the overall aim is to explore issues arising from a curriculum intervention, at the same time asking particular questions of it and testing certain hypotheses. Following Judith Bennett (2003), the strategy is set out to "argue the case for evaluation being most effective when a *multi-method approach* (original emphasis) is adopted: in other words an approach that draws on a variety of perspectives on evaluation and also employs a range of research strategies and

techniques to gather different forms of data' (Bennett, 2003, p1), in this case quantifiable data from feedback sheets and tick-box questionnaires and qualitative data from interviews and semi-structured interviews. This interview technique was chosen in order to elicit richer responses than might be gained by, for example, a questionnaire, and deeper reflection than answering the more specific questions that were designed to yield quantitative data that could be plotted over time.

However this study is not ethnographic in that it maintains a narrower focus than 'describing, analyzing, and interpreting a culture-sharing group's shared patterns of behavior, beliefs and language…(embracing) … 'everything having to do with human behavior and belief'' (Creswell, J.W., 2002, p473): narrower than 'a concern with the full range of social behaviour within the location, event or setting' (Pole and Morrison, 2003, p3). The relationship of this research to action research is discussed later in this section.

Bennett cites several authors in discussing the relationship between evaluation and research; among those who see a close relationship is Norris: "it is generally assumed that evaluation is the application of research methods to elucidate a problem of action. Looked at in this way, evaluation is not strikingly different from research…. Evaluation is an extension of research, sharing its methods and methodology and demanding similar skills from its practitioners" (Norris, 1990, cited in Bennett, 2003, p12).

The overarching approach is illuminative, a formative evaluation, 'the outcome of which is a detailed case study of the programme in use' (Bennett, 2003, p28), descriptive of a process. According to Bennett's citing of Parlett and Hamilton (1972), 'they do not reject quantitative data completely, they see it as less important and informative than qualitative data' (Bennett, 2003, p28). In this case, however, in order to further the overall aim, some quantifiable data from specific questions give the study some systematic 'backbone' and theoretical structure, and a triangulation point from which to gain a more objective perspective on descriptions of reflective practice and process (what is happening and why). The advantages and disadvantages of the case-study are set out here in terms of:

- Accuracy,
- Reliability,
- Validity,
- Objectivity,
- Generalisability,
- Trustworthiness,
- Relatability and
- Credibility

Accuracy. Considerable care was taken both accurately to record the students' feedback, and in processing and transcribing the data. There are distinctions made between collecting data, as raw 'facts', data processing and analysis, which yield information, and, in the following chapter, the results of analysis of that information in order to present findings.

Reliability. The data were collected in 'moments-of-time' when the response could have been affected by unknown and uncontrollable variables that influenced the mood of the group: what had happened earlier that day, in previous lessons or in the group dynamic; the mood of individuals in it, due to a variety of factors. It is not possible to say that a different researcher, conducting a philosophical enquiry on the same topic, would repeat the results recorded, as the experience of the lesson depended so much on the teaching approach, facilitation style and to a degree therefore the personality of the researcher. It is claimed however that another researcher entering the classroom in the last five minutes of the lesson in order to hand out the same feedback sheets, in lieu of the facilitator/researcher, would have got broadly similar, if not exactly repeatable, results in terms of quantifiable data. With regard to the qualitative data, the questions were clearly related to the overall aim of the research. The remainder of this chapter, and the subsequent chapter, are intended to lay a clear 'audit trail' to justify the reliability of the data (Denscombe, 1998, p213).

Validity. Do the data measure what they purport to measure? Insofar as the participants were asked for simple answers to a simple question, yes, particularly for question 1a. It can be argued that as the quantification of enjoyment or engagement is highly subjective, and that one student might score differently to another what might look to an observer (or be measured 'scientifically', chemically or by galvanomic skin response) a similar level of enjoyment or engagement. However, the importance of the information gathered is in the relative ups and downs of each student's enjoyment and engagement, and it is fair to assume a degree of consistency in individuals' interpretation of the question and their accorded measure, accepting there might have been a 'blip' when one member of the Years 8 and 9 group was replaced by another, as discussed, in the pilot phase. The information is claimed to be valid, assuming the following condition, that the respondents completed the feedback sheets in good faith and with integrity. There was no indication, from close observation of attitudes and behaviour, that this was not the case. The qualitative data are similarly a record of participants' perceptions. All the research methods throughout were designed to elicit responses from the participants in term of their perceptions of their experiences of the process. The author did keep a reflective journal that included his observations, but there are no observational data as such (although it was considered in the pilot phase, as will be discussed). . The implications of the small group sizes are discussed in the next section but one, *'Initiation'*, below.

Objectivity, Generalisability, Trustworthiness, Relatability and Credibility. The key methodological concern with this strategy is the influence of the researcher on the data collected, the danger being that both its selection and interpretation reflect and reinforce pre-conceived

ideas, so that the whole exercise becomes a self-fulfilling prophecy rather than the testing of a hypothesis. This is not to say that responses are not accurately and reliably recorded, but that the choice of research instruments and their design, the questions asked both strategically and in the detail of the data sets, can themselves be biased.

'Objectivity' is ultimately meaningless in relation to purely qualitative data. Bennett admonishes: 'In order to minimise these concerns, case studies make use of triangulation (i.e. drawing on multiple data sources) in data collection and the stages in analysis are made transparent through the use of data audit trails (i.e. summaries of all the steps taken in collecting and analysing data') (Bennett, 2003, p28). It is important to add, or clarify, that the decisions described in the audit trail should be explained and justified; transparency is the operative term.

With reference to the structure informing the semi-structured interview, one of the research methods described below, this was constructed using the themes identified in the previous two chapters, the aims and objectives and theoretical underpinnings; therefore the perspective of the researcher, on theory and practice, is a feature of the design of this instrument. Moreover, this is held to be a desirable feature in relation to clarity, transparency and hence reliability, according to Denscombe on the 'issue of reliability' (Denscombe, 1998, p213).

The corollary is the danger of 'reactive effects' (Wiersma, 1986, p125), or the Hawthorne effect, where the perspective and expectation of the researcher influences participants' responses; clearly 'the subjects realise(d) their role as guinea pigs' (Cohen *et el*, 2007, p156). Here the corrective is to leave the interview questions as open as possible, although the possibility of the participants' 'desire to please', or its opposite, cannot be discounted.

The findings record some interesting observations In the participants' own words, which is perhaps the only criterion for success in balancing, on the one hand, directing the responses and, on the other, loss of focus.

To emphasise the point again, the overall research design adopts a multi-method approach that includes quantitative data in order to provide triangulation points from which to assess further the qualitative data.

For Bennett:

> *'A second issue concerns the extent to which the findings of a case study can be generalized. Those who make use of case studies also see other aspects such as 'trustworthiness' (Lincoln and Guba, 1985) and relatability' (Bassey, 1981) as of more*

central importance than reliability, validity and generalizability.' (Bennett, 2003, p28.)

Judith Bell also notes that Bassey 'preferred to use the term 'relatability' rather than 'generalizability'' and that 'in his opinion … "the relatability of a case study is more important than its generalizability' (Bassey, 1981:85)…. If case studies 'are carried out systematically and critically, if they are aimed at the improvement of education, if they are relatable, and if by publication of the findings they extend the boundaries of existing knowledge, then they are valid form of educational research (Bassey, 1981, 86).' (Cited in Bell, 2010, pp9-10.)

It has already been stated, in Chapter 1, that this case is not generalisable because of its unique setting. However it is, in these terms, both valid and relatable. It is not, according to Yin's typology of case studies (Yin, 2003), 'representative' (or, of the five types, 'extreme' or 'longitudinal'). It is designed to be 'revelatory', perhaps not in the colloquial sense but as revealing pointers to the improvement of education, and has an element of a 'critical' case study in that a specific hypothesis is considered. And providing the critical element clearly identifies the contestability of certain concepts, premises and conclusions then, simply put, the case study is 'relatable' if other practitioners find it meaningful and useful in both its descriptive and critical content:

'In other words, a good case study will be reported in such a way that members of a similar group will find it credible, be able to identify with the problems and issues being reported, and draw on these to see ways of solving similar problems in their own situation.' (Bennett, 2003, p28.)

Bennett further notes that 'illuminative evaluation has also been subjected to strong criticism. For example, Delamont (1978) and Atkinson and Delamont (1993) suggest that illuminative evaluation is as limited as classical evaluation in that…

'Without an adequately formulated body of theory or methods, the illuminators have been, and will be, unable to progress and generate a coherent, cumulative research tradition. They cannot transcend the short-term practicalities of any given programme of curriculum innovation. They merely substitute one variety of atheoretical 'findings' –based mainly on observation and interview – for another - based mainly on test scores. (1993, 218)

Bennett, 2003, p29.

To counter these criticisms, it can be asserted that there is a body of theory concerning case studies and illuminative evaluation, as set out in this section, even if its not 'adequately formulated' enough for Atkinson and Delamont, and that this research contributes to a coherent discussion of certain key, contestable concepts in education. In addition, the research findings will be

presented in relation to the theory informing the pedagogy of P4C/PE, as explored in the literature.

Perhaps most importantly, evaluation is here seen in the context of development and change; to quote Lawrence Stenhouse: “Evaluation should, as it were, lead development and be integrated with it. Then the conceptual distinction between development and evaluation is destroyed and the two merge as research’ (Stenhouse, 1975, cited in Bennett, 2003, p13). The title of one of Michael Fullan’s ‘key publications’ *The Meaning of Educational Change* makes clear his focus (Fullan, 1982, 3rd edition 2001, cited in Bennett, 2003, p43).

The combination of a developmental model of change with the fact of the practitioner being the researcher or participant observer, what Bennett calls Stenhouse’s ‘teacher-as-researcher model’ results in a research design closely related to an action research model “taking the form of case studies … aimed at improving aspects of practice” (in Bennett, 2003, pp31/32). This characterises the research design in terms of the methodological ‘paradigm wars’ in educational research and evaluation that Bennett describes (Bennett, 2003, p19), and which mirrors that in the ‘science wars’ (see Sardar, 2000), between a linear, logical-positivist, supposedly – or ideally - value-free approach, isolating variables and focusing on quantifiable ‘hard’ facts, and a systems-thinking emphasis on relationships, complexity and process. The systems approach can embrace the classically scientific, but not the other way around; the latter, in this case study the quantifiable data, are a sub-set of the former. As has been said, there is no attempt in this study to isolate and measure discrete variables in cognitive development.

However, to conclude this section it is necessary to clarify what in-depth, interpretive analysis is to be attempted. Citing R.K. Yin, Bell emphasises that ‘’case studies have been done about decisions, about programmes, about the implementation process, and about organizational change. Beware these types of topic – none is easily defined in terms of the beginning and end point of the case’. He adds that ‘the more a study contains a specific proposition, the more it will stay within reasonable limits’ (Yin 1994: 137).’ (Cited in Bell, 2010, p8.) The first two research questions here, yielding quantifiable data, do address a specific proposition, the hypothesis regarding the emotional basis or pre-requisites of learning.

The question of ‘what is being evaluated?’, however, is not straightforward. In attempting to clarify this, it will be useful to follow further the ‘illuminative evaluation’ model of Malcolm Parlett and David Hamilton in distinguishing between the ‘learning milieu’ and the ‘instructional system’ (Bennett, 3002, pp26/7). Into the mix of the milieu goes a particular programme in a particular context, the school setting, its students and this particular teacher. The instructional system is the ‘’catalogue description’ or an idealized specification…’ (Bennett, 2003, p27) of P4C. The next two chapters will therefore attempt to evaluate the curriculum intervention, in terms of the ‘instructional system’, both whether students enjoyed P4C/PE ,and engaged with it, and P4C/PE’s ‘fitness-for-purpose’ to meet its goals, in its own terms;

in terms of the 'learning milieu', first the 'fitness-for-purpose' of the teaching approach – 'What works?', 'How does it work?', 'How can the practice be improved?', and second, its contribution to the overall curriculum. The concluding chapter will analyse what is being evaluated in these terms.

For clarity, this curriculum intervention can also be categorised, after Michael Fullan, in terms of the four phases of 'initiation, implementation, continuation and outcome' (Bennett, 2003, p47). The initiation phase is taken to be the planning stage and the first half term's work, as described in Chapter 1, leading up to the commencement of the study. The implementation phase, informed by the previous, initiation phase, was the pilot. The continuation phase, informed by the pilot, takes us to the end of the sessions studied. The only summative outcome is this detailed case study of the programme, as noted above. However, these ascriptions are arbitrary. In terms of an action research model, the entirety of this study could be regarded as a first iteration of a potentially on-going process. The 'outcome', in the concluding chapter, seeks to evaluate the effectiveness of the curriculum intervention with a view to making suggestions for further improvement, development and implementation. The formative nature of the evaluation is thus emphasised.

The *caveat* taken forward from this critique of case studies as illuminative evaluation is that they must be conducted rigorously. The next section discusses why certain methods and procedures were chosen and adopted.

Initiation.

A note needs to be made here about one circumstance of the study already alluded to, that is the very small group sizes. Two aspects of this have already been briefly mentioned, first the exclusion, before the study started, of those least engaged, and second whether the small numbers could, in terms of the group dynamic, constitute a community of enquiry. Regarding the first point, there is no doubt that this teacher evoked a strong reaction from the students, but this was more in response to the teaching approach to ESD/EFS, where the students were effectively being asked to create their own curriculum, using mind-mapping to explore issues. This was new, and challenging, for all. In the event, behaviour had itself become a subject for discussion in the enquiry sessions, as befits a youth work approach; in both groups, complaints about disruptive behaviour were directed at certain individuals by other members of the group, by their peers. But, the school treated the matter as a discipline problem, and the decision to reduce the group numbers was taken out of this teacher's hands. However, it was decided that this did not invalidate the study. P4C/PE was nonetheless a new way of working for those remaining, and their responses nonetheless worthy of investigation.

Regarding the second point, there was still, in each group, a group dynamic, albeit a different dynamic from that of a larger group, partly, perhaps, because it was a community within a community. The students were familiar, in a small community school, with a community ethos; they were, in this context,

used to working in small tutor groups. Compared with facilitating larger groups in other circumstances, the author can state with confidence that the intention of the participants to contribute to a community of enquiry was as present. Therefore it was decided that the small size of the groups did not invalidate the study, although it would have been more interesting if it could have researched whether this practice of P4C would have eventually better engaged those who were, in the pre-study, initiation period, least engaged.

In fact the small group size made facilitation more difficult; this factor will be re-considered in the concluding chapter. While some teachers used to classes of thirty or so might envy this situation, it was in fact more difficult to impress on participants the benefits of the discipline of the form. Group members already knew each very well, so there was inevitably a degree of informality, which was welcome but also created this problem. The small numbers do, of course, make the processing of the data more manageable than it might have been, and therefore allow for its interpretation in greater depth.

Implementation: The Pilot.

The methods, techniques and research instruments adopted for the pilot phase, which ran for the second half of the autumn term 2011, were proved and used unchanged for the main study, starting in January 2012, except for records of reviewing and evaluation.

Recording observations, reviewing and self-evaluation proved to be the main issues raised by the pilot phase of the study. An attempt was made early on to record observations in the lesson, in terms of the students' attitude, engagement and contributions, based on a model used in Forest School; however, this was quickly abandoned. It proved impossible both to facilitate and at the same time to record observations in this manner.

Two further problems in reviewing P4C enquiry lessons became apparent. The first, as noted in the previous chapter, is that the process is multifaceted. Reviewing a lesson at its close with the students in any systematic way tended to become cumbersome and overly complicated. It is not easy to isolate variables, either in terms of facilitating or in terms of assessing learning outcomes. The systematic attempt to do so by means of scoring against some checklist was pedestrian, formulaic and restrictive, limiting the spontaneous emergence of salient features of the enquiry. A 'Record of closing session Review' form was constructed, based on hand-outs for the Level 1 training on 'Assessments for Learning' and 'Review' (see Appendix 6); however even this was abandoned after three weeks of the main study. Going through this 'checklist' with the group took up too much of the lesson time, and it was not feasible for students to complete it in addition to filling out the feedback sheets for questions 1 and 2. Second, and similarly, attempts at self-evaluating facilitation of such a complex task led initially to over-complication. Again, a form for systematic facilitator self-evaluation was constructed from the 'Facilitator Review Form ' in the Level 1 training

handbook (SAPERE, 2010, p58), and revised after the pilot (see Appendix 7) but was again abandoned, after three weeks of the main study as being not only laborious but also unhelpful. The main record of self-evaluation remained the Reflective Journal, which was kept from starting work at the Small School, in September 2011, to the end of the study. Keeping a record of the details of the enquiries, open and available to all participants, is regarded as good practice in P4C/PE; this 'Record of Enquiry Details is contained in Appendix 8, and includes columns for –

- Links: to other learning; to lives - resolutions.
- Questions arising/for further consideration.

It is therefore is a log of the history and progress of the community of philosophical enquiry.

Continuation: Research Methods, Techniques/Procedures and Data Collection.

The data from the Pilot phase and the main study were here combined; there was no change in the instruments used, which were judged fit-for-purpose as practicable from the point of view of the researcher, and acceptable and comprehensible from the point of view of the respondents. The central research questions were addressed as follows.

Responses to Questions 1 and 2 were recorded by handing out a two-sided feedback sheet to each student at the end of each lesson, and collecting them back after a few minutes. As noted in Chapter 1, Appendix 1contains the blank forms of these sheets, with one question on each side.

Question 1. 'Did the students enjoy their experience of what was termed, in their sessions, 'Philosophical Enquiry', and if so what did they enjoy about the process?' The students were asked to rate their enjoyment of each lesson by means of marking a simple 'traffic light' figure: red for 'no'; amber for 'some', and green for 'yes'. The second part of Question 1, on the same side of the sheet, also asked for comments on what participants liked about the session, what they did not like, and suggestions of how to make the sessions better. In the event, usually only one question was answered, matching the traffic light figure marked.

Question 2 asked the respondents to score on a Likert scale 'to what degree (they) were … engaged with the lesson (involved with, participating, joining-in or paying attention) in terms of -

- Speaking – saying what you think about the ideas under discussion.
- Active Listening to others ideas.
- Thinking about the ideas under discussion.
- Forming relevant questions (may be silently, at start of session in pairs/groups or overlap with 'Speaking'
- Being listened to…

Where the scores –

1. = Not engaged
2. = Engaged a bit, a little

3. = Quite engaged
4. = Engaged
5. = Very engaged

Responses to Questions 1 and 2 were anonymous. The feedback offered students an opportunity for reflection and review at the end of each session, and guided facilitation of subsequent sessions. For the purposes of the research, the immediacy of students' perceptions were thereby recorded. It can be argued that question 2 was not neutral in the sense of focusing participants minds on particular aspects of the process – in that sense, asking the students to reflect thus was part of the process of building enquiry or procedural skills – but the questioning was consistent. The rationale for asking for feedback, in terms of levels of engagement, for five activities or aspects of involvement was both to highlight to the students that, for example, it was equally important to reckon listening skills as speaking and to validate other, non-verbal mental acts as valid contributions to the group. Noticing 'being listened to' required, it is suggested, awareness of the group dynamic as a whole. It also asked respondents to reflect separately on different mental activities, in itself asking them to make critical distinctions.

Importantly this method yielded quantitative and episodic data for the first part of Question 1 and for Question 2, which were plotted over time. The theory discussed in Chapter 2 suggests that enquiry skills are developed progressively, and that increasing exposure and practice could result in a greater enjoyment and engagement. Therefore research design allowed for progression. The data are represented graphically in the following chapter in order to record any ups and downs in students' enjoyment and engagement.

Question 1 was also addressed by an enquiry session devoted to 'What do you enjoy about the Philosophical Enquiry sessions, and Why?' which was conducted with the KS3 group on November 16, 2011, as part of the pilot, and with the KS4 group later, for timetabling reasons, on January 18, 2012. The data collected are discussed in the next chapter.

Questions 3, 4 and 5. Question 3, ''did the experience of 'Philosophical Enquiry' in any way change … perspectives on 'learning', of what 'learning' is?" was addressed by means of a questionnaire devised by the researcher on *Connotations and Association with 'Learning'*. On a list of possible connotations, grouped under headings for 'Motivation', 'Curiosity', 'Achievement' and 'Values', respondents were asked to place a tick against either a positive association or a negative association of the term that had resonance for them, 'words or phrases that mean something to you', or to tick 'don't know'. To gain a 'before and after' perspective' these questionnaires were filled in by both groups first, in the pilot phase, on November 23rd, 2011, and subsequently at the end of the study, on 2nd May 2012, the same day as the end-of-study interviews. The rationale for addressing this question was that P4C/PE not only involved a different teaching strategy and style from the remainder of their lessons, which the students may or may not have enjoyed, but also aimed at different learning outcomes, as described in Chapter 2. The questionnaires were constructed according to the researchers identification of

key terms and issues, and were devised to test if students perceived this re-framing of both process and desired outcomes. Responses were, again, anonymous and are discussed in detail in the next chapter.

The remaining questions were addressed by semi-structured interviews

4. What benefit, and learning, did students gain from the experience of the sessions?
5. Were these benefits and gains transferred to –
    a. Learning in other lessons?
    b. Their participation in the community life of the school?

This method presented both methodological and practical problems. In further discussing Parlett and Hamilton, Bell notes that they 'go on to propose a three-phase model … which involves progressive focusing through observation, further inquiry, and seeking explanations. The first phase involves relatively open-ended data collection in order to identify issues, the second is a more focused phase in which these issues are explored in more detail, and the last phase involves looking for patterns and explanations in the data' (Bell, 2003, pp27/8). If the questionnaires are regarded as 'further inquiry', this does not entirely answer the criticism, noted above, that 'questions the reliability and validity of the data and the extent to which both the data and interpretation are 'objective' rather than reflecting the views of the evaluators' (Bennett, 2003, p28), especially as the interviews were structured using criteria identified in the literature. In other words the danger of constructing the interview 'checklists' using the theory is that the responses are likely to re-affirm that theory, and the researcher's interpretation of it. In the event, the 'End of Study Final Interview Structure' of April 2012, Appendix 9, was used more as a prompt to open questioning; as with the attempts to devise structured reviews and self-evaluation at the pilot stage, it will be seen this 'Interview Structure' also attempted to be too comprehensive and prescriptive. Bearing in mind the danger of bias, the researcher/interviewer 'bent over backwards' not to put words into the mouths of the respondents.

The practical problem was that these interviews were conducted in group sessions, one each with the KS3 and KS4 groups. It was decided that this was appropriate, as all the other enquiries had been conducted in group session. However, on the day, this was less than successful: the younger group was not in the mood, and the older group, close to their final GCSE examinations, were understandably distracted. It is possible that these group interviews were unsuccessful because of the *lack* of structure or focus. It was therefore decided to repeat the semi- structured interviews individually in the autumn term, although it proved practicable to track down only one of the older group (all of whom had left the school). The 'checklist' was re-written (see Appendix 10, 'End of Study Final Interview, 2nd draft, Oct. '12') with certain specific questions, some of which required a 'Yes, No or 'Maybe' response, but otherwise more open questioning. The structure was nonetheless still used as a prompt, with no attempt to answer each and every question exhaustively with each interviewee.

There is also necessarily a progression from field notes, which resembled 'minutes' taken of proceedings, to their ordering, analysis and interpretation. The later interviews were audio-recorded, which aided accuracy. Bearing in mind the *caveats* and criticism, this method was judged to be valid and to yield reliable data on the students' perceptions.

Ethics

The author completed the Ethical Issues Audit Form, and this was approved by his supervisor and by the Department of Education. The research was initiated in consultation with the head-teacher and with her approval. The head-teacher commented that she welcomed students having the opportunity to participate in 'Philosophical Enquiry' sessions because it was so different from anything else they did. The curriculum intervention was regarded as a useful addition to the students' timetable; no time was taken up outside of this, with the exception of the repeat final interviews, conducted in the autumn term of 2012, which were arranged with the consent and cooperation of the new head who had started in post that September. No other adults were present during enquiry, or interview, sessions as the researcher was accreditied as a class teacher at the school. Discussions were recorded for research purposes that were already taking place and appropriate in the context of the lessons, the pedagogy of which is being investigated. The research could not have taken place without the willing cooperation of the participants. The focus of the research was made obvious to them by the questions for which data were collected

The only unusual feature of this study is the identification of the institution that was the context of the research; the explanation on the form read: '*Names of individuals will be protected. However the institution is sufficiently unique as a setting for the research that its name should be made plain.'* As was said in Chapter 1: 'Any meaningful description would make it instantly identifiable to many with a wide knowledge of education and educational issues in the UK and further afield.' Its ethos has given it an influence far beyond its size for those interested in alternative and progressive education. The school is therefore used to enquiries and visits from interested parties.

Appendix 5 contains the consent letter and form circulated to parents, whose consent was needed as most of the participants were under 16 years of age. (Note that the head-teacher was the parent of one of the participants, and another teacher the parent of two.) The key phrase, as stated in the letter, is 'informed consent' and the letter sets out the information considered relevant and necessary to this end. The parents of one participant declined to sign, and this student was therefore not included in the data sets; no others demurred. It was therefore assumed that the school community, students, teachers and parents, were content for the study to continue on the basis described. The responses giving the quantifiable data were recorded anonymously, and records of interviews written up in such a way that would make them identifiable only, perhaps, to those who made them.

Conclusion.

In the light of criticisms of the 'credibility of generalisations' (Denscombe, 1998, p40) of case studies, the research design here adopts multiple methods, in order to compare and contrast the various perpectives through 'triangulation'. To answer the criticism that they produce 'soft data' (Denscombe, 1998, p40), the results are stiffened by sets that include quantitative data. The data-sets are designed to be complementary. There are two responses to the criticism of the evaluation model that it 'treats the classroom as a 'black box' … the findings … of limited use bacause they only demonstrate *what* has happened, and do not explain *why* it happened (Bennett, 2003, p26; original emphases): first, the students were indeed asked 'Why…?'; second, the findings will be interpreted both in the light of the researcher's relective journal, and in the context of P4C's theoretical framework. Indeed 'theory building and theory-testsing research can both use the case study appraoch to good effect' (Denscombe, 1998, p40).

In addition, the research design as a whole accommodates the fact that some of the participants were not confident or competent writers, although there appeared to be no problems with reading instructions, hence written responses were restricted to tick-boxes or short sentences or phrases.

This study focuses first and foremost on the affective domain, on enjoyment and engagement. However, the terminology has been explored sufficiently to propose that outcomes in the affective domain are prerequisites for outcomes in the cognitive domain. That is why they are important and that is why they are being investigated. There is no attempt to measure cognitive development or even, through psychometric testing, such concepts as well-being or esteem. However, the research records participants' perceptions of their experience of P4C and its outcomes. Because of the multi-layered, multi-faceted and multilogical nature of the process, it is nonetheless necessary to allow for consideration of 'good thinking', 'thinking skills' and 'critical thinking' in relation to other outcomes.

'Case study researchers … attempt to identify the various interactive processes at work…. These processes may be hidden in a larger scale survey…. Case study … provides an opportunity for … a problem to be *studied in depth*' (Bell, 2010, pp9/10, emphasis added). An illuminative evaluation of a case study was therefore chosen as an appropriate strategy as its 'flexibility' (Bennett, 2003, p29) 'takes account of wider contexts' and allows for detailed 'description and interpretation" (Parlett and Hamilton, 1976, cited in Bennett, 2003, pp26/7). Although the nuances of this 'description and interpretation' are inevitably subjective, they rest on a foundation of quantitative results.

In order to counter the disadvantages and potential pitfalls of these methods, however, critics and advocates alike advocate that data analysis and its interpretation, which is considered in the next chapter, be methodical and systematic.

Chapter 5. Presentation and Analysis of Results.

The previous chapter gave an account of the rationale for data collection. This chapter analyses the data sets, presents the results, progressively interprets the findings, and builds an argument for identifying emergent themes

Quantitative, Episodic Data.

The data from the Pilot phase and the main study were here combined, as there was no change in the instruments used. To the simple questions, 1a and 2, 'did the students enjoy their experience of Philosophical Enquiry?' and 'Were they engaged with it?', the simple answer is 'yes', on the whole.

Question 1a, Analysis of Results.

Appendix 11 records the responses to Question 1. Those for Question 1.a, 'Did you enjoy the PE session?', were as follows.

- For the Years 8/9 group, the green traffic light, meaning 'yes', was marked in 46 out of a total of 59 responses over 12 sessions. The amber, meaning 'some', was marked 11 times; and the red, for 'no', twice.
- For the Year 11 group, out of 27 responses over 9 sessions, the figures were: green, 20; green and amber, 3; amber 4; red, zero.

Because the answers to Question 1a were predominantly positive it was decided to analyse the data further by scoring for less than 100% enjoyment. For each record of 'some', a mark of -1 was given for that lesson; and, for each 'no', minus 2. The average scores per session per student, calculated to 2 decimal places in the spreadsheet Appendix 12, 'Question 1 'Negative Rating', are -0.25 for the younger group and -0.20 for the older; both figures are closer to zero than -1. The total of session scores plotted against time, as represented by the dates of the lessons, are represented graphically in the following two Figures 2 and 3:

Fig. 2. Question 1a: 'Enjoyment': Negative Rating for the Years 8 and 9 group.

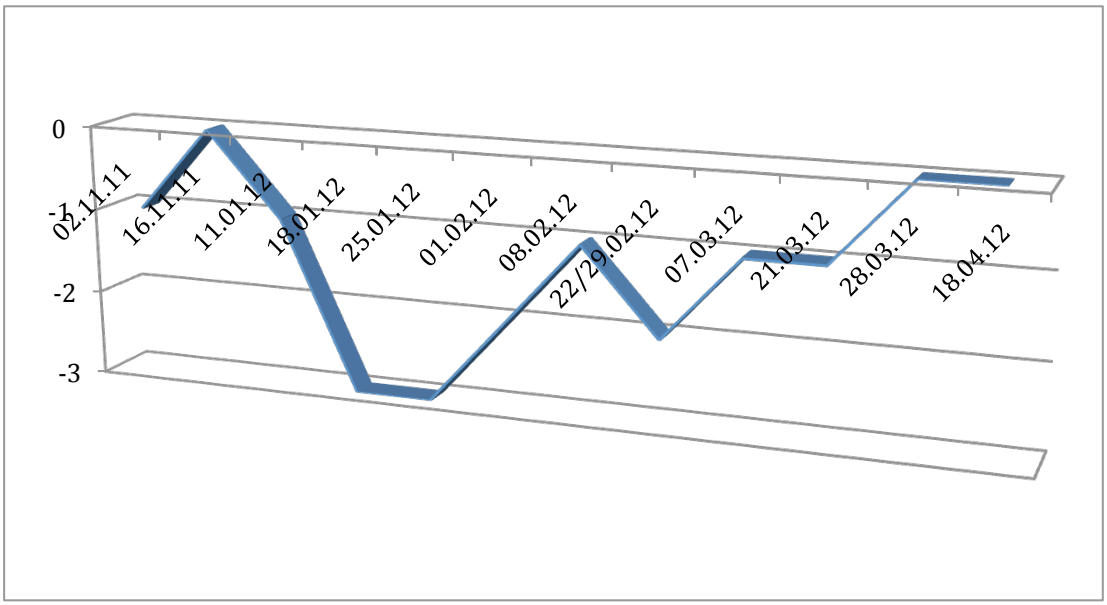
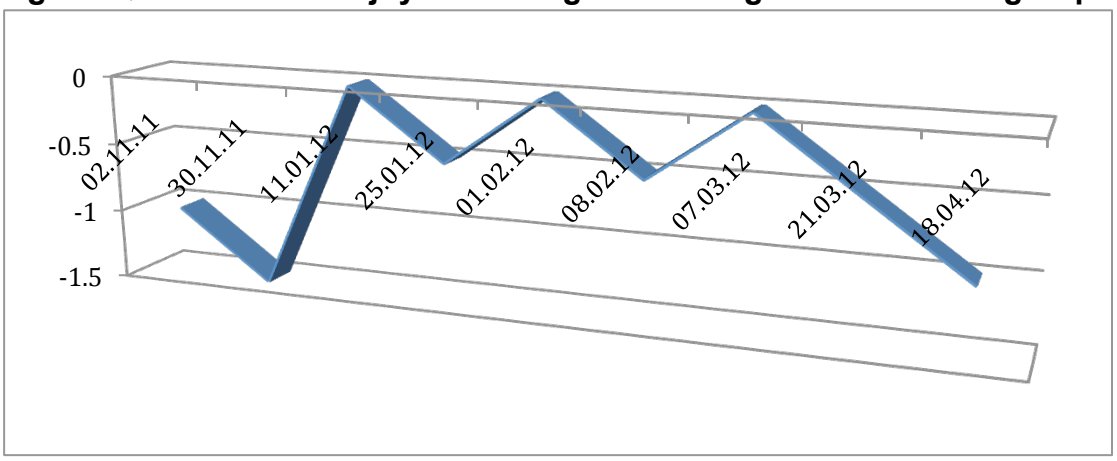


Fig. 3. Question 1.a: 'Enjoyment': Negative Rating for the Year 11 group.



Question 2, Analysis of Results.

Question 2 asked the respondents to score, on a Likert scale, 'to what degree (they) were … engaged with the lesson (involved with, participating, joining-in or paying attention) in terms of -

- Speaking – saying what you think about the ideas under discussion.
- Active Listening to others ideas.
- Thinking about the ideas under discussion.
- Forming relevant questions (may be silently, at start of session in pairs/groups or overlap with 'Speaking'
- Being listened to…

Where the scores –

1. = Not engaged
2. = Engaged a bit, a little
3. = Quite engaged
4. = Engaged
5. = Very engaged

The scores are recorded in Appendix 13 'Records of 'Engagement' as totals for each aspect of engagement for each session. Graphs were generated by inputting the scores into the spreadsheet Appendix 14: 'Question 2, Likert Log Scores'

Plotted against time (session dates) the results for the per-student average scores for each aspect are as follows in Figures 4 and 5:

Fig. 4. Question 2: 'Engagement' on a Likert scale of the Years 8 and 9 group.

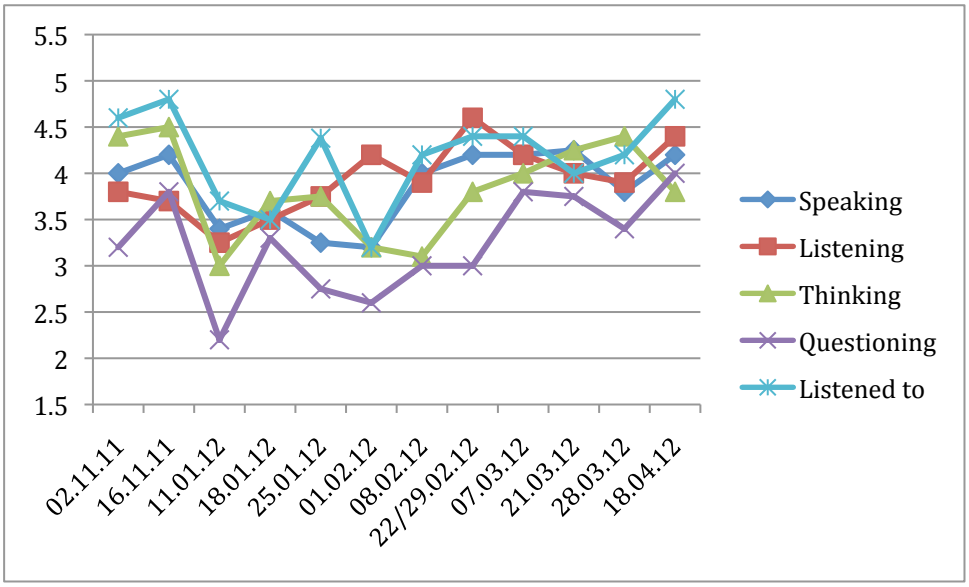
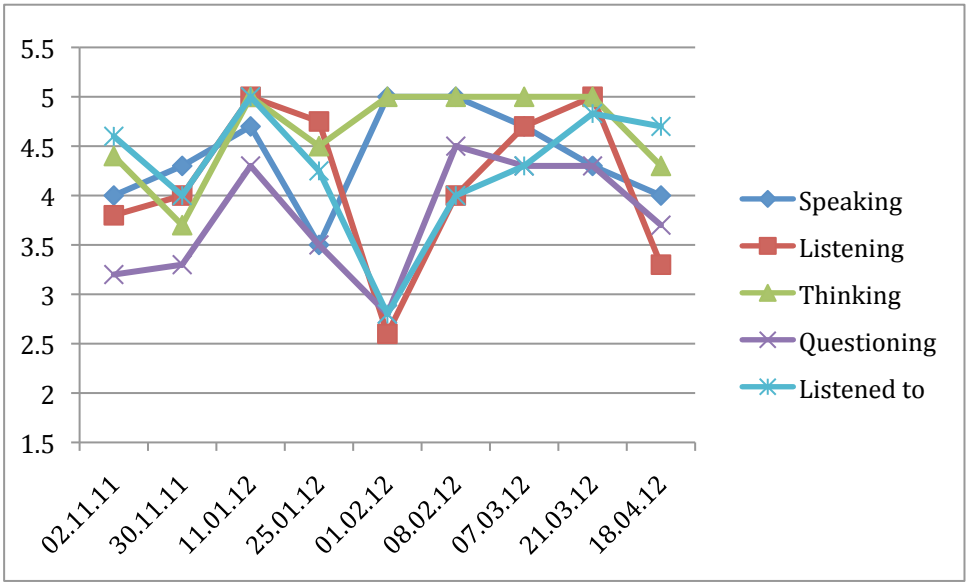
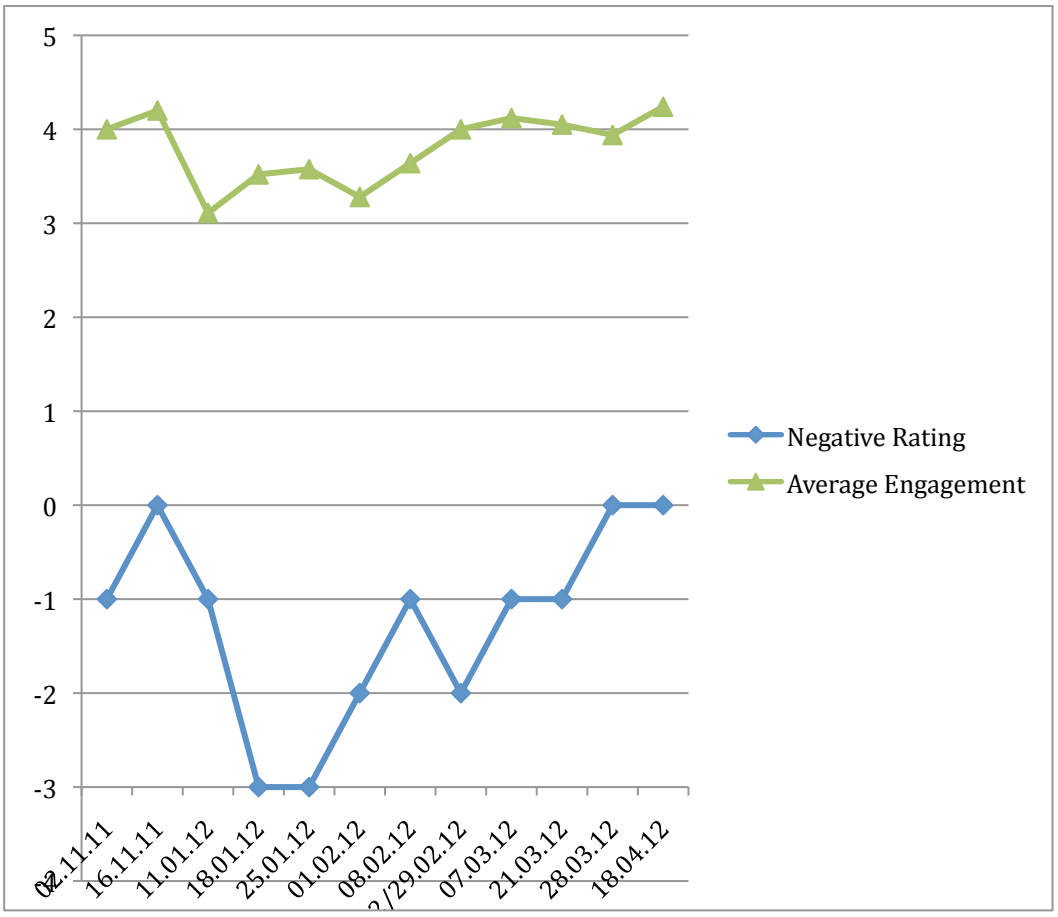


Fig. 5. Question 2: 'Engagement' on a Likert scale of the Year 11 group.



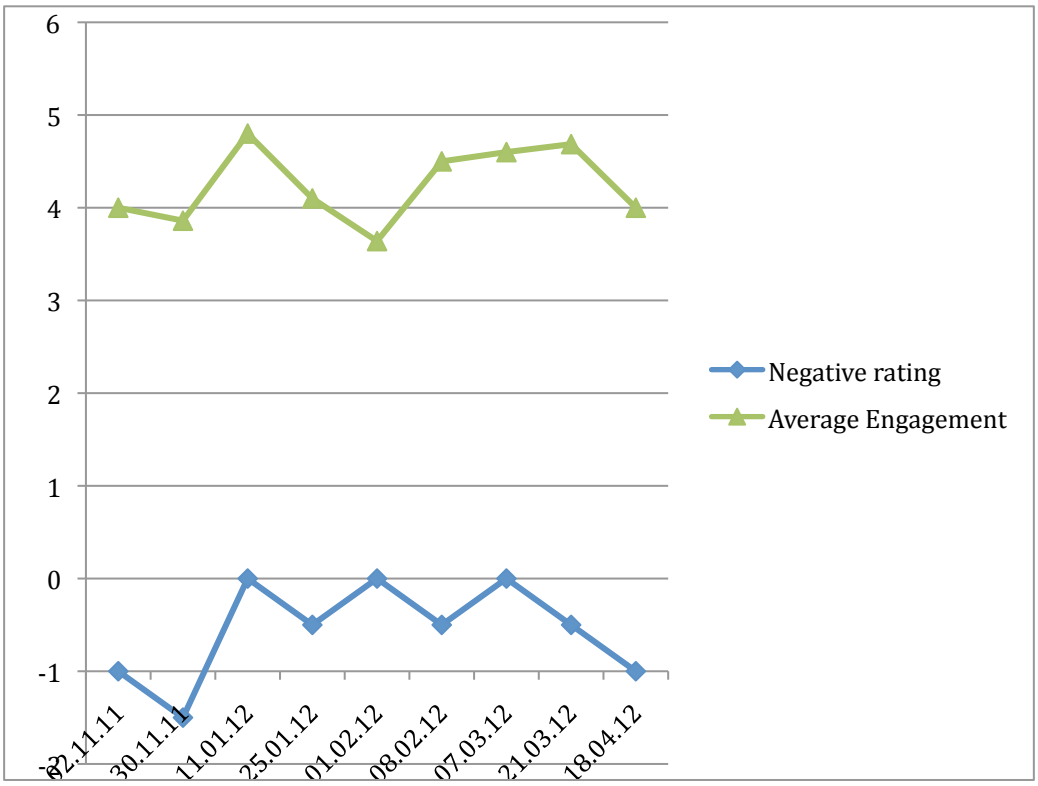
Visually it appears that the graph for the Years 8 and 9 group has a similar shape to that for question 1a above. In order further to explore this, the average score for the five aspects of engagement is calculated in the spreadsheet in Appendix 14, and plotted against time on the same graph as the 'Negative Rating' in Fig. 6.

Fig. 6. Questions 1a and 2: 'Enjoyment', negative rating, and Average 'Engagement' for the Years 8 and 9 group.



This potential association was not so apparent for the year 11 group, although there is a similar dip around week 2 for two of the factors, 'thinking' and 'being listened to'. However, plotting the *average* level of engagement with the 'negative rating' score does, again, appear to reveal an association in Fig.7.

Fig. 7. Questions 1a and 2: 'Enjoyment', negative rating, and Average 'Engagement' for the Year 11 group.



Interpretation of Quantitative, Episodic Data from Question 1a and 2.
A note of caution has to be made against the information obtained and inferences drawn here because of the very small group sizes, especially for the older group. It is noticeable that the plots for the five different aspects of engagement diverge more for Year 11 group than for the Years 8 and 9 group. It is possible that the older participants were more discerning in their reflections on engagement. Nonetheless, the students on the whole enjoyed and engaged with the process of PE; as noted, the averages for 'Negative Ratings' per session per student were -0.25 for the younger group and -0.20 for the older. The average levels of engagement, on a scale of 1-5, for all aspects of engagement per session per student were (to 2 decimal places) 3.81 for the Years 8 and 9 group, and 4.24 for the Year 11 group (see spreadsheet, Appendix 14).

Moreover Figures 6 and 7 indicate an association between enjoyment and engagement. The evidence suggests that the students did not enjoy the lessons because they were a 'skive', or because they were being entertained; they enjoyed them because they were engaged in the teaching and learning approach – the process demanded it of them – and, *vice versa*, they were engaged because they enjoyed the process.

According to the hypothesis initially outlined in Chapter 1, this evidence points to P4C/PE establishing the pre-requisites for learning. As the hypothesis was articulated in Chapter 2, it further suggests that this level of engagement and enjoyment was 'promoting intellectual growth' and 'bound up with outcomes in

the cognitive domain'; therefore what follows will look for evidence, in the remaining research results, of aspects associated with higher-order thinking: in particular, that this enjoyment and engagement lays the foundation for meeting 'self-actualisation' needs, in pursuit of 'higher and communitarian values', 'identity', 'curiosity' and the desire to 'think for oneself'; and, in the cognitive domain, critical thinking.

To complete our discussion of the graphs above, it is suggested that their shape over time represents a learning curve. Chapter 2 indicates that the aims of P4C are progressive, and that increasing practice can increase satisfaction. The interpretation supported by the qualitative data is that the shapes of the graphs in Figures 2-7 resulted from an initial enthusiasm that was then tempered by habituation and lack of progress, followed by increasing skill on the part of both the facilitator and the students. The researcher was not an experienced facilitator of this work when the study started. And, in addition to the students' familiarity with the form, there is also a need to factor in the topics under discussion, which have not yet been considered; that is, the curriculum in terms of content, which was gradually, increasingly led by the students' interests.

Qualitative, Episodic Feedback. Question 1b.

The responses to question 1b in Appendix 11 reveal an initial enthusiasm for free and open discussion, an interest in the topic and in both own thinking and the ideas of peers. By the third and fourth session, however, while the sharing was sometimes enjoyable, it was clear that the red-herrings were becoming an annoying distraction and that the facilitator needed to do more to keep the discussion on track. At this stage in the study, the groups were embarked on the only consistent curriculum adopted in the study, working through aspects of identity in Gerald Adams' 'Objective Measure of Ego Identity Status' (cited in Hannam and Echeverria, 2009, Chapter 2 *Identity development in adolescence,* pp20-33):

i. Religion as part of identity
ii. Politics as a part of identity.
iii. Ideological identity: developing a philosophy for life
iv. Gender Roles
v. Home, School, belonging.

Topics ii and iii, respectively enquired into on 25th January and 1st February with the Years 8 and 9 group and 25th January and 8th February 2012, clearly did not engage the students, although the log for the younger group for February 1st (Record of Enquiry Details, Appendix 8) noted: 'Perhaps got them thinking more than was expressed. Feedback not as bad as … expected!' This group, on the cusp, according to Hannam and Echeverria (2009, p21) of 'early' and 'middle' adolescence, did not really appear interested in politics, abstract 'ideas for life' or imagining their personal futures. (Although the topic was not engaging, the small group size meant participants did not have the option of disengaging from the group dynamic or 'switching off from the process of P4C.)

Following feedback, the enquiries begun at the end of February saw the successful introduction of 'Thinking Circles', with '+ve (positive) response from the 2 respondents who mentioned them specifically in feedback….' Noted in the log. This basic way of mapping ideas and their associations helped structure the enquiries. 'Concept maps', another means of mapping more clearly geared to conceptual thinking, as an aid to 'reasoning', were introduced near the end of the study. It should also be noted that the last few sessions with the Years 8 and 9 group were on a subject series of its choosing, Greek Myths, which were enjoyed. It is proposed that the increasing choice of topic and direction, together with a greater ability to structure the enquiries, contributed to enjoyment and engagement rising at the end of the study.

Because of the divergent scores for engagement of the Year 11 group, the data were examined for evidence that the response of the older group depended more on its response to the stimulus, to the topic, the substance of the enquiry, than was the case for the younger group, whose response depended more on their experience of the process. (Chapter 2 noted the distinction between the substantive and the procedural.) However this is not reliably borne out by the responses to Question 1b, in which the feedback for the younger group, usually five responses for each of twelve sessions, mentioned 'topic(s)' or 'subject(s)', or a specific stimulus, thirteen times; those for the older group eight times, for, usually, three responses over nine sessions.

It was suggested, in discussing this scoring on the Likert scale in the Year 11 group, that it showed more sophisticated thinking about thinking, that it was more critically aware. They were also more critical in the colloquial sense, therefore it was perhaps a surprise to note that the older group's average negative rating per student per session was less than that for the younger group.

Word clouds, or word-pictures, were generated using 'Wordle Create' (http://www.wordle.net/create) from the data from Question 1b; see Figure 8 for the Years 8 and 9 group, Figure 9 for the Year 11 group and Figure 10, for the two groups combined. These give a visual representation of the total responses, and show key words as identified by the participants; the size of the font is proportional to the frequency of use, with only the most often-repeated words readable at this scale.

The same data analysis yields word-counts for these key words, which, for the combined responses, are set out in Table 1. Only words that appeared more than twice are included in this count, but related words or terms are grouped; for example 'discussion' featured once in the responses, 'discussions' twice and 'discussing' three times, giving a total count, or 'score' for this group of terms of eight. The word-counts in Table 1 therefore represent a hierarchy of importance attached to key terms by the participants, and will be compared with those from the second tranche of end-of-study interviews, below.

Table 1. Word-count of responses to Question 1b.

topic, topics, subjects	7+2+2	=11
discussion, discussions, discussing	1+4+3	=8
talk, talking	4+3	=7
people, people's	6+1	=7
interesting		=7
ideas		=6
opinion, opinions	3+2	=5
think, thinking	2+3	=5
say, speaking	3+2	=5
myths		=4
share, sharing	1+2	=3
maps		=3
boring		=3
debate		=3
red-herrings		=3
interruption		=3
involved, involvement	2+1	=3
(listen/listening scored 1+1=2)		

Fig. 8. WordleCreate, Q1b Yrs. 8 and 9.

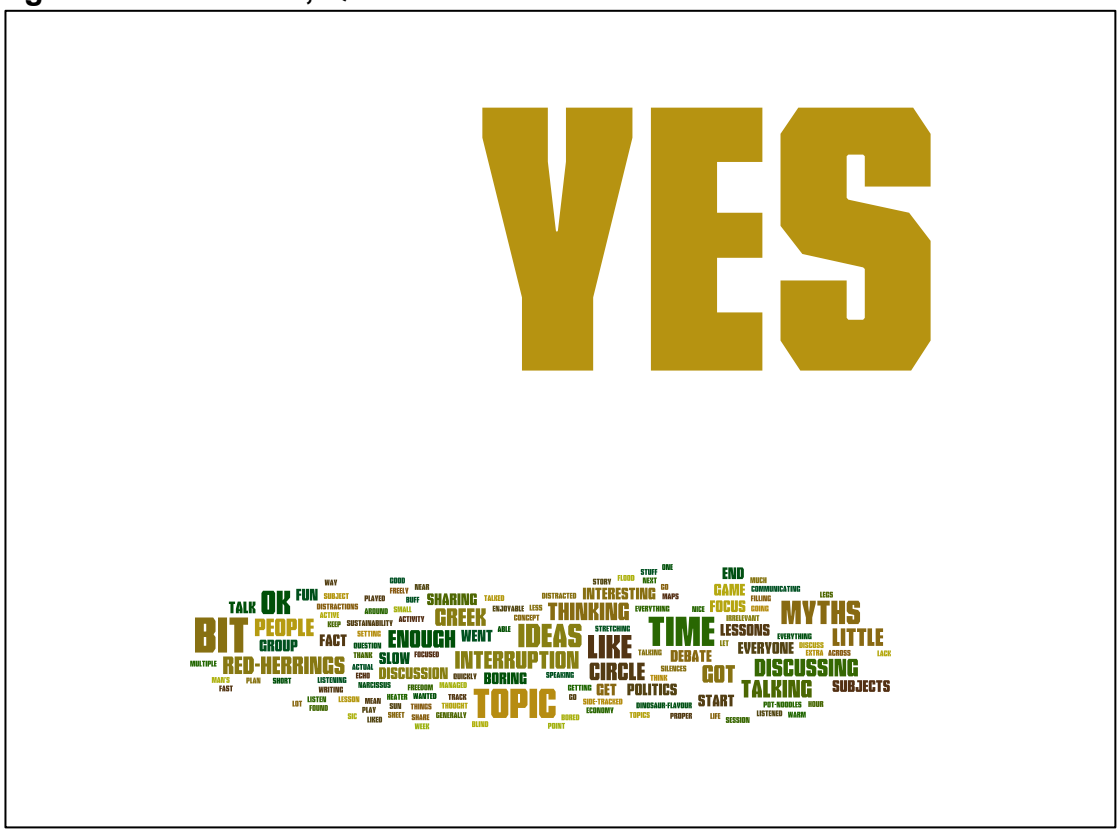
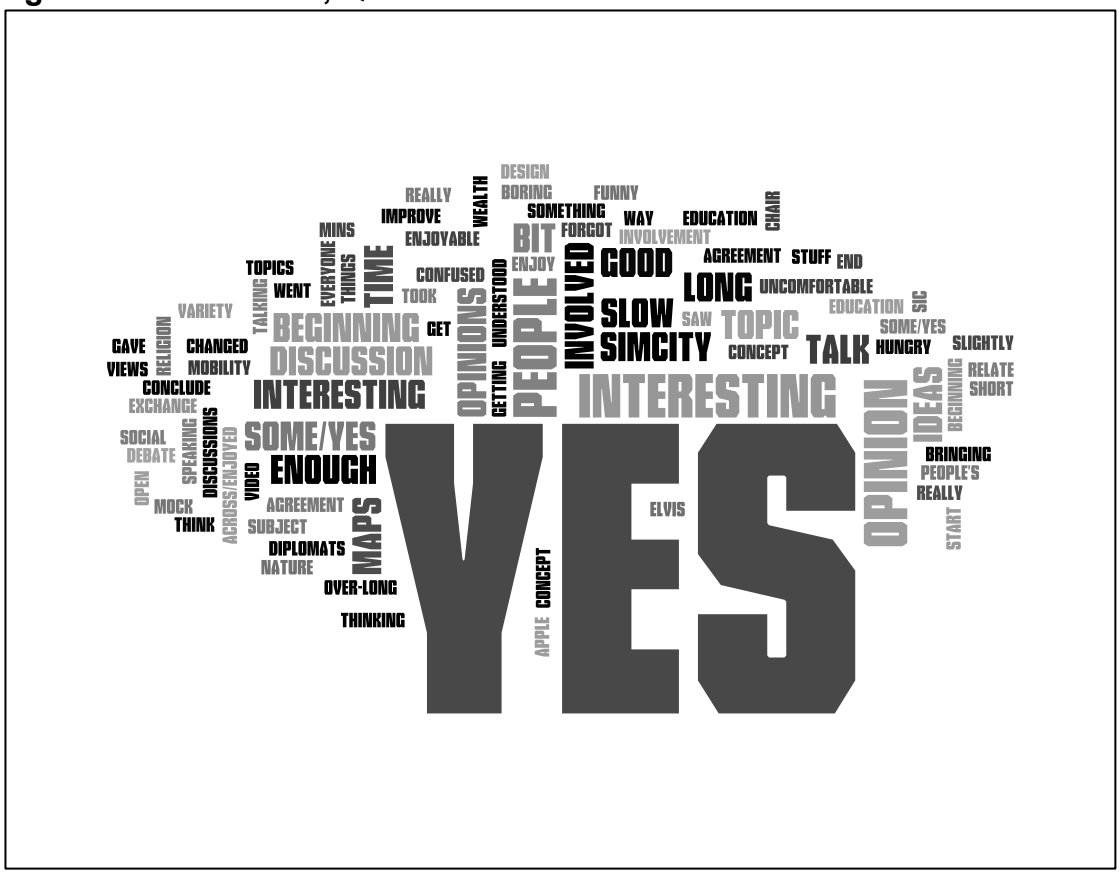


Fig. 9. WordleCreate, Q1b Yr.11.

Fig. 10. WordleCreate, Q1b Combined.



Qualitative Data gathered over time.

'What do you enjoy about the Philosophical Enquiry sessions, and Why?'

The responses to Question 1b can now be related to the information from the lesson specifically devoted to enquiring 'What do you enjoy about the Philosophical Enquiry sessions, and Why?', which provided more comprehensive feedback and further encouragement to reflexive practice. These sessions were conducted with the Years 8 and 9 group on 16.11.11, and with the Year 11 group later, for reasons of timetabling, on 18.01.12, by which time they had some experience of P4C/PE. These snapshots will be compared with the considered opinions recorded in the end-of-study interviews.

This data-set assesses the value of Philosophical Enquiry to the students. It is assumed that the students' responses will identify and select what features mean most to them. In addition it is reasonable to assume that the salient features may be those that are novel and not provided by other lessons or experiences in school. The head-teacher's comment has already been noted, that P4C/PE was so different from anything else the students did in school.

Appendix 15 comprises responses to the question 'What do you enjoy about the Philosophical Enquiry sessions, and Why?', transcribed from the researcher's contemporaneous notes, with the names of individuals removed. It should be mentioned that the Hartland Small School's assembly took the form of a 'morning circle' in which the school's business was discussed. A précis for the Year 8 and 9 group includes –

- Two comments on random(ness) both in the literal and colloquial, slang sense; the facilitator's tolerance of red herrings!
- Philosophical Enquiry (PE) offers freedom and space to discuss things (things that have been on per mind for a while).
- Thinking - not hard work like writing!
- Enjoyment of hearing others ideas. Everybody listens; easier to listen, to hear others, in contrast to all talking at the same time. Comments from three respondents out of five in this category.
- Appreciation of opportunity to express own thoughts and opinions mentioned by three respondents out of five. Comments that one participant in particular speaks noticeably more here than in other lessons; another "in other situations e.g. morning circle is reluctant to speak because afraid of what people will think…. "
- One respondent 'likes philosophical problems and philosophy, which he described as big about life, and using his imagination.
- No homework from these sessions!
- These sessions are peaceful!

This session developed into self- and peer-identification of participants' particular strengths as evidenced by their participation in PE, an interesting demonstration of the reflexive ability of the group. As noted at the time: 'All in

all I was impressed by the ability to reflect, the maturity and self-knowledge expressed in this session!'. Self-knowledge as a product of P4C and as a finding of the research is discussed below, in the *Interpretation of Themes* section at the end of this chapter.

The following is a précis of the responses noted to this question from the Year 11 group, which were more critical –

- (Enjoyment) depends on interest in topic,
- Sometimes difficult to say why it works/sometimes not. Group dynamic! Sometimes boring, sometimes just not in the mood.
- Interesting conversation –
- And giving opinions….
- Mostly enjoyed; sometimes feel pressure of time, which could be better spent doing something towards GCSEs (this group were of course sitting their GCSEs).

The evidence suggests all enjoyed –

- Giving opinions
- Hearing what other people think

These themes relate to procedural virtues in the sense of generating a sense of shared enjoyment and of community, and the practice of interpersonal and social skills, which rest in the affective domain. They are not evidence of dialogic virtues in the sense of skill in questioning or the use of the Socratic method to pursue a line of enquiry. Thinking, in the sense of critical thinking as a mental activity in the cognitive domain, is referred to perhaps three times in total. One respondent referred to PE's relevance to other subjects, in which 'I listen to what other people think more….'

The word clouds generated from Appendix 15 appear in Figure 11, for the Years 8 and 9 group, Figure 12, for the Year 11 group, and Figure 13, for the groups combined. However the number of words in total meant that the word-count analysis gave no significant words with a count higher than 2, although 'think' and 'people' did both appear twice.

Fig. 11. What do you enjoy? Yrs8 and 9

Fig. 12. What do you enjoy? Yr11.

Fig13. What do you enjoy? Combined.

Although no recordings of these sessions were made, the contemporaneous notes are claimed as a reliable record. In their original form that named names, they were distributed to the groups as 'minutes' and accepted as a true record.

'End of Study' Final Semi-structured Interview, First Attempt, May 2012.
The above responses can be compared with the data from 'end-of-study' group sessions structured around the 'End of Study Final Interview Structure' in Appendix 9, conducted on May 2nd, 2012 with both groups, the last day of the PE sessions considered in the case study. These were designed to draw out responses to the more general research questions -

4. What benefit, and learning, did students gain from the experience of the sessions?
5. Were these benefits and gains transferred to –
    a. Learning in other lessons?
    b. Their participation in the community life of the school?

It has been noted previously that the prepared interview structure was cumbersome, and the mood of the Years 8 and 9 group seemed uncooperative on the day. Not all questions were asked or answered. Nevertheless, the questions and resulting responses are recorded, from field notes, in Appendix 16.

For the Years 8 and 9 group the most distinctive information to come from this exercise was judged to be:

- PE enhanced mutual respect between students and teachers and between peers. It felt like a joining a supportive community;
- One participant, perhaps the most philosophically inclined, in response to a direct question, identified a 'shared language of value' and the sharing of values, which is evidence of conceptual thinking taking place and, according to Steve Williams, evidence of 'progress in philosophical enquiry' (Williams, 2012, p7);
- Despite the session, noted above, that included in-depth discussion of personal strengths in PE, 'no change' in self-knowledge was identified or claimed;
- Students all wanted PE to be more physically active, with more moving about, e.g. acting out stories;
- To quote from the notes in full: 'Students all identified PE as more "floaty/thinky" in contrast to academic mode, which was "more a state of mind – to do with writing stuff and numbers and letters". According to one participant the former is "more like learning in pre-school". These comments, it is suggested, can be related to the importance of oracy discussed in Chapter 2. However it was clear that they did not think of PE as learning. As one participant put it: "I think of it more as 'thinking"!

Most of the responses remained firmly in the affective domain. None of the questions under the heading '*Re Critical and Creative, in the cognitive domain …'* were answered, nor questions referring to '*Other subjects, other learning*', although the last question, above, does cover some of this ground.

For the Year 11 group the evidence suggests:

- Students valued the exchange of opinions (but did not identify the group in terms of 'community'). At least one moderated per thinking as a result, and one thought more deeply; the majority became more critically aware and more questioning, for example not accepting at face value the broadcast news and being more critical of 'received wisdom' from, for example, teachers;
- Values were shared and made more explicit;
- Improved ability to form questions was expressed by one student, as yet 'in per own head'. 'Better ideas' and the ability to accept reasonable criticism were noted.

As might be expected, the older group appeared to be more capable of meta-cognition; there is some evidence of both cognitive and meta-cognitive development, or progress, in terms of increasing awareness of mental activity and increasing refinement of critical thinking. In addition, coming up to final GCSE examinations, they were painfully aware of the contrast between PE and the conventional approach to learning required for GCSE work; PE increased awareness of the difference between GCSE-type learning of content and the experiential or exploratory. As one respondent commented: "In GCSE work people do not tend to ask you what you think – except in English where you are asked for interpretation and opinion. Science just

needs a ‘good memory’”. Nonetheless ‘PE has made other lessons more interesting’.

Again, it is claimed that the information from the group responses to the ‘End of Study Final Interview was accurately recorded, and the results presented above reliable insofar as the intention and purpose of the sessions were clear to all participants, and insofar as the semi-structured interview, as the term implies, allowed for open questions but within a framework designed according to the aims and premises of the study, thus maintaining focus on the research questions (see Denscombe, 1998, p213, on the ‘issue of reliability’). In terms of its validity, although the responses are inevitably led to a degree by the structure of the questions, the students nonetheless in practice chose those questions to which they could give an answer, and those answers were genuine and given in good faith. Bearing in mind the small group sizes, five and three respectively, the information from the qualitative data thus far is regarded as trustworthy and credible, as objective as this kind of information can be, and although not necessarily generalisable, it can certainly be related to the criteria for the evaluation.

Interim Summary of Themes.

The themes that emerge from the analyses of data thus far can be summarised as:

1. Yes, students enjoyed PE and engaged with it, not only establishing a pre-requisite base-line for ‘learning’, but also to an extent indicative of development in the cognitive domain and, possibly, meeting ‘self-actualisation’ needs – a desire for higher values and the attainment of ‘higher-order’ thinking;
2. They appreciated the opportunity to express their thoughts, ideas and opinions, and enjoyed being listened to;
3. The exchange of opinions was valued; students enjoyed hearing others’ opinions;
4. Values were shared and made more explicit;
5. Mutual respect and support was enhanced;
6. All students were aware that the ‘thinking’ practice of PE differed from their academic ‘learning’ in other school subjects, and was variously identified as –
    a. ‘floaty/thinky’ and ‘more like learning in pre-school’,
    b. ‘experiential’ and ‘exploratory’;

    They did not necessarily think of it as ‘learning’.
7. The older group was aware of developing metacognitive skills, and some application of these to other school lessons, in -
    a. Forming questions, although the students themselves identified room for improvement in questioning skill, in the practice of Socratic elenchus.
    b. Moderating ideas, thinking more deeply and transforming opinions.
    c. Being more critical and critically aware.

8. The choice of the ‘stimulus’, or topic to be investigated, was key, and it was important that it was relevant to the young peoples’ lives.

The form of recording these interviews does not lend itself to the analysis or counting of individual words, or to generating word-cloud pictures. However, this information can be compared with two final sets of data: first, regarding ‘Connotations and Associations with ‘Learning’’, a ‘before and after’ exercise that was completed at the end of the study on the same day as the above interviews; second, the Repeat End-of-Study Semi-structured Final Interviews, October 2012.

Connotations and Associations with ‘Learning’.

This ‘circle-a-salient word or phrase’ questionnaire was designed specifically to address the third research question –

3. ‘‘Did the experience of ‘Philosophical Enquiry’ in any way change their perspectives on ‘learning’, of what ‘learning’ is?”

The feedback form handed out and completed by the two groups on November 23rd, 2011, is reproduced in Table 2.

Table 2. Connotations and Associations with 'Learning': 'Before'.

On the whole, before you came to this school, did you associate learning in school with -? (If you have no experience of schools, please tick here, and answer for your experience of home education.) *You do not have to make an entry for each line, just those lines, words or phrases that mean something to you; please circle those that do, but only one per line….*

Motivation		
1. Enjoyment	Dislike	don't know
2. Engagement	Boredom	don't know
3. Excitement	Frustration	don't know
4. Enthusiasm	Being misunderstood	don't know
5. Being listened to	Not being heard	don't know
Curiosity		
1. Interest	Lack of interest	don't know
2. Understanding	Lack of understanding	don't know
3. Application/Perseverance	Can't be bothered	don't know
4. Importance	Not important	don't know
5. Useful and Relevant to my life	Not useful, Irrelevant	don't know
Achievement		
1. Success/Mastery	Failure	don't know
2. Self-confidence, Self-worth	Self-doubt	don't know
3. Feeling good about self	Feeling bad/ Inadequate	don't know
Values		
1. Doing it to please self	Doing it to please others	don't know
2. Exploring own values/ideas	Told about others' values/ideas	don't know

On the whole, do you now associate learning with –?

Motivation		
1. Enjoyment	Dislike	don't know
2. Engagement	Boredom	don't know
3. Excitement	Frustration	don't know
4. Enthusiasm	Being misunderstood	don't know
5. Being listened to	Not being heard	don't know
Curiosity		
1. Interest	Lack of interest	don't know
2. Understanding	Lack of understanding	don't know
3. Application/Perseverance	Can't be bothered	don't know
4. Importance	Not important	don't know
5. Useful and Relevant to my life	Not useful, Irrelevant	don't know
Achievement		
1. Success/Mastery	Failure	don't know
2. Self-confidence, Self-worth	Self-doubt	don't know
3. Feeling good about self	Feeling bad/ Inadequate	don't know
Values		
1. Doing it to please self	Doing it to please others	don't know
2. Exploring own values/ideas	Told about others' values/ideas	don't know

Then, at the end of the study, on 2nd May 2012, in the same lesson as the end-of-study interviews, that in Table 3 was handed out to be completed. Responses were anonymous in all cases.

Table 3. Connotations and Associations with 'Learning': 'After'.

If you have little or no experience of schools, please tick here,

You do not have to make an entry for each line, just those lines, words or phrases that mean something to you; please circle those that do, but only one per line….

Following the experience of Philosophical Enquiry, on the whole, do you now associate learning with –?

Motivation		
1. Enjoyment	Dislike	don't know
2. Engagement	Boredom	don't know
3. Excitement	Frustration	don't know
4. Enthusiasm	Being misunderstood	don't know
5. Being listened to	Not being heard	don't know
Curiosity		
1. Interest	Lack of interest	don't know
2. Understanding	Lack of understanding	don't know
3. Application/Perseverance	Can't be bothered	don't know
4. Importance	Not important	don't know
5. Useful and Relevant to my life	Not useful, Irrelevant	don't know
Achievement		
1. Success/Mastery	Failure	don't know
2. Self-confidence, Self-worth	Self-doubt	don't know
3. Feeling good about self	Feeling bad/ Inadequate	don't know
Values		
1. Doing it to please self	Doing it to please others	don't know
2. Exploring own values/ideas	Told about others' values/ideas	don't know

Because a proportion of students had little or no experience of conventional education or 'ordinary' schools, having been home-educated before arriving at the Small School, responses for these groups were separated from those whose prior experience had been in state schools.

The results were analysed by totalling the responses in each column, giving totals for positive associations, negative associations and 'don't knows'. These figures are set out in the spreadsheet in Appendix 17, along with the score sheets. The most noticeable points to emerge are-

- For the **Years. 8 and 9 Schooled** group, there was a massive increase in positive associations after arriving at the school.
- For the **Years. 8 and 9 Home Educated** group, there was a significant increase in positive associations after arriving at the school.

- For both **Years 8 and 9** groups, this increase was reversed after their experience of PE, although the negative associations did not revert.
- For the one **Year 11 Schooled individual**, there was a significant improvement in positive associations after arriving at the school. And there was a significant increase in negative associations after their experience of PE!
- For the **Yr. 11 Home Educated** group, the figures for before and after arrival at the school were remarkably similar, but there was a significant increase in positive associations after experience of PE, with no negative associations here, but also an increase in doubt, in 'don't knows'.

From these points it can be surmised that students on the whole made positive associations with the learning environment at the Hartland Small School, especially when compared with conventional schooling. Drawing on the notes from these sessions, it is proposed that the differences may be accounted for by these groups being at different stages of their school careers. The Years 8 and 9 group were consciously enjoying the social and peer learning aspects of the school, and could still remember the isolation and boredom often associated with being home-educated; indeed their negative associations matched those of conventional schooling. The Year 11 group, with longer hindsight, perhaps looked at home education either through rose-tinted spectacles or with greater equanimity.

The results were also analysed by looking at where changes were perceived. For example, for the **Yr. 11 Home Educated** group, there were less positive perceptions from their experience of the school under the headings for Motivation and Achievement, but these, in the overall scores, were cancelled out by more positive perceptions under 'Curiosity' and 'Values'. In contrast the opposite was true for the **Yrs. 8 and 9 Home Educated** group, in that increases in motivation accounted for most of the increase in positive perceptions after arrival at the school.

However, with regard to the research question addressed, the results of this exercise cannot support any argument. With regard to the later responses, after an experience of PE all except the **Yr. 11 Home Educated** group showed a less positive perception on the whole of 'learning' than that for early in the PE sessions, which score was intended to demonstrate the perceptions of the school but before much experience of PE. It is suggested that no validity can be attributed to this trend, nor to the opposite one demonstrated by the **Yr. 11 Home Educated** group, because the question asked at the end of the study was ambiguous. Did it refer to the bulk of their learning in subject-based lessons, which was perceived less positively after experiencing PE, or to a wider notion of learning that included PE, a sense of the possibilities that PE was intended to present? Again, the group sizes were very small, the tendency to negative perceptions in the older group coming from just one participant. With regard to the younger group, the observation, above, that participants 'did not think of PE as learning' was indicative of the limited meta-cognition, thinking about thinking and learning about learning, already noted.

For all that teachers and other educators use the terms 'learning', 'learning experiences' and 'learning skills' they are not common currency among school students; asking young people about 'learning' in a school context is a bit like asking fish about water. This research instrument was possibly overly complicated in its attempt to cover comprehensively all the aspects identified as of interest to the study, and the presentation may have been confusing (and it would have been more conventional, it was realised after the event, to have 'don't know in the middle rather than at the end). It can therefore best be described as a valiant but flawed attempt to get to an aspect of the pedagogy perhaps best approached by more open questioning, with no valid findings overall. A more interesting line of research might have been enquiring into the creation of knowledge, and the role of oracy in it: 'Schools are places where children discover what knowledge is…. (They) can become explorers…, coming at knowledge from the inside, or they can become marketeers trading in knowledge goods' which come from a central store in which they have no stake' (Phillips, 1988, p81).

Repeat End-of-Study Semi-structured Final Interview, October 2012.

Because the group interview for the Years 8 and 9 group was held to be unsatisfactory, it was decided to do a further round of semi-structured interviews, this time with individuals on their own. Because they were conducted in October 2012, it was not feasible to do these with the members of the older group, as they had left the school – although one former Year 11 participant was in school on the day these repeat interview were conducted, helping with the cooking, and he agreed to be interviewed; his comments are therefore noted, below. These interviews, of approximately one quarter of an hour each, were recorded on audio, which aided accuracy. The researcher's notes are therefore an amalgam of the contemporaneous and those made subsequently while listening to the recording playing back.

Some thought went into re-arranging the interview structure, Appendix 10, from the first round described above, in terms of how best to elicit information; it included both certain specific questions, and more open questioning. Also, the aims and objectives of P4C/PE that head the prompt sheet were re-ordered and elaborated more in line with the reading of the literature set out in Chapter 2, *viz:*

The objectives of Philosophical Enquiry are –

A) Reasonableness!
   i) Questioning, listening, responding
B) Good thinking
   i) Critical thinking – making distinctions
   ii) Recognising, following and making an argument (logic)
   iii) Concept formation – looking for meaning - fuller and more sophisticated.
   iv) Enquiry skills - process.
C) Skill in balanced evaluation of contestable issues,

leading to –

The Aims: Good judgement.
Community building, building democracy and democratic values.

The reversal in order of reasonableness, as a procedural virtue, and reasoning or good thinking, as a cognitive skill, was based on the researcher's perceptions of the stages of progress in the community of philosophical enquiry. What amounted to 'good thinking' was unpicked and extended beyond 'critical thinking', although 'enquiry skills', as process, lead back to the dialogic skills under the heading of 'reasonableness'. With the research focus leaning towards the affective domain, it was felt that 'community building' was a central aim, not just an objective. As the SAPERE level 1 handbook says of 'aims and processes' (SAPERE, 2010, p15): "a working definition of a Community of Enquiry (is) a group of people used to thinking together with a view to increasing their understanding and appreciation of the world around them *and of each other*" (emphasis added).

The interviews also allowed for the benefits of hindsight accruing to the respondents, being conducted five months after the Philosophical Enquiry sessions ended. Clearer focus was sought in particular on –

a) Perceptions of progress in the community of philosophical enquiry. In order to reduce the number of possible aspects to a manageable number, selection of what were regarded as the most salient points was made from Steve Williams' *The Practice of Philosophy for Children* (Williams, 2012, p7):
    i) Shared language of value
    ii) Community building
        (1) Learning something new about their peers
    iii) Learning something new –
        (1) Concepts are contradictory and complex.
        (2) They can defend position.
    iv) More interested in finding out more….
b) Perceptions on what was the point of it all. Did students' perceptions match the aims and objectives of Philosophical Enquiry? It emerged during the course of the interviews that it was useful to ask questions around students' perceptions, if any, of the learning outcomes.

In addition, on several occasions, interviewees were asked how their experience of Philosophical Enquiry effected their experience of other lessons, or transferred to how they were – or learnt – in other lessons; this was not on the 'checklist, but emerged as a suitable and relevant question. The structure was nonetheless still used as a prompt, but with no attempt to answer each and every question exhaustively with each interviewee.

Presentation and Analysis.
The researcher's notes, organised under the list of questions, are reproduced in full in Appendix 18. A word-cloud for the notes as a whole is reproduced in Figure 14. A word count from the notes cannot precisely represent what occurred, as a word may appear in a question that has several responses noted of simply 'yes' or 'no'. Nevertheless, a ranking is attempted for

significant words with ‘scores’ above 2, where the number of times the word appears in the questions is then deducted, as set out in Table 4.

Fig. 14. End of Study 2, Notes.

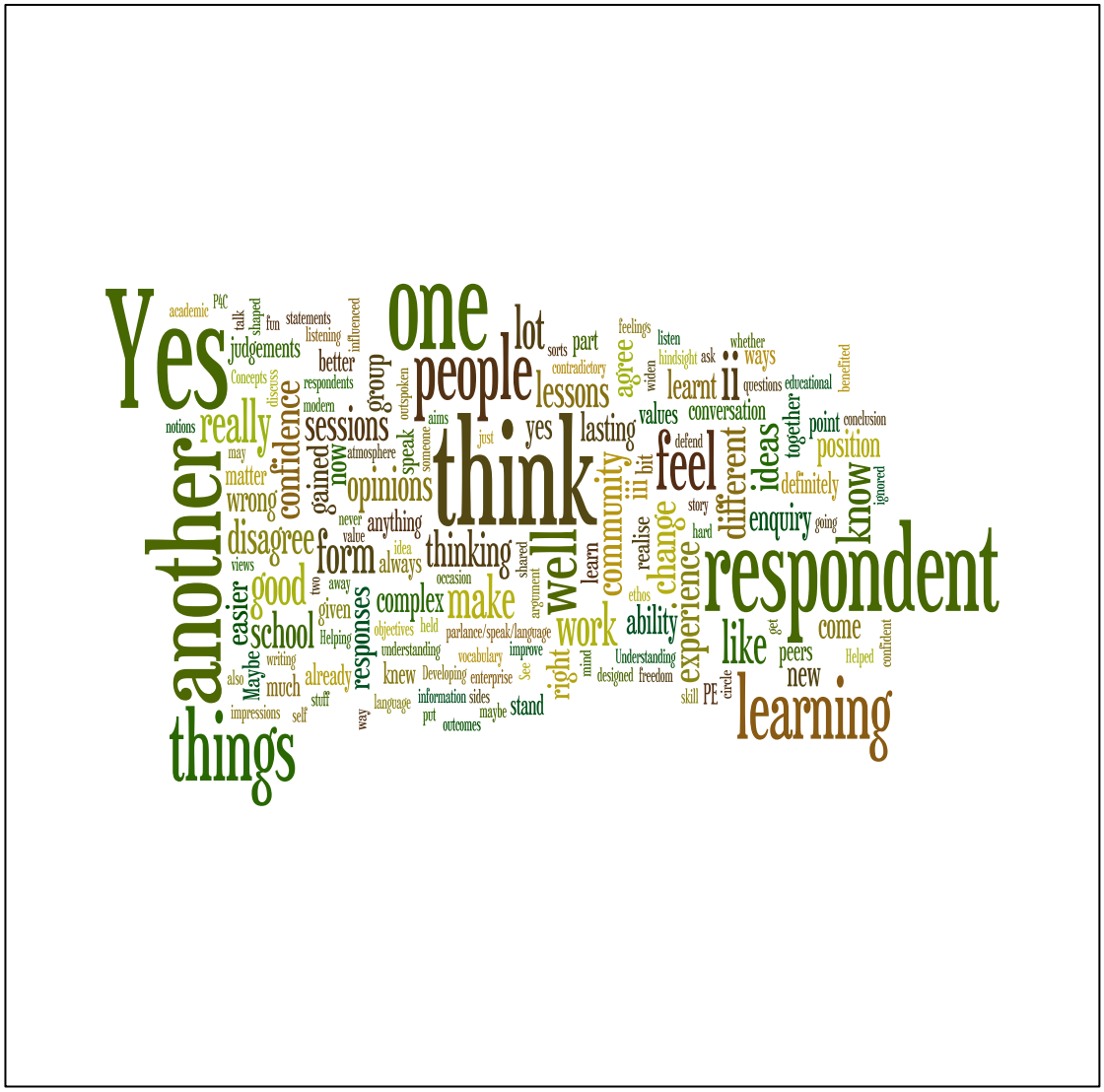


Table 4. Word-count of responses noted in End-of-Study Semi-structured Final Interview, October 2012, compared with that for Question 1b.

1)	*More*		25	-8 =17
2)	Yes		17	-4 =13
3)	**Think, thinking**	15+5	=15	-6 = 9
4)	**People, people's**	10+1	=11	-4 = 7
5)	Really			7
6)	Well		8	-2 = 6
7)	Lot			6
8)	*Good*		6	-1 = 5
9)	***Opinion, opinions, opinionated***	1+5+1	=7	-3 = 4
10)	Work		6	-2 = 4
11)	*Right*			4
12)	*Wrong*			4
13)	*Different*		5	-2 = 3
14)	***Ideas***		5	-2 = 3
15)	*Some*		5	-2 = 3
16)	*Definitely*			3
17)	Together			3
18)	Values			3

These rankings cannot be directly correlated with the word-count for Question 1b, repeated here, but provide points for comparison.

1)	topic, topics, subjects	7+2+2	=11
2)	discussion, discussions, discussing	1+4+3	=8
3)	talk, talking	4+3	=7
4)	**people, people's**	6+1	=7
5)	interesting		=7
6)	**ideas**		=6
7)	**opinion, opinions**	3+2	=5
8)	**think, thinking**	2+3	=5
9)	say, speaking	3+2	=5
10)	myths		=4
11)	share, sharing	1+2	=3
12)	maps		=3
13)	boring		=3
14)	debate		=3
15)	red-herrings		=3
16)	interruption		=3
17)	involved, involvement	2+1	=3

However, it is argued that it is significant that 'think' and 'thinking' rank much higher in the data from the end-of-study (although 'ideas' lower!). Several of the words, those in italics, are included in what Steve Williams calls 'the language of reasoning' (Williams, 2012, p2) in the four categories:

1) 'Degree', for example 'more', 'some' or 'definitely';

2) ‘Kind’, or attribute, for example ‘good’, ‘right’ or ‘wrong’;
3) ‘Relation’, for example ‘different’, and,
4) ‘Discourse’, for example ‘opinions’ or ‘ideas’.

This in itself is evidence of progress in developing reasoning skills. Some of these words were of course used in the questions, which were themselves were modeling and modeled on critical thinking.

Interpretation of Themes.

Each of the students’ responses were recorded in some detail; each response is significant and important. The disadvantage of working in very small groups has been mentioned on several occasions. The advantage, here, is having the opportunity, the time and space, to follow each respondent in some depth. Listening to the recordings it is clear that some care was taken, to the point of diffidence, not to put words into the mouths of the respondents, even by way of the form of words of the question. While some structure was adhered to in the interview, it is claimed that what has been noted in Appendix 18 accurately transcribes and reliably represents the participants ‘in their own words’. Having said that, structure of the interview, its headings, criteria and themes inevitably led the respondents to a certain degree. However, the intention of the methodology followed is progressively to identify themes and relate them to developing theory.

A précis is attempted here of the notes in Appendix 18.

> The experience was enjoyable, and ‘educational’, with *‘Everyone willing to participate’.*
>
> It helped in terms of self-knowledge, not only regarding opinions but also feelings. The ‘*the feedback forms were useful reflection ... on feelings’.* The students became more self-confident, not to say outspoken, taking this quality into other lessons and the community life of the school. They now think things through more, and more logically. In addition to trusting one’s own judgement, there was willingness to express opinions and ideas right or wrong. ‘*It doesn’t matter whether if you’re wrong … say what you think.’ ‘As with art, no real wrong answer* (in finding) *different meanings.’*
>
> *‘Probably the majority of learning (was), sharing (about) values’:* the skill in seeing where others are coming from, seeing both sides. At the same time as being clearer about their own values and ideas, students became more tolerant and also found it ‘*easier to disagree’.*
>
> There was the gem of ‘How to think for ourselves’ identified as the main point of the exercise. Creativity was mentioned.
>
> Students could view their other school work differently, not negatively, but re-framing it in a wider context. PE was ‘*more ‘thinking’ as opposed to writing*’, ‘*all verbal, in contrast to textbooks* and ‘*discussing*

rather than (learning) specific things'. The older student, again, identified the importance of the stimulus, the topics' present relevance *about modern times…. other lessons …, do a lot of things about the past.'*

Students listened to each other and were listened to, with respect.

What is interesting is the juxtaposition of the students being more confident in their opinions and their being willing to be wrong. The ability to defend their position, to stand up for themselves, implies reasoning skills, but they were also more questioning, and receptive to others. This combination was identified by the older student as being/looking like leadership! The significance of this juxtaposition, it is suggested, is a trust in the group and in the corrective process of collaborative learning.

The students were obviously keen to please, one identifying the main point of the exercise being '*for the researcher to get his Master's degree'*! There was one more equivocal comment: '*The sessions 'frayed towards the end*; this was an astute observation. The curriculum intervention did rather peter out, as the researcher was unclear about his future at the school (a month after the end of the study he applied for the head-teacher's position, but was not appointed). The sessions did end more with a whimper than a bang. Respondents' suggestions for improving on the form of the sessions, in addition to 'More people!', were –

- A *'need to reflect on it more'.*
- *'Move faster, people got a bit impatient.'* (More action, acting out scenarios and active games were comments from earlier feedback.)
- *'It was less conversation* (dialogue) *… more statements* (and) *ideas going backwards and forwards.'*
- *'More questioning.'*

These, again astute observations will be discussed in the next chapter.

The themes that emerge from these results of recording and processing the students' perceptions reinforce those of the *Interim Summary* above. Collated and condensed, the overarching themes are judged to be -

1) Students enjoyed PE and engaged with it. It was a positive, and educational, experience.
2) They appreciated the freedom to express their ideas and opinions.
3) Major learning was in sharing values.
4) Self-knowledge, self-confidence, mutual respect and mutual support were enhanced, qualities that fed into other lessons and into the community life of the school.
5) There was evidence that some students trusted their own judgement more as a result of their experience of PE, and their ability both to think for themselves and defend their positions.
6) All students were aware that the 'thinking' practice of PE differed from their academic 'learning'. This did not necessarily impact negatively on the latter; rather it was re-framed in a wider learning context.

7) The relevance of the stimuli to the young people's lives was important.

The meta-level themes, and their justifications, are -

1) There was evidence of progress in philosophical enquiry in the sharing of values and in the increasing use of 'the language of reasoning'.
2) There was evidence of social, collaborative and relational transformative learning, both procedurally and substantively. The students demonstrated greater self-knowledge, self-confidence and assertiveness, trusting their judgement and thinking for themselves, at the same time being more tolerant, flexible, receptive and capable of moderating their views. This combination was summed up by one student as the quality of leadership.
3) There was evidence of metacognition and higher-order thinking from reflective and reflexive learning, 're-framing', the willingness to countenance complexity and uncertainty and the self-regulation of thinking, and from the importance attached to values. A desire to meet self-actualisation needs is also evidenced by the importance attached to values, the desire to think for oneself and a growing sense of identity, betokened by greater self-knowledge and self-confidence.

These themes will now be taken forward to the summative evaluation in the next, concluding chapter.

Chapter 6. Discussion of Findings and Conclusions.

> *"Since we cannot know what knowledge will be most needed in the future, it is senseless to try to teach it in advance. Instead, we should try to turn out people who love learning so much and learn so well that they will be able to learn whatever needs to be learned."* John Holt, author of How Children Fail, 1964, and How Children Learn, 1967.
>
> *'The unexamined life is not worth living'* Socrates (Apology 38a)

The findings indicate that this curriculum intervention was at least partially successful in its own terms, establishing a degree of enjoyment, engagement and hence motivation as the pre-requisite of learning. Beyond this foundation, the learning outcomes of the practice and pedagogy of P4C/PE diverge progressively from conventional preoccupations with standards, academic exam passes, league tables and the accountability to be had from measurable outcomes. The themes that emerged in the last chapter's discussion of the research evidence suggests that the practice of P4C/PE in this case study went some way to combining values education with learning thinking skills. While academic philosophy is often esoteric and hermetic, addressing predominantly questions posed by other philosophers, P4C/PE 'brings us face to face with the original condition of philosophy, philosophy not just as conversation, but as an emergent, multi-vocal and interpretive story of the world, and about persons thinking in the world' (Kennedy, 1996, quoted in Haynes, 2002, p49). Not only is the emphasis on thinking, in contrast to knowledge transmission, but on the context of both oracy and collaborative learning, multi-vocal in being both multi-logical and social.

The self-knowledge, self-confidence and self-regulation reported suggest 'higher' learning goals in addition to achievement. 'According to Jerome Bruner (1996) a curriculum is arguably at its most effective when it is 'participatory, proactive, communal, collaborative and given over to constructing meanings rather than receiving them'' (Haynes, 2002, p47). Joanna Haynes makes it clear that P4C/PE can be a means of 'counting children in' (Haynes, 2002, p48) and empowering them as active citizens, as of now, not at some point in the future after they have been processed and prepared by the education system. These are grand claims, but the pedagogy of P4C is neither a 'pick'n'mix' nor a narrow teaching strategy; although only a small start has been made, all this educational philosophy is implicit, waiting in the wings as potential.

For the remainder of this concluding chapter, it will be useful to return to the illuminative evaluation model discussed in Chapter 4, which distinguishes between the learning milieu and the instructional system. This study was carried out for the purpose of the researcher's continued professional development (CPD) and for the school to assess issues arising in this particular learning milieu, including the content of the curriculum intervention. Its implications, if any, for curriculum policy, and consideration of further

issues for educational practice and research are discussed in terms of P4C/PE as an instructional system. Each of these will be taken in turn.

The Learning Milieu.

CPD

This section considers where there is room for improvement. The following is an exchange from correspondence between the researcher and his trainer on the SAPERE Level 2 P4C training programme, which was undertaken after the study was completed. Embarking on this study, the researcher was a novice at facilitating this work, and here expresses some frustration at his experience of attempting to combine attention to the affective domain (reasonableness, and procedural or dialogic virtues) with attention to cognitive development. He suggested that:

> *"A sensible way to introduce this curriculum to children and young people is, surely, stepwise, as with any other curriculum or skill. Certainly I have found trying to teach interdependent thinking and independent thinking, caring/collaboration/community and critical/creative/enquiry (to the extent these can be separated), at the same time has led too many times to confusion – mine and theirs - and, like trying to juggle too many oranges at the same time, oranges all over the floor!*

The advice was, in essence, to keep practising the juggling!

> *"Certainly it takes time. But I think the aim is to engage the pupils with something interesting to talk about, and to give them some choice so as to provide motivation for acquiring skills they will need. My own experience of teaching difficult groups is that after picking up the oranges a few times and trying again, I have more success. Pupils can easily get bored with exercises in thinking or collaborating."*

In fact, it was not that the group was 'difficult'; rather, 'educating from a particular worldview, a particular educational philosophy (related to transformative learning) … is … not an easy way to teach' (Taylor, 2008, p13). The principal difficulties related to: facilitation style; modelling 'good thinking', and in reviewing and evaluation.

First, the researcher's background fitted him for a non-authoritarian role, and with facilitation skills. It became clear, however, that the learning experience required greater structure than a free-form discussion, as evidenced in the previous chapter. In 'the art of facilitating enquiry' (SAPERE Level 2 Handbook, p8), much emphasis in the initial training is on the teacher 'letting go', on facilitating rather than being directive or didactic; this teacher had to find the right balance coming at it from the other direction!

Chapter 2 noted Robert Fisher's comments about the need for balance between the Socratic and academic modes of teaching' (Fisher, 1996, p4). Susan Gardner addresses the issue directly. Under the heading '*The*

Problem: Overestimation of the Role of Facilitation', she continues: "Novices to the practice of co-operative inquiry often get the impression that success depends largely on "facilitation"…. Novice facilitators are admonished that if this is to be a genuine inquiry, participants must be able to "follow the inquiry wherever it leads" … "rather than force the children to stay on task, ... the conversation (should be) flexible enough to follow the students' interests ...," and so on. There is a sense in which all these messages are important, particularly when attempting to infuse the practice of community inquiry into a hitherto relatively authoritarian educational atmosphere. However, there is also a sense in which such comments can be highly misleading. Such admonitions communicate the impression - frequently unintentionally - that letting go of the reins of power *per se* is sufficient to create an environment in which inquiry will flourish.' (Gardner, 1995, pp39, 40.) Indeed, the title of Garner's article is *Inquiry is no mere conversation (or discussion or dialogue): facilitation of inquiry is hard work!* Jason Buckley comments in his stimulus story *The Good Twin?* (Buckley, 2011): 'Discussion plans and philosophical exercises were an integral part of the original vision of P4C, and without them it can be very difficult for P4C to rise above being a ritualised conversation (which is no bad thing in itself) to achieve its full potential as an education in thinking.'

Second, although progress in the community of philosophical enquiry has been evidenced by the use of 'reasoning language', skill in 'questioning', in Socratic method, was not noticeable. The step from apparent reasonableness to reasoning skills, to building critical and creative thinking, is in practice not straightforward or automatic. Oral enquiry alone does not seem to achieve it, even where 'the focus of the discussion is on the reasons pupils give for agreeing or disagreeing…. (Level 1 handbook, p41). It was a common experience, dealt with in detail on the Level 2 training, for facilitators to reach a plateau, and find it difficult to make this step, to dig deeper. Two items left in the 'suggestions box' from the previous chapter touch on this:

- *'It was less conversation* (dialogue) *… more statements* (and) *ideas going backwards and forwards.'*
- *'More questioning'* needed.

'The most difficult bit for parents and teachers is perhaps the modeling. To be able to model good thinking it is essential to practise good thinking' (Wegerif, 2010, p130). 'Above all else, perhaps, is the way that teachers present themselves as learners – what kind of model or example they offer' (Claxton, 2002, cited in Wegerif, 2010, p131). The facilitator needs to model dialogue by making connections. However, asking Socratic questions is a different mode of facilitation from, for example, chairing a meeting or summing up a discussion, or oral questioning as a means of formative assessment. Hannam and Echeverria state that 'it is vital that facilitators develop in themselves the capacity to take the discussion to a philosophical level. It is only at this level that reasoning skills will be practised and developed, concepts explored and refined, and values reflected upon. It will be essential for the teacher seeking to become a facilitator of a community of philosophical enquiry to seek out some good training from those who have experience in this process' (Hannam and Echeverria, 2009, p98).

Third, a further lack was time for reviewing, a *'need to reflect on it more'. All* of the sample lesson plans in the Level 1 handbook that are timed, three in total, one for KS2 and two for secondary, have the business of the lesson taking up 60 minutes, with 'Review/Planning … as an extra 10' (for example see the *Extract from 'Lisa' and Sample Lesson Plan* in Appendix 2). In retrospect it was a mistake to adhere naively and too literally to the form as presented on the Level 1 training, of completing one enquiry per lesson. On the Level 2 training it became clear that a review, focusing perhaps on one aspect of an enquiry, can itself become the subject for a subsequent enquiry, such is the fractal nature of enquiries. Although the research instruments themselves were valued as opportunities for reflection, lack of this reinforcement by means of collective reviewing, evaluation and reflection has to be counted a weakness in the conduct of the sessions throughout the study. Enquiries were usually 'wrapped up' in a few minutes with 'last thoughts'. It was suggested on the Level 2 training that that the aims of P4C can best be furthered by devoting significant time to reflection and reviewing, perhaps one lesson in three or four, or by simply breaking up the 'one-enquiry-per-lesson' pattern, by means of short activities employed to enquire into the procedural aspect of the enquiry, and discussion plans or exercises referring to concepts that come up in enquiries.

Despite these difficulties, aspects of the curriculum intervention have been judged a success. In *Teaching Today,* Geoffrey Petty cites 'Carl Rogers (who) suggests that if students are to develop the self-belief that makes self-directed learning possible the emotional climate created by the facilitator is crucial' (Petty, 1998, p313). 'Teaching thinking is … about teaching dispositions that shape relationships…, not only with other people … but … also with more nebulous things like areas of knowledge or new ideas' (Wegerif, 2010, p132). In discussing motivation Petty says to the teacher: 'Perhaps it is your attitude and approach that is most crucial. You must see yourself as a learning facilitator or learning manager and encourage the students to *take responsibility for their own learning.* This shows respect for the learner.' (Petty, 1998, p49, original emphasis.)

Fisher notes that 'teaching for thinking begins in valuing the child's own ideas' (Fisher, 2005, p153). Of the three pedagogical approaches he cites in this passage, the 'traditional … transmission model, … the discovery model … that can also neglect the value of the ideas that the child brings to the learning situation … (and) the teaching for thinking model … at its heart a 'what-do-you-think?' approach … (that) aims for a transformational mode of learning' (Fisher, 2005, pp153-4), only this last, which is termed in this study 'enquiry-driven', respects the learner's starting point and what s/he brings to the learning situation

To the objectives of reasonableness and reasoning skills can be added 'respect' in the community of philosophical enquiry as a whole, among peers and between teacher and students. To the 4Cs of concepts and the 4Cs of thinking in P4C, can now add these 3Rs.

Curriculum Content.
The passage on facilitation in the previous section quoted from the SAPERE Level 2 Handbook continues: 'aspects of that art (of facilitation) examined more closely (at this level …include) choosing stimuli…'. The eclectic curriculum of this study, in terms of course content, can best be described as 'general studies'. In some cases the topic for discussion was raised in other lessons taught by the researcher on Education for Sustainability (EFS). The importance of relevance to the students has been covered. What is philosophical about these enquiries is combining critical awareness with addressing concepts that are contestable, common, central and connecting.

The curriculum can also be described as values education; as with the original P4C curriculum materials, these topics addressed the 'big ideas' of love, hate, friendship, truth, goodness, beauty, fairness, justice, equality, freedom, happiness etc.. Activities in the areas of EFS and Global Citizenship all focused primarily on issues of equity, environmental and social justice, needs and natural rights, which in philosophy fall into the areas of ethics and politics.

Gardner makes a point that echoes that of Fisher in Chapter 3, on the ' better balance between the Socratic and academic modes of teaching', and then relates this comment to the curriculum: 'Philosophy for Children demands a method of communication which is able to bridge this gap (a long standing controversy in education as to whether education ought to be teacher or student-centred) …(which) is neither teacher-centred and controlled nor student-centred and controlled, but centred on and controlled by the demands of truth.' (Gardner, 1995, p38.)

Greater flexibility with the form would also link enquiries. Chapter 2 notes that Lipman likes stories: "A curriculum that itself lacks consecutiveness can hardly be a model for the child in his or her struggle to develop a sense of sequence…. This why children need as textbooks narratives instead of sourcebooks of information." (Lipman, 2003, p14.) Lipman's stories are seldom used now as resource material. Rather than have a story presented to them, the community of philosophical enquiry develops its own narrative, in the sense of the social construction of meaning.

It can be argued that a school with aspirations to practising a progressive, holistic and humanistic pedagogy should consider aspects of self-directed learning in its curriculum, and that P4C/PE fits the bill. However, the school has a choice of whether this remains in the 'cross-curriculum dimensions' (England) or the 'cross-cutting curriculum' (Wales and Scotland) of Personal and Social Education, or whether an enquiry-driven and collaborative pedagogy can have a wider application.

The Instructional System.

Curriculum Policy.
Chapter 1 noted that the Small School offers a conventional syllabus in an alternative, community context. But can a communitarian pedagogy, the community of enquiry, match and make a greater contribution to the communitarian ethos?

Ken Webster says of the 'heady mix … of guidance the National Curriculum Council published on cross-curricular themes (that): Marginalization was the inevitable fate of the themes; if not marginalized they were simply knocked out of court…. Schools as institutions tend to take what they want from the initiative and what they want, it seems, are the unchallenging bits….' Webster, 1996, p74.)

In contrast:

> *'The beliefs at the heart of critical and collaborative enquiry with children are drawn from philosophical, social, political, psychological and educational perspectives (in which) we can also detect traces of critical theory, with its emphasis on … (inter alia) … the need for students to acquire critical languages and frameworks to analyse a wide variety of issues and to challenge existing power structures…. The aims and purposes of education in a democracy are not only to provide training in basic skills to assure economic wealth for society but equally to address the problems and needs of daily life, in public and private domains.'* (Haynes, 2002, pp46-7.)

It has been said, in Chapter 3, that space here does not permit an examination of the history and sociology of education in Marxist terms, but clearly the aims and objects of P4C in this context are contestable in the context of a wider educational debate, and, it is suggested, extend beyond 'citizenship' education.

Various authors discuss aspects of the Socratic classroom, including, recently, in a book of that title, Sarah Davey Chesters (Chesters 2012), in which she includes P4C with two other principal approaches to classroom practice that could be broadly described as Socratic in form. However, it is easier to envisage 'the Socratic classroom' at primary than at secondary level. The bulk of writing about and research into P4C has addressed the primary or middle school years, and/or has researched cognitive aspects of thinking and reasoning, including using measures such as IQ (see Appendix 1 of SAPERE, 2010, *Research and Evaluations;* see also, among other papers by these authors cited in *P4C in South Wales: research and practice*, in SAPERE 2011, p5, Jenkins and Lyle, 2010).

How to approach core curriculum subjects at secondary level is covered in Hannam and Echeverria's book on *Philosophy with Teenagers,* which devotes a chapter to *Applying philosophical enquiry to specific subjects* (Hannam and Echeverria, 2009, pp95-123). More recently Lizzy Lewis and Nick Chandley edited *Philosophy for Children through the Secondary Curriculum,* which

'includes guidance on how to embed P4C in curriculum subjects in a crowded and demanding secondary timetable' (Lewis and Chandley, 2012).

Therefore it is suggested not only that there is a possible practice signposted here, should the school wish to adopt it, but also that this would be a fruitful area for further research.

Implications for educational practice and research. Why the problem is important.

Any such evaluation of a whole-school approach would have to go beyond participants' perceptions, and beyond this case study's focus on the affective domain, in order to justify including GCSE subjects. It is hoped that this illuminative evaluation of a case study can provide some pointers for more complex and nuanced criteria for educational performance than easily measurable test and exam results, but the impact on exam results would remain central. Is it true, as A.S. Neill and John Holt imply, that 'the child who *wants* to learn … *will* learn', and that the sort of learners they want to see more of 'will be able to learn whatever needs to be learned'? Is it as simple as that? Any radical departure from 'teaching to the test' would of course have to consider the pressing need to pass public examinations in their present form. But questions of curriculum policy can nevertheless be considered in the light of trends not only in education, but also in wider society.

Andy Hargreaves 'argue(s) (that) what is at work in the construction of current patterns of educational change is a powerful and dynamic struggle between two immense social forces: those of modernity and postmodernity', and that: 'Secondary schools are the prime symbols and symptoms of modernity' (Hargreaves, 1994, p8). Webster concurs, describing 'the secondary school (as) a modern institution in a post-modern world' (Webster, 1996, p73).

According to Hargreaves: 'One of the most central and determining characteristics of the postmodern, post-industrial order is a new and distinctive pattern of production, consumption and economic life…. The notion of flexibility is central to all of them" (Hargreaves, 1994, p48)[12]. As a consequence there has until recently been an increasing emphasis within the (knowledge-based) National Curriculum, for example in Curriculum 2008 in Wales, on skills development, rather than on a subject-based framework. This policy aims to offer different pathways through learning that "suit the aptitudes and interests of learners and … (are) relevant, challenging … and enjoyable for all…", and to meet the needs of employers in a flexible labour market for transferable skills: "initiative, problem solving and the ability to

[12] This dissertation follows Hargreaves' usage of 'postmodern' and ''postmodernity' to describe 'a social condition … particular patterns of social, economic, political and cultural relations' (Hargreaves, 1994, p38). "Postmodernist' and 'postmodernism' are reserved for 'an aesthetic … a particular set of styles, practices and cultural forms in art … philosophy and broader intellectual discourse' (Hargreaves, 1994, p38).

learn", i.e. metacognitive "learning skills" that involve thinking about thinking. This "more overtly learner-centred and skills-focused" curriculum has as its goal "resourceful, resilient and reflective lifelong learners" (Welsh Assembly Government, 2008, pp.2, 3).

While this policy opens up opportunities for educators, it gives the impression that it can seamlessly meet both the needs of a labour market that is demanding more flexibility and adaptability from workers, while offering less security, and meet learners' needs in the sense that it is learner-centred; that is, it is in the interests of the young person. Indeed, it could be taken to infer that these aims are complementary and mutually reinforcing. A Marxist analysis would see competing interests. This, then, is the new field of battle, on which progressive educators will be fighting on behalf of children and young people. Both ourselves and young people need to be equipped not only to cope with the social transformation from modernity to post-modernity, but also with the wherewithal to lay claim to this new territory. P4C/PE has something to offer such a post-modern pedagogy, and has the potential to develop new-generation leaders of this exploration. The end of the last chapter inferred that the small sample of learners in this study developed flexibility and tolerance, at the same time being able to think for themselves, and the willingness to countenance complexity and uncertainty, while being confident of their own values.

Phillips' comment has already been noted: 'Schools are places where children discover what knowledge is' (Phillips, 1988, p81). It is suggested that this study could provide some of the groundwork for further research into the creation and definition of knowledge; in other words for other stakeholders, teachers, parents and researchers, also to enquire into what knowledge is. This would involve what Schostak and Schostak term 'radical research', research that is radical in all senses of that word, in contrast to 'normal research … as puzzle-solving' (Schostak and Schostak, 2008, p4), explicit and transparent in its 'double – writing' (Schostak and Schostak, 2008, p269), both in its methodology and in its intent to challenge conventional wisdom, the 'responsibility (of) academic freedom … as a model for open debate in wider society' (Schostak and Schostak, 2008, p176). Such 'a "reconfiguration of the field of experience" that Kuhn calls a paradigm change involving a revolution in the way in which the world is perceived to be' (Schostak and Schostak, 2008, p92) would be consistent with 'alternative' or 'progressive' education, the context of this study.

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Appendix 1. Feedback sheets for Enjoyment and Engagement.

Appendix 1 Feedback sheets for Enjoyment and Engagement.

1.a. **Did you enjoy the lesson?**
Please circle one…

No

Some

Yes

1.b. **Please write, in no more than 5 words**
(question II is optional);

I. One thing you did not like about the session.

II. One suggestion of how to make the sessions better.
(Optional)

III. One thing you did like about the session.

Appendix 1: Feedback sheets for Enjoyment and Engagement.

2. To what degree were you engaged with the lesson (involved with, participating, joining-in or paying attention) in terms of (please circle one for each of a,b,c,d & e):

a. Speaking – saying what you think about the ideas under discussion.	1	2	3	4	5
b. Active Listening to others ideas.	1	2	3	4	5
c. Thinking about the ideas under discussion.	1	2	3	4	5
d. Forming relevant questions (may be silently, at start of session in pairs/groups or overlap with 'Speaking'.	1	2	3	4	5
e. Being listened to…	1	2	3	4	5

Where –

1. = Not engaged
2. = Engaged a bit, a little
3. = Quite engaged
4. = Engaged
5. = Very engaged

Appendix 2. Extract from 'Lisa' and Sample Lesson Plan

From Level 1 training course handbook – SAPERE, 2010

Extract from 'LISA' Chapter 1, by Matthew Lipman

Age Range: 12 to 15

Focus: Ethical

Can We Both Love Animals and Eat Them?

Take it back!' Lisa wanted to say to her parents. 'Take it back wherever you bought it!' She sat in front of her new birthday gift, a dressing table with a row of little lights arour the mirror, just like in theatre dressing rooms. 'They might as well have said to me, 'Her make yourself beautiful.' ' Lisa thought. She was sure she'd never be beautiful, no way.

But she'd accepted the gift with a murmured 'Gee, thanks,' and now she found herself searching her face in the glass.

'Every feature's just wrong,' she groaned to herself. 'Nothing's right. The forehead's too high, the eyes are too far apart, the mouth's too wide, and the nose tilts up too much. And look at these teeth-spaced apart like pickets!' She was even annoyed that her ears were just the slightest bit pointed at the tops. Suddenly she grinned, as she remembered her father saying earlier that day, 'Y'know, Lisa, with your features, you should have been a faun.' She was still amused by the thought when her mother entered the room. And Mrs. Terry smiled too, guessing that Lisa had been using the dressing table. 'Dinner's ready,' she said softly.

Lisa loved roast chicken, and this chicken was especially well roasted, so that the meat fell away from the bone while Lisa's father was carving. He knew how much she liked drumsticks, so he gave her one. It was wonderfully tender and juicy.

The thought crossed her mind of how Mickey had been trying to tease her the other day in school. 'Lisa Terry eats- dead chicken,' he'd said. But Lisa hadn't gotten angry. She just laughed and replied, 'Anybody who doesn't like chicken - at least the way my mother makes it - must be absolutely crazy!' She passed her plate for another drumstick.

After dinner, Lisa went outside. She had hardly reached the sidewalk when Mr. Johnson came along with his dog on a leash. Mr. Johnson was new to the neighbourhood; Lisa really didn't know him at all. When he and the dog got in front of Lisa's house, the dog spotted a squirrel by a tree and started after it. Mr. Johnson pulled up on the leash and the dog went sprawling. Then it was up again, growling and straining after the squirrel, which had disappeared behind the tree.

Mr. Johnson started to walk on, but the dog stayed put. The more the leash was pulled and yanked, the more the dog resisted. Mr. Johnson called to his dog, he shouted at it, but the dog did not move. Finally he picked up a small switch from a nearby bush and began to hit the dog, which crouched, motionless, absorbing the blows. Lisa stared at the two of them in horror. She couldn't even cry out. Suddenly she sprang forward and tried to grab the switch. 'You stop doing that!' she commanded furiously. Surprised, Mr. Johnson snatched the switch clear and turned, saying: 'What's it to you?' Beside herself with rage, she blurted out, 'I'm a dog too!' He shrugged his shoulders and began pulling on the leash again. Now the dog ended its resistance and began walking alongside Mr. Johnson; soon they were out of sight.

Secondary – Jeremy Reynolds

Step/stage	Title	Details for facilitator	mins
1. Getting set	Word emphasis/ Stand up – Sit down	Sentence on the board/ screen with, in turn, the main emphasis on a different word – how does the meaning change? Explores the meaning of words and sentences – challenges assumptions? Stand up – Sit down – a fun way of engaging and relaxing the group.	5
2. Stimulus	'Lisa', by Matthew Lipman (see p111)	One or two lines or sentences read aloud by each person in turn (though with 'right to pass'). Could be more effective to allocate roles and act out the extract from the story.	6
3. Thinking Time (private, then public)	Exploring the ideas and concepts in the story with an emphasis on different kinds of thinking	Start by individuals thinking of 1 or 2 'talking points' from the story – something they'd find interesting to talk about. Group shares their ideas with each other. Facilitator condenses them into 'big ideas'. Short 'plenary' on different types of thinking.	7
4. Question-making	Community questions for thinking	Using 'big ideas', each group (4-6 students) writes a philosophical question on a piece of sugar paper.	5
Question-airing	Celebration of questions	Each group reads out its question. Other non-group individuals celebrate/ comment on other questions. Community check/ agreement that all questions are suitable and not unduly overlapping.	4
6. Question-choosing	'Moving voting'	Group members circulate and go and stand by the question they most favour (moving activity works well with this age group). Individuals explain their choices and try to persuade others to choose their question – allow minds to be changed and further periods of movement.	5
Break as necessary		Total	32
7. First Thoughts	Questioners Kick Off	Those whose question was chosen lead off with first thoughts – 'How we got from the story to this question.' Everyone to give their initial 'gut' reaction to the question i.e. agree/disagree, emotional response etc.	3
8. Building	Development of the Community	Community builds – facilitator enforces the idea of building upon ideas, rather than just random points. Periodic stopping of the enquiry to ascertain its progress and if necessary chart 'new directions'.	20
9. Last Thoughts	Lessons learnt	'What did we learn from the enquiry in terms of its a) content and b) process?' PMI activity can be used to good effect. How, if at all, have individual members been affected in terms of their viewpoints and opinions?	5
10. Review/ Planning	In pairs and groups	Where can we go from here? What implications from the story for: Our school work/ subjects? Our attitudes to thinking, questioning, other people? **Extend this using news stories and other various stimuli that have a pupil/ school focus eg school surveys and attitude polls etc.**	Extra 10

Appendix 3. Intriguing Questions.

Intriguing Questions

The following questions could be used as a preparation activity:

- What can children do better than adults?
- What do you consider to be the best human invention?
- What do you think a twelve year old child will enjoy most in 2095?
- What is most unfair at this moment in your life?
- What is the first question a human being has ever asked?
- Would it be better if everybody spoke the same language?
- Where do words come from?
- Is talking to yourself the same as thinking?
- Can you have a spoken language without ever having contact with human beings?
- Can you make new words?

Appendix 4. Original P4C curriculum materials.

The original P4C curriculum materials written by Matthew Lipman *et al* consisted of 8 stories or short 'novels', each designed to highlight certain philosophical questions or quandaries, and each accompanied by a teachers' manual containing discussion plans and exercises.

This scheme gives the age group for which each is intended, its subject (or branch of philosophy), and year of publication.

Ages	**UK year grp.**	**US 'grade'**		**published**
5/6	1			
6/7	2	1	*Elfie:* Getting our thoughts together.	1987
7/8	3	2		
8/9	4	3	(*Pixie:* Looking for meaning.	1981
9/10	5	4	(*Kio & Gus:* Wondering at the world.	1986
10/11	6	5)	*Harry Stottlemeier's discovery.*	
11/12	7	6)	Philosophical inquiry.	1969
		)	*Nous:* Deciding what to do.	
			(Ethical enquiry between *Pixie* and *Lisa*)	1996
12/13)	8	7	(*Lisa:* Ethical inquiry.	1983
13/14)	9	8	(*Suki:* Writing.	1978
14/15)	10	9	(*Mark:* Social inquiry, social studies; democracy; citizenship	1986

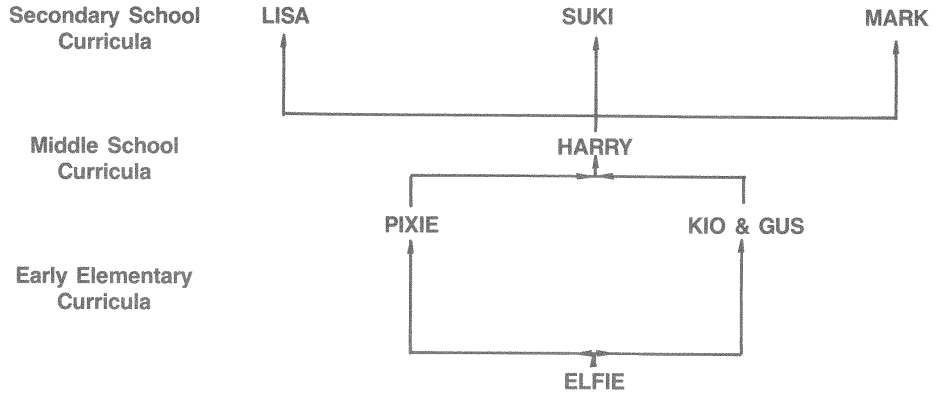
The following scheme is taken from the preface of *Getting Our Thoughts Together: Instructional Manual to Accompany Elfie* (Matthew Lipman & Ann Guzzard, 1988).

INTRODUCTION TO GETTING OUR THOUGHTS TOGETHER

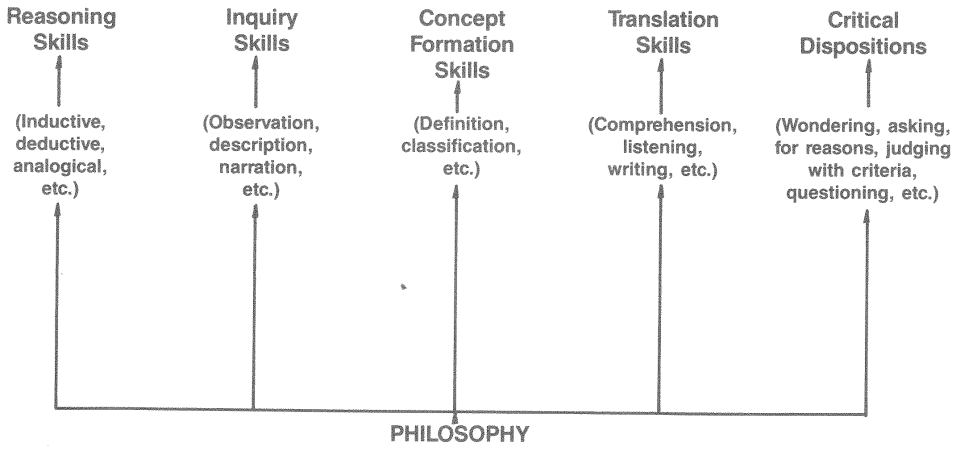
I. The Curriculum and Its Rationale

(a) *Philosophy as a source of cognitive skills*

The Philosophy for Children curriculum is like an inverted pyramid resting on its apex:



As children move progressively through the curriculum, certain strands undergo reinforcement and cumulative development:



What are the skills generated by philosophy and transmitted to other disciplines through reading, writing, speaking and listening? Here are some of them:

GRADES

6

Giving reasons
Formulating questions
Causal reasoning
Reasoning with matrix
Inductive reasoning
Critical thinking
(fallacies, vagueness, ambiguity, context-sensitivity, etc.)
Conditional syllogisms
Categorical syllogisms
Relational reasoning (symmetrical and transitive)
Standardization
Contradiction]
Conversion] immediate inference

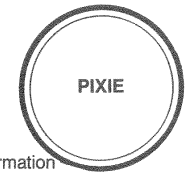
5

4

Making comparisons
(exact & inexact)
Telling stories
Recognizing ambiguities
Comparisons with standards
Defining
Seriation
Working with models
Similes, metaphors, analogies

Hypothetical reasoning
Inferring
Narrating
Perspective taking
Reason giving
Relational reasoning
Seriation
Concept formation
Assumption finding
Causal reasoning
Classification
Describing
Distinction-making
Exemplifying
Finding similarities

3



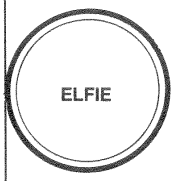
Arguments
Concept formation
Working with rules
Classification
Discriminating meanings
Adjusting means and ends
Adjusting parts and wholes

Recognizing part-whole and means-end relationships

2

COMPARISONS
(Open similes, closed similes, metaphors, analogies)

1



DISTINCTION-MAKING
(No X's are Y's
Some X's are not Y's)

CONNECTION-MAKING
(All X's are Y's
Some x's are y's

K

Formulating questions
Giving reasons
Telling stories

Appendix 5. Consent Letter.

January 2012.

Dear Parent or Guardian of

Statement of Consent

I am writing to ask for your consent to your child's participation in some educational research.

I have been teaching at the Small School as a part-time, volunteer teacher since September (and have gone through all the required checks and procedures for this). Among the lessons I am teaching are 'Philosophical Enquiry' sessions. This is a specific form designed to develop critical thinking and explore personal values – to develop a 'moral imagination' creatively and collaboratively. More information on this approach can be found at http://sapere.org.uk/. SAPERE is the *Society for Advancing Philosophical Enquiry and Reflection in Education*. I have done the initial SAPERE training, and am now a member.

I am undertaking a Masters degree in Education by Research at the University of York, and intend to make this work the subject of my research. I have the approval of the head-teacher, and have already asked the young people involved informally. As most of the young people are under 16 years of age, I also require your – and this is the key phrase – informed consent.

I have been piloting the research methods since last half-term. This has involved asking the young people to fill in feedback sheets, taking notes of round-up reviews at the end of lessons and one questionnaire. I would like to conduct the main body of the research this term, which will involve more of the same plus an interview at the end of the process. Peer- and self-evaluation is part of the process of enquiry, where participants not only create and enquire into their own questions, but also into their own thinking, thus 'learning how they learn' in the process; recording some of these reflections will add data to the research. (I have done this in one session already, and given the participants copies of the notes made from it.)

The purpose of the research is to evaluate whether this approach engages young people, and whether it contributes to their enjoyment of learning. There is no attempt to measure learning outcomes in terms of thinking skills and 'cognitive habits'; this would be beyond both my skill and the remit of a Masters' programme! I am happy to pass on the contact details of my supervisor should anyone wish this. I am bound by the University of York's 'Ethical issues in educational research' guidelines, and normally anonymity for both the institution and the participants is guaranteed. However, the Small School is a sufficiently unique set-up that its name will be mentioned in my write-up. But no person's name will be used or personal details revealed that would allow the identification of individuals. Copies of the dissertation, when complete, will be freely available.

I hope that the above information gives you sufficient reassurance, and that you are willing to sign the form overleaf and return to me, at the School. Thank you.

Yours sincerely,

Martin R. Paine

To Martin Paine, c/o The Small School, Hartland

I consent to my child(ren) ……..

……..

Participating in the research outlined overleaf, an evaluation of the students' enjoyment of and engagement with 'Philosophical Enquiry' sessions.

Signed …… Parent/Guardian

Date …….

Appendix 6. Record of Closing Session Reviews.

Appendix 6. Record of Closing session Reviews.

dates:

1.								
2.								
3.								
4.								
5.								
6.								
7.								
8.								
8a.								
8b.								
9.								
9a.								
9b.								
10.								
10a.								
10b.								
11.								
11a.								
11b.								
12.								

1. Did my thinking change as a consequence of this experience? Did my understanding increase?
2. Did I learn anything new?
3. Did I understand one of my classmates better after he or she participated in the discussion?
4. Did I learn anything about someone in the class that I never expected?
5. What do I take from this experience?

6. Am I going to do something different in my daily life as a consequence of what I learned during the discussion?

7. How did it feel to be part of a community of enquiry?

the 4 C's of P4C:
8. Caring
- **a. Listening**
- **b. Valuing**

9. Critical
- **a. Questioning**
- **b. Reasoning**

10. Creative
- **a. Connecting**
- **b. Suggesting**

11. Collaborative
- **a. Responding**
- **b. Supporting**

12. Caring….

Appendix 7. Facilitator Self-evaluation Review Form.

Organising the lead up to the enquiry, did I … US/LS

	Dates:	11 01 12	18 01 12	25 01 12							
2.	Choose a good **exercise** to start the session?	√									
3.	**Link the exercise** to the last session, or upcoming session?			√ √							
4.	Choose a good **stimulus** for enquiry, or help participants make a good choice?										
5.	Prepare for the range of **big ideas** that might emerge from the stimulus?			√ √							
6.	Enable good **thinking time**, by providing a framework or focus for thinking?										
7.	Organise **question-making** well, enabling good **conversation** in pairs/groups and giving clear guidance about when/ how to **publish** questions?			x x							
8.	Enable all questions to be **aired** and debated, so that everybody was happy with the process of **question choosing**?										

Conducting the Enquiry, did I …

10.	Help the community to **focus** on the question(s) from the start?	√		√?						
11.	Encourage **different, creative ideas**, especially at the start?									
12.	Encourage the community **to build collaboratively**?	√		√√						
	Exploring/Expanding the 4 C's of P4C, Encouraging them to			√√						
13.	**Listen actively/more carefully** to each other?	√								
	Ask questions to clarify, extend or challenge own or others thinking	√ √								
	Generate alternative viewpoints	√								
	Make comparisons									
	Share experiences to support the views of others	√								
	Change ideas after listening to others.		xx							
	Connect ideas together.		xx	√x						
	Check personal understanding.	√		?x						
	Make distinctions.									
	Ask for evidence.	√ √								
	Speculate			√?						
	Build on each other's ideas	√ √								
	Give reasons for viewpoint									
19.	Encourage the practice **useful words or phrases** during enquiry, e.g. agree/disagree, but, so etc.?		xx	√√						
20.	Help the community recognise and reflect on the **key concepts**, during or at end of the enquiry, e.g. by listing, or concept-mapping them?		xx	√? √?						
21.	Enable good **last thoughts**, e.g. by providing a focus or framework for them, and perhaps a way of **recording** them?		xx							

Conducting the Review, did I …

22.	Provide a good opportunity for the community to evaluate the process, e.g. www.ebi (what went well, even better if)?	√ √		xx							
23.	Encourage them to make **resolutions** for how to improve their thinking, speaking and acting in he next enquiry?			xx							
24.	Encourage them to make **links** between the ideas in the enquiry and their rest of their **lives** and **learning**?	√ √		xx							
25.	Check whether here could be any questions for **further research or reflection**, in class or out?	√	xx	xx							

Appendix 8. Record of Enquiry Details.

Date	Year grp.	Introductory or Structured Exercise	Notes/ comments	Stimulus	Main question	Notes/ comments	Links: • to other learning; • to lives - resolutions.	Questions arising/for further consideration
02.11.11	8/9	What does 'good' mean, and how easily is it measured, in different areas/aspects?	Good to introduce some structure, as per the resource.	'The Good Twin'	Can anyone be perfect?	Would be boring! • No challenge? Ultra-competitive?	Re identity – Is desire to be good innate/individual (conscience) or socially-constructed (rights)	Ref. SAPERE 2011 newsletter, p.3, Cunningham, r., *'The Importance of Identity'*. Is it about what we should do, or who we are? But, next week, 'before' research Q'aires....
02.11.11	11			1. 2 x short videos 2. 'If the world were 100 people'. Nat.Geog. '7 billion'.	Is progressive urbanisation a good thing?	War as a solution? 'out-of-control'	How to make cities (even more) sustainable? Next week: intro to eco-design of cities.	1. Is population the problem? 2. Why is curve of population increase flattening?
16.11.11	8/9	What do you think a young person of your age will enjoy most in 2095?	In pairs or threes, 2 or 3 minutes each to speak others listening and reporting back. Excellent practice at listening skills.	What do you enjoy about the Philosophical Enquiry sessions, and Why?	See separate record			
23.11.11	8/9	'What can young people of your age do better than adults?'	Interesting but a bit unfocused. Frustrating that this did not develop or deepen.	**'Learning Connotations' Questionnaire'**				

Date	Year grp.	Introductory or Structured Exercise	Notes/ comments	Stimulus	Main question	Notes/ comments	Links: • to other learning; • to lives - resolutions.	Questions arising/for further consideration
23.11.11	11	Review last week's lesson on 'Eco-design of cities.		**'Learning Connotations' Questionnaire'**				
30.11.11	11			George Monbiot article on advertising and PR, http://www.guardian.co.uk/commentisfree/2011/oct/24/advertising-poison-hooked, + 2 subsequent letters in Guardian weekly of 18.11.11	Should advertising to children (under 10, or 10 and under) be banned?		Propaganda, spin and the manufacture of consent in liberal democracies. The consumer culture **in general!**	Intrinsic ct. extrinsic values, and critical thinking. Was considered over-long; therefore in future **do structured intro, exercise!**
07.12.11	8/9	From *Intriguing Questions*: 'What do you consider to be the best Human invention? And if you lived in Ghana…?		Various criticisms of Fairtrade, following last week's positive spin from Coop lesson plan, and Equitrade as an alternative.	Active/participatory mapping of issues (see Journal)	Was this PE? Should I have given out feedback assessment sheets?		'Does money make he world go around?!"
11.01.12	Both	From *Intriguing Questions*: 'What the first question a human ever asked?'	with the yr.11 produced some interesting speculation on human origins, good to link units 1.1 & 1.2	Identity as per Gerald Adams scheme: philosophical/vocation				Yr.11: Darwinism & religion
18.01.12	8/9	Xtra session re sustainability?		Religion as part of identity	'Why did religion start?	Impressive breadth, not so focus or depth	See comments -	- Reflective Journal Week 16, w/c 16.01.12

Date	Year grp.	Introductory or Structured Exercise	Notes/ comments	Stimulus	Main question	Notes/ comments	Links: • to other learning; • to lives - resolutions.	Questions arising/for further consideration
18.01.12	11	Do you enjoy PE? If so, why? What engages you?	Recorded in - Reflective Journal Week 16, w/c 16.01.12	Religion as part of identity	opinions	Mainly associated religion with power over & tool for war	Politics, next session, pro (Wes) & con (Elvis) communism	Transgenics Evolution
25.01.12	11	From *Intriguing Questions:* What is most unfair at this moment in your life?'	GCSEs! Jumping through hoops – other people's > hate learning	Politics as a part of identity. Power Rights Equality/fairness Env. ethics	the knotty problem of how we might (as imaginary diplomats) deal with Iran		Do they want to do more on politics, cf. yr. 8/9 question?	The philosophical difference between a humanitarian based response, of compassion and fellow-feeling, and a Justice based one, re rights & 'do as you would wish to be done by'.
25.01.12	8/9	From *Intriguing Questions*: What is most unfair at this moment in your life?'	Mostly macro issues e.g. inequality and homophobic and discriminatory language ('gay' & 'retard') 'Care' ct. 'Greed'	Politics as a part of identity. Is it worth imagining a better world? (Moral imagination: how important is it to you? **How interesting????)**	My Question!: Is it possible to put idealism into practice in politics, or is it, more cynically, the exercise of power by interest groups, and the art of the possible?	Much confusion around 'politics'. What then would they vote for? In a sense affirming of my curriculum ideas >>	The need for citizenship education! Re introductory Q: a return to barter… perhaps with money as a neutral means of exchange…. What is money?	Is politics just about 'we'd do better on the economy', and if that means economic growth, then…
01.02.12	8/9	Review. Did they want to revisit politics & economics?	No! Too young to have much interest….	Ideological identity: developing a philosophy for life	Where & how do you see yourselves in 7 or 15 years time?	Did not engage; too young	Covered also friendship, as previous topic did not take time…	Perhaps got them thinking more than was expressed. Feedback not as bad as I expected!

Date	Year grp.	Introductory or Structured Exercise	Notes/ comments	Stimulus	Main question	Notes/ comments	Links: • to other learning; • to lives - resolutions.	Questions arising/for further consideration
01.02.12	11			Fox hunting	Unpicking the issues!	Something they knew something about from 1st hand experience.		More on idealism in politics…
08.02.12	8/9	Would the world be a better place if everyone spoke the same language?	Successfully engaging. Recognition that language is part of culture & gives identity.	Gender Roles	Why was it not the other way round in the Bible, in the garden of Eden, with women coming first?	Distinguished what are roles from the importance, or power, attached to each.	Other Q: why was women's suffrage accepted?	Good questions, which get to the fundamentals of the issue!
08.02.12	11	Short session, because of mock GCSEs: no intro….		Politics & Philosophy…	Failed to get specific question, and failed to address idealism or ideals/values in politics.	> Realpolitik: Equality of opportunity not= egalitarianism. Class system: rich get richer.	Hard work should be rewarded; success = money. Green policies and money into the economy	'Re-set' economy after bank bail out. Role of the state? + nuclear power.
22&29.02 12	8/9	'Children should not be allowed to watch scary movies.'	Perhaps too meaty for an intro. Took too long?	Home, belonging. Big words – • Safety/security • Acceptance • Identity • Peace • (Anger, already on list) • Devotion • Domination • Violence • (Love, already on list) • Emptiness • Loneliness	Used 'Thinking Circles' to generate two questions to vote on for next week.	Introduction of 'Thinking Circles' successful. +ve response from the 2 respondents who mentioned them specifically in feedback….	Emphasise 4Cs, including Care, as one respondent said s/he did not say everything they wanted to…. **REVIEW!!!**	Qs for next week – 1. Where do I experience more freedom, at home or at school? 2. Why does home feel so safe?

Date	Year grp.	Introductory or Structured Exercise	Notes/ comments	Stimulus	Main question	Notes/ comments	Links: • to other learning; • to lives - resolutions.	Questions arising/for further consideration
22&29.02 & 07.03.12	11	DVD 'Urbanized'	Took 3 lessons to complete!	Great DVD/stimulus	UrbanTransformation > new ½ built houses Sprawl/clone town Self-organised urbanism Energy & Env. New technologies Livability ct. market Demography/social mobility		Education (esp. Alice) Social mobility Entrepreneurial ethos (esp. Elvis)	
07.03.12	8/9		Review/revise use of 'Thinking Circles'	Q. from last week: 'Where do I experience more freedom: school or home?'	""""	Different sorts of freedom, which is not an absolute or indivisible concept.		Formal debate: 'Children should never hit teddy bears.'
21.03.12	8/9	none		Formal debate	'Killing people is always wrong.'	Struggling to stick to form and maintain focus	Absolute? Incarceration to stop killing – more impt. than punishment ct. Self-defense 'Hitler' > terrorists, armed struggle Euthanasia	Justice/legal process Security Is it possible to make absolute ethical staements? Lesser of 2 evils Personal responsibility
21.03.12	11	none		Formal debate	'Rich people have fewer morals.' Re Positive news, 299, 2-8 March 2012. Dubious evidence…	Even older group struggling to sustain an argument. Wes: reverse cause & effect!	Consideration/ selfishness/ Greed > cheating Individualism Bribery/dishonesty/ superiority	Individualism ct… what? Is ignorance = amorality. How else is plutocracy

Date	Year grp.	Introductory or Structured Exercise	Notes/ comments	Stimulus	Main question	Notes/ comments	Links: • to other learning; • to lives - resolutions.	Questions arising/for further consideration
							corruption/getting away with it.... >honest people would answer too honestly, the dishonest dishonestly!	maintained. **How would you effectively research this topic??!!**
28.03.12	8/9			What are their suggestions?	Life after death: Fear; Meaning, reward good/evil > Stories, epics & blockbuster films....	Getting them to take charge. Sticky but we got somewhere in the end!	Other suggestions. - Going back in time? - No wars were caused by Buddhism. Why?	Greek Myths!
18.04.12	8/9	Greek myth		Echo & Narcissus			> Gataka story of 'The talkative tortoise'.	
18.04.12	11	Peters projection ct. Mercator projection world map: what does it say about world view?!		http://www.guardian.co.uk/websearch?q=damning+verdict+on+refugee+boat+tragedy	Did not get them to formulate question! Mistake!	Introducing use of concept maps		**End of study – in the event delayed.**
25.04.12	8/9	Greek myth		Theseus & the Minotaur				**End of study**
09.05.12	8/9			Prometheus and Pandora's Box	Exercise in questioning	Cf. other creation myths e.g. Garden of Eden	Prometheus unchained	Repeat Exercise in asking questions in each contribution.

Appendix 8. Record of Enquiry Details 6

Appendix 9. End of Study Final Interview Structure, April '12.

The objectives of Philosophical Enquiry are –

A. Critical thinking
B. Reasonableness!
C. Skill in balanced evaluation of contestable issues,

leading to –

The Aim: good judgement.

1. **Re the 4 C's of P4C,** the key elements of thinking, learning and co-facilitation: ***Were you?***
   - 1.1. Collaborative:
     - 1.1.1. Responding,
       - 1.1.1.1. Checking personal understanding;
       - 1.1.1.2. Expanding and building on the ideas of others;
     - 1.1.2. Supporting, sharing experiences, summarising.
   - 1.2. Caring:
     - 1.2.1. Listening;
     - 1.2.2. Valuing;
   - 1.3. Critical:
     - 1.3.1. Questioning, defining, clarifying;
     - 1.3.2. Reasoning, testing for truth (by gathering information, evaluating evidence, examples and counter examples) & giving reasons for viewpoints.
   - 1.4. Creative/imaginative:
     - 1.4.1. Connecting, comparing, making distinctions;
     - 1.4.2. Speculating, suggesting alternative viewpoints.

2. Re Collaboration and Caring, in the affective domain, ***How did it feel to be part of a community of enquiry?*** (2.1-2.6 from 'Closing session evaluation', *Hannam & Echeverria*[13], p. 98: adapted for experience of sessions as a whole…
   2.1. Did your thinking change as a consequence of this experience?
      2.1.1. Moderate ideas during discussion?
   2.2. Did I learn anything new? (See Q's below)
   2.3. Did I understand one of my classmates better after he or she participated in the PE discussions?
   2.4. Did I learn anything about someone in the class that I never expected?
   2.5. What do I take from this experience?
   2.6. Am I going to do something different in my daily life as a consequence of what I learned during the PE discussions?
   2.7. Am I going to do something different in other lessons as a consequence of what I learned during the PE discussions?
   2.8. Was there a 'shared language of value' (Williams) or shared values?
   2.9. Have you come away with a more complex position on any issue (Williams, again, see below)?

3. ***Re Critical and Creative, in*** *the cognitive domain,* ***do you –***
   3.1. Ask good questions
   3.2. Accept reasonable criticism?
   3.3. Listen to others' points of view?
   3.4. Try to uncover underlying assumptions?
   3.5. Give examples & counter examples?
   3.6. Make balanced, evaluative judgements?
   3.7. (Address comments to others, not just to teacher?)

4. ***Do you agree with the following statements, disagree or don't know?*** (4.1-4.7 from Student evaluation, Hannam & Echeverria, p.103. Edited order.)
   4.1. I feel that people listen to me now.
   4.2. I feel that I can say what I think and know that I will not be ignored.
   4.3. My opinions matter, but they're not always right.
   4.4. I didn't realise that my ideas and opinions were any good, so I didn't speak before.
   4.5. I realise that I wasn't listening to other people and now I do much more.
   4.6. It helps me clarify my thinking when someone disagrees with me
   4.7. People (who never say anything in other lessons) talk here so we know what they think.
   4.8. I feel contribute to the class in terms of,
      4.8.1. Helping the group work well together.
      4.8.2. Worthwhile ideas.

5. Re **Small School Ethos, has the experience of PE enhanced -**
   5.1. Taking responsibility for own learning?
   5.2. Mutual respect,
      5.2.1. Between peers?
      5.2.2. Between students and teachers?
      5.2.3. Self-knowledge of your strengths and in what ways/areas you do and learn well?
   5.3. Tolerance of difference.

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[13] Hannam, P. & Echeverria, E. (2009). *Philosophy with Teenagers; nurturing a moral imagination for the 21st century*. London & New York: Continuum.

6. Re **Other subjects, other learning, has the experience of PE –**
   6.1. Affected my attitude - affective domain – in terms of
      6.1.1. Motivation, enthusiasm or engagement?
      6.1.2. Confidence in my ability to learn in other, for example, core subjects?
      6.1.3. Influenced my approach/thinking – cognitive domain – in terms of thinking about/approaching other, for example, core subjects?
   If so, how?

7. **Is there any way to improve on the form of the sessions, for example making more use of movement and/or acting out stories or scenarios?**
   7.1. Would you be willing to do this?

8. **Does your experience of this form of philosophical enquiry change, or widen their notions of what learning is?**
   8.1. Is it different from other ways or sorts of learning?

Notes, from Steve Williams, 2012, The Practice of Philosophy for Children. Unpublished.

What is progress in philosophical enquiry?

Progress does not necessarily depend on students coming to a consensus of opinion. There may be reasonable disagreement. Progress would still be in evidence if:

- Participants are developing a shared language of value. Understanding that their responses 'are shaped by some of the same vocabulary can make it easier to agree to disagree' (Appiah, 2007, p. 30).
- There is realization that rival uses and applications of a concept are 'not only possible' but can be 'of potential critical value to one's own use or interpretation of the concept in question' (Gallie, 1955, p. 193).
- Participants have come to understand the concept better and they grasp fresh aspects of it.
- Participants have come away with a more complex position than they held at the beginning and, as a result, subsequent dialogues are more thoughtful – not only because people are more familiar with concepts in this field but also because they are more willing to learn from others, even though they come to the question with their own preconceptions.
- Participants have built up an understanding of a concept such as toleration and a view of its application that is satisfactory to them and that they can defend systematically against challenges.
- Teachers and students become interested in the histories of the webs of related concepts that stimulate their philosophizing. Participants want to find out more, keep enquiring and apply their enquiries to their own lives.

Appendix 10. End of Study Final Interview Structure, 2nd draft, Oct. '12.

The objectives of Philosophical Enquiry are –

D) Reasonableness!
   i) Questioning, listening, responding
E) Good thinking
   i) Critical thinking – making distinctions
   ii) Recognising, following & making an argument (logic)
   iii) Concept formation – looking for meaning - fuller & more sophisticated.
   iv) Enquiry skills - process.
F) Skill in balanced evaluation of contestable issues,

leading to –
The Aims: Good judgement.
Community building, building democracy and democratic values

"I want principally to ask –

A) What you gained form the experience of the sessions, in hindsight. Were there any lasting impressions?

B) What you may have learnt – lasting benefits. ***Did I learn anything new -*** –
   i) About yourself?
   ii) About your peers?

C) Has it given you more confidence in your ability to make judgements?

And to check your responses against my understanding of the aims and objectives of P4C….

D) What do you think the point is or was? In educational parlance/speak/language, what were the designed learning outcomes?

E) Did you make the step from reasonableness to reasoning?!

F) ***How did it feel to be part of a community of enquiry?*** Did it feel like a community or group enterprise?
   i) Developing a shared language of value? Understanding that responses 'are shaped by some of the same vocabulary can make it easier to agree to disagree' (Appiah, 2007, p. 30).
   ii) Did you on occasion change your mind or come away with a more complex position than held at the beginning? (Concepts are contradictory and complex.)
   iii) Could you defend your position?

G) Has PE increased self-knowledge
   i) Of your personal strengths
   Yes **No** **Maybe**

ii) and in what ways/areas you do and learn well?

Yes **No** **Maybe**

For example, ***do you agree with the following statements, disagree or don't know?*** (4.1-4.7 from Student evaluation, Hannam & Echeverria, p.103. Edited order.)

Yes **No** **Maybe**

iii) I feel that people listen to me (more) now.

iv) I feel that I can say what I think and know that I will not be ignored.

v) My opinions matter, but they're not always right.

vi) I didn't realise that my ideas and opinions were any good, so I didn't speak before.

vii) I realise that I wasn't listening to other people and now I do much more.

viii) It helps me clarify my thinking when someone disagrees with me

ix) People (who never say anything in other lessons) talk here so we know what they think.

x) I feel contribute to the class in terms of,
   i) Helping the group work well together.

   ii) Worthwhile ideas.

H) Would you like to do it again?

I) Is there any way to improve on the form of the sessions?

J) Re being part of **Small School, has the experience of PE enhanced -**
   i) Taking responsibility for own learning?
   ii) Mutual respect,
      i) Between peers?
      ii) Between students and teachers?
   iii) Tolerance of difference.

K) Has it benefited or influenced the ethos or atmosphere of the school? If so, how?

L) Does your experience of this form of philosophical enquiry change, or widen their notions of what learning is?
   i) Is it different from other ways or sorts of learning?

Appendix 11. Records, Question 1.

Appendix 11: Records Q.1 – Philosophical Enquiry Research

Date	Yr.Grp.		
Q.1.a	**Q.1.b.I**	**Q.1.b.II**	**Q1.b.II1**
02.11.11	**8/9**		
Yes	The lesson was too short		I think about things more
Yes			The way we could discuss freely
Yes			Communicating & having a discussion
Some	A bit slow, too much talking & Not enough listerning	Go around the group	The topic was interesting
Yes	We were a bit distracted	Let us go off subject	the fact the group was small
	11		
Some	Some of the topics were boring & went on too long.	More variety?	Some of the discussion was interesting
Yes	?people's opinions & ideas		Design how we could improve.
Yes			The open nature of the discussion
1 response to come			
16.11.11	**8/9**		
Yes	There were distractions near the end		Talking about dinosaur-flavour pot-noodles
Yes			It was like a flood of red herring
Yes	That it was only an hour	Having a proper circle from the start	the freedom!
Yes	there was a little interruption		Everyone had good ideas
Yes			Discussing the subjects we do not in other lessons.
30.11.11	**11**		
Some	Slightly over-long		Good exchange of opinions
Yes		More involvement in speaking	Things that can relate to us.
Some/yes	A bit long		Subject was interesting

Appendix 11: Records Q.1 – Philosophical Enquiry Research

Date	Yr.Grp.		
Q.1.a	**Q.1.b.I**	**Q.1.b.II**	**Q1.b.II1**
11.01.12	**8/9**		
Yes	this sheet		The heater was on
Yes			Everyone got say in it
Yes			sharing ideas
Some	multiple people speaking at once	more active stuff	I got to share my life
Yes	not enough time		sharing what I like
	11		
Yes			How involved everyone was
Yes			Really interesting discussions
Yes	slow start		it was funny and enjoy it (sic)
18.01.12	**8/9**		
Yes	not enough time		the thinking
Yes	when we talked about extra (sustainability) session		the ideas
Yes			it was very irrelevant (sic)
Some		keep on track	
No	all talk, no actual activity > stretching legs!	Less red herrings & going off subjects	
25.01.12	**8/9**		
Some	Talking about politics		the start
Yes			more focused
Yes	a lot of red herrings		it was very interesting
No	the bit about economy and politics		
	11		
Yes	slow		involved
Some/Yes	Thinking the way diplomats would		beginning
Yes			
Yes			The wealth of ideas

Appendix 11: Records Q.1 – Philosophical Enquiry Research

Date	Yr.Grp.			
Q.1.a	**Q.1.b.I**	**Q.1.b.II**		**Q1.b.II1**
01.02.12	**8/9**			
Yes				we played blind man's buff!
Yes	the silences			the ideas
Some				Everything!
Yes	A bit of interruption			The topics
Some		Off focus, but it doesn't mean I didn't have fun		
	11			
Yes	uncomfortable chair			Agreement
Yes	Beginning			Interesting topic
Yes				Gave my opinion
08.02.12	**8/9**			
Yes	interruption			the topic
Yes			The fact that I managed to talk while the other people listened	
Some		the end was OK but I was a little bored		
Yes	We didn't plan a game			
Yes				I like the warm up question
	11			
Yes	forgot stuff			agreement
Some	not enough people, and mock	more people		we did something
22&29.02.12	**8/9**			
Yes	The time went quickly			the thinking circle
Yes				filling the thinking circle
Yes				it was more on focus and I found it more enjoyable
Some		I did not get to say everything I wanted to		
Some				the writing

Appendix 11: Records Q.1 – Philosophical Enquiry Research

Date	Yr.Grp.			
Q.1.a	**Q.1.b.I**	**Q.1.b.II**		**Q1.b.II1**
07.03.12	**8/9**			
Some		OK but it was … boring		
Yes	We didn't play a game			I got to say what I thought
Yes				Setting up next week
Yes				The topic and time
Yes				I was able to get my point across
22&29.02&07.03.	**11**			
Yes		10 mins (too short) to conclude		getting all my opinion across/enjoyed the video
Yes	was hungry			talking about education & social mobility
Yes	**x** bringing up Apple(?!)			Education talk
21.03.12	**8/9**			
Yes	should have been more of a discussion			generally more fun than most of these lessons
Yes	lack of time & people			the debate
Yes				the debate
Some		OK but a bit slow & a bit boring		
21.03.12	**11**			
Yes				Good debate
Yes	not enough time	more time	I think people saw my opinion & changed their views a bit	
Some/yes	took a while to really get into it		Interesting topic	
28.03.12	**8/9**			
Yes			It was nice to be in he sun & I should listen a little more. Thank you.	
Yes				Discussing what I liked
Yes				I like Greek myths
Yes				Talking about Greek myths
Yes				The topic about myths

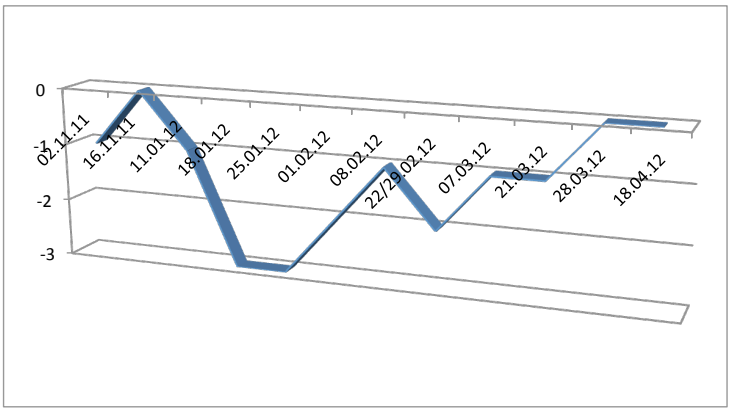
Appendix 11: Records Q.1 – Philosophical Enquiry Research

Date	**Yr.Grp.**		
Q.1.a	**Q.1.b.I**	**Q.1.b.II**	**Q1.b.II1**
18.04.12	**8/9**		
Yes			OK
Yes	went too fast		the topic
Yes	getting side-tracked		Discussing one story – Narcissus and Echo
Yes			Greek myths
Yes			The concept maps
18.04.12	**11**		
Yes	no SimCity	more SimCity	It was enjoyable
Some	I was confused at the beginning	At the end, the religion talk and, once I understood, the concept maps	
Yes	Concept maps		Most of it

Appendix 12. Question 1, 'Negative Rating'.

Appendix 12: Question 1 'Negative Rating'.
Years 8/9.

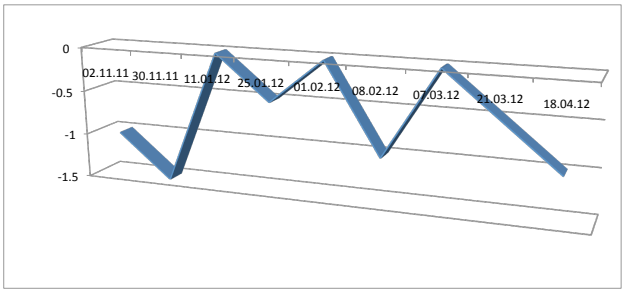
x1	x2	y		
Week	**Date**	**Negative Rating**		**attendance**
1	02.11.11	-1		5
2	16.11.11	0		5
3	11.01.12	-1		5
4	18.01.12	-3		5
5	25.01.12	-3		4
6	01.02.12	-2		5
7	08.02.12	-1		5
8	22/29.02.12	-2		5
9	07.03.12	-1		5
10	21.03.12	-1		5
11	28.03.12	0		5
12	18.04.12	0		5
		-15	**Total**	59
		-3.05	per student	4.92
		-0.25	**per student per session**	



Appendix 12: Question 1 'Negative Rating'.
Year 11.

x1 x2

Week	Date	Negative Rating		attendance
1	02.11.11	-1		3
2	30.11.11	-1.5		3
3	11.01.12	0		3
4	25.01.12	-0.5		4
5	01.02.12	0		2
6	08.02.12	-1	only 2 present, because of mock exams,	3
7	07.03.12	0		3
8	21.03.12	-0.5		3
9	18.04.12	-1		3
		-5.5	**Total**	27
		-1.83	per student	3
		-0.20	**per student per session**	



Appendix 13. Records of 'Engagement' on a Likert Scale.

2. To what degree were you engaged with the lesson (involved with, participating, joining-in or paying attention) in terms of (please circle one for each of a,b,c,d & e):
(the number of records is noted by the figure after the '/' on the Likert scale)

Date	Yr.							average
02.11.11	8/9	a. Speaking	1	2	3/1	4/3	5/1	4.0
		b. Listening	1	2	3/2	4/2	5/1	3.8
		c. Thinking	1	2	3	4/3	5/2	4.4
		d. Forming questions.	1	2/3	3	4	5/2	3.2
		e. Being listened to…	1	2	3	4/2	5/3	4.6
				3	3	10	9	25
02.11.11	11	a. Speaking	1	2	3/1	4/1	5/1	4.0
		b. Listening	1	2	3	4/2	5/1	4.3
		c. Thinking	1	2	3	4/1	5/2	4.6
		d. Forming questions.	1	2	3/2	4/1	5	2.3
		e. Being listened to…	1	2	3	4/2	5/1	4.3
					3	7	5	15

2. To what degree were you engaged with the lesson (involved with, participating, joining-in or paying attention) in terms of (please circle one for each of a,b,c,d & e):
(the number of records is noted by the figure after the '/' on the Likert scale)

Date	Yr.							average
16.11.11	8/9	a. Speaking	1	2	3/2	4	5/3	4.2
		b. Listening	1	2/1.5	3/0.5	4/1	5/2	3.7
		c. Thinking	1	2	3	4/2.5	5/2.5	4.5
		d. Forming questions.	1/1	2	3/3	4/1	5	3.8
		e. Being listened to…	1	2	3	4/1	5/4	4.8
			1	1.5	5.5	5.5	11.5	25
30.11.11	11	a. Speaking	1	2	3	4/2	5/1	4.3
		b. Listening	1	2	3	4/3	5	4.0
		c. Thinking	1	2	3/1	4/2	5	3.7
		d. Forming questions.	1	2	3/2	4/1	5	3.3
		e. Being listened to…	1	2	3	4/3	5	4.0
					3	11	1	15

Appendix 13: Records of 'Engagement' on a Likert Scale. 2

2. To what degree were you engaged with the lesson (involved with, participating, joining-in or paying attention) in terms of (please circle one for each of a,b,c,d & e):
(the number of records is noted by the figure after the '/' on the Likert scale)

Date	Yr.							average
11.01.12	11	a. Speaking	1	2	3	4/1	5/2	4.7
		b. Listening	1	2	3	4	5/3	5.0
		c. Thinking	1	2	3	4	5/3	5.0
		d. Forming questions.	1	2	3	4/2	5/1	4.3
		e. Being listened to…	1	2	3	4	5/3	5.0
						3	12	15
11.01.12	8/9	a. Speaking	1	2	3/3	4/2	5	3.4
		b. Listening	1	2/1.5	3/1.5	4	5/2	3.25
		c. Thinking	1/1	2	3/2	4/2	5	3.0
		d. Forming questions.	1/2	2/1	3/1	4/1	5	2.2
		e. Being listened to…	1	2/1	3/.5	4/2.5	5/1	3.7
			3	3.5	8	7.5	3	25

Appendix 13: Records of 'Engagement' on a Likert Scale. 3

2. To what degree were you engaged with the lesson (involved with, participating, joining-in or paying attention) in terms of (please circle one for each of a,b,c,d & e):
(the number of records is noted by the figure after the '/' on the Likert scale)

Date	Yr.							average
18.01.12	8/9	a. Speaking	1/1	2	3	4/3	5/1	3.6
		b. Listening	1/.5	2/.5	3/1	4/2	5/1	3.5
		c. Thinking	1	2/1.5	3/.5	4/1	5/2	3.7
		d. Forming questions.	1/2	2	3/.5	4/1.5	5/1	3.3
		e. Being listened to…	1/1	2	3	4/2	5/1	3.5
			4.5	2	2	9.5	6	24√
25.01.12	8/9	a. Speaking	1/1	2	3/1	4/1	5/1	3.25
		b. Listening	1	2/1	3	4/2	5/1	3.75
		c. Thinking	1	2/1	3	4/2	5/1	3.75
		d. Forming questions.	1/1	2	3/2	4/1	5	2.75
		e. Being listened to…	1	2	3/.5	4/1.5	5/2	4.38
			2	2	3.5	7.5	5	20√

Appendix 13: Records of 'Engagement' on a Likert Scale. 4

2. To what degree were you engaged with the lesson (involved with, participating, joining-in or paying attention) in terms of (please circle one for each of a,b,c,d & e):
(the number of records is noted by the figure after the '/' on the Likert scale)

Date	Yr.							average
25.01.12	11	a. Speaking	1	2/1	3/1	4/1	5/1	3.5
		b. Listening	1	2	3	4/1	5/3	4.75
		c. Thinking	1	2	3	4/2	5/2	4.5
		d. Forming questions.	1	2	3/3	4	5/1	3.5
		e. Being listened to…	1	2	3/1	4/1	5/2	4.25
				1	5	5	9	20√
01.02.12	8/9	a. Speaking	1/1	2/1	3	4/2	5/1	3.2
		b. Listening	1	2	3/1	4/2	5/2	4.2
		c. Thinking	1/1	2	3/1	4/3	5	3.2
		d. Forming questions.	1/2	2	3/1	4/2	5	2.6
		e. Being listened to…	1/1	2	3/2	4/1	5/1	3.2
			5	1	5	10	4	25√

Appendix 13: Records of 'Engagement' on a Likert Scale. 5

2. To what degree were you engaged with the lesson (involved with, participating, joining-in or paying attention) in terms of (please circle one for each of a,b,c,d & e):
(the number of records is noted by the figure after the '/' on the Likert scale)

Date	Yr.							average
01.02.12	11	a. Speaking	1	2	3	4	5/3	5.0
		b. Listening	1	2	3	4/2	5/1	2.6
		c. Thinking	1	2	3	4	5/3	5.0
		d. Forming questions.	1	2	3	4/1	5/2	2.8
		e. Being listened to…	1	2	3	4/1	5/2	2.8
						4	11	15√
08.02.12	8/9	a. Speaking	1	2	3/2	4/1	5/2	4.0
		b. Listening	1	2/.5	3/.5	4/3	5/1	3.9
		c. Thinking	1/1	2/.5	3/1.5	4	5/2	3.1
		d. Forming questions.	1/1	2/1	3/1	4/1	5/1	3.0
		e. Being listened to…	1	2	3	4/4	5/1	4.2
			2	2	5	9	7	15√

Appendix 13: Records of 'Engagement' on a Likert Scale. 6

2. To what degree were you engaged with the lesson (involved with, participating, joining-in or paying attention) in terms of (please circle one for each of a,b,c,d & e):
(the number of records is noted by the figure after the '/' on the Likert scale)

Date	Yr.							average
08.02.12	11	a. Speaking	1	2	3	4	5/2	5.0
		b. Listening	1	2	3/1	4	5/1	4.0
		c. Thinking	1	2	3	4	5/2	5.0
		d. Forming questions.	1	2	3	4/1	5/1	4.5
		e. Being listened to…	1	2	3/1	4	5/1	4.0
					2	1	7	10√
22&29.0212	8/9	a. Speaking	1	2	3/2	4	5/3	4.2
		b. Listening	1	2	3	4/2	5/3	4.6
		c. Thinking	1	2	3/3	4	5/2	3.8
		d. Forming questions.	1/1	2/1	3/1	4/1	5/1	3.0
		e. Being listened to…	1	2	3/1	4/1	5/3	4.4
			1	1	7	4	12	25√

Appendix 13: Records of 'Engagement' on a Likert Scale. 7

2. To what degree were you engaged with the lesson (involved with, participating, joining-in or paying attention) in terms of (please circle one for each of a,b,c,d & e):
(the number of records is noted by the figure after the '/' on the Likert scale)

Date	Yr.							average
> 07.03.12	11	a. Speaking	1	2	3	4/1	5/2	4.7
		b. Listening	1	2	3	4/1	5/2	4.7
		c. Thinking	1	2	3	4	5/3	5.0
		d. Forming questions.	1	2	3/1	4	5/2	4.3
		e. Being listened to…	1	2	3/1	4	5/2	4.3
					2	2	11	15√
07.03.12	8/9	a. Speaking	1	2/1	3	4/1	5/3	4.2
		b. Listening	1	2/1	3	4/1	5/3	4.2
		c. Thinking	1	2/1	3	4/2	5/2	4.0
		d. Forming questions.	1	2/1	3	4/3	5/1	3.8
		e. Being listened to…	1	2	3	4/3	5/2	4.4
				4		10	11	25√

Appendix 13: Records of 'Engagement' on a Likert Scale. 8

2. To what degree were you engaged with the lesson (involved with, participating, joining-in or paying attention) in terms of (please circle one for each of a,b,c,d & e):
(the number of records is noted by the figure after the '/' on the Likert scale)

Date	Yr.							average
21.03.12	8/9	a. Speaking	1	2	3/1	4/1	5/2	4.25
		b. Listening	1	2/1	3	4/1	5/2	4
		c. Thinking	1	2	3/1	4/1	5/2	4.25
		d. Forming questions.	1/1	2	3	4/1	5/2	3.75
		e. Being listened to…	1	2	3	4/4	5	4
			1	1	2	8	8	20√
21.03.12	11	a. Speaking	1	2	3/1	4	5/2	4.3
		b. Listening	1	2	3	4	5/3	5
		c. Thinking	1	2	3	4	5/3	5
		d. Forming questions.	1	2	3	4/2	5/1	4.3
		e. Being listened to…	1	2	3	4/0.5	5/2.5	4.83
					1	2.5	11.5	15√

Appendix 13: Records of 'Engagement' on a Likert Scale. 9

2. To what degree were you engaged with the lesson (involved with, participating, joining-in or paying attention) in terms of (please circle one for each of a,b,c,d & e):
(the number of records is noted by the figure after the '/' on the Likert scale)

Date	Yr.							average
28.03.12	8/9	a. Speaking	1	2/1	3	4/3	5/1	3.8
		b. Listening	1/.5	2/.5	3	4/2	5/2	3.9
		c. Thinking	1	2/1	3	4	5/4	4.4
		d. Forming questions.	1	2/2	3	4	5/3	3.4
		e. Being listened to…	1	2	3	4/4	5/1	4.2
			.5	4.5		9	11	25√
18.04.12	8/9	a.Speaking	1	2/1	3	4/1	5/3	4.2
		b. Listening	1	2	3/1	4/1	5/3	4.4
		c. Thinking	1	2/1	3	4/2	5/2	3.8
		d. Forming questions.	1/1	2	3	4/1	5/3	4.0
		e. Being listened to…	1	2	3	4/2	5/3	4.8
			1	2	1	7	14	25√

Appendix 13: Records of 'Engagement' on a Likert Scale. 10

2. To what degree were you engaged with the lesson (involved with, participating, joining-in or paying attention) in terms of (please circle one for each of a,b,c,d & e):
(the number of records is noted by the figure after the '/' on the Likert scale)

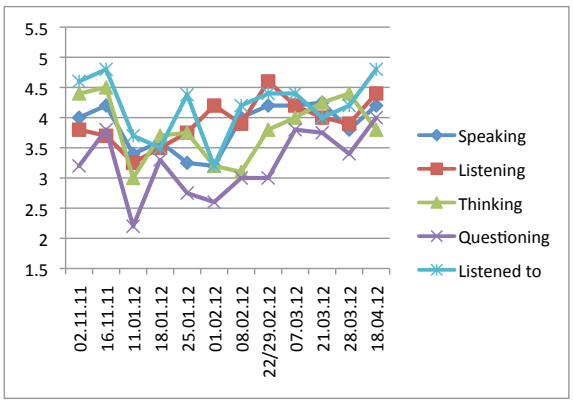
Date	Yr.							average
18.04.12	11	a. Speaking	1	2	3/1	4/1	5/1	4
		b. Listening	1	2/1	3/1	4	5/1	3.3
		c. Thinking	1	2	3	4/2	5/1	4.3
		d. Forming questions.	1	2	3/2	4	5/1	3.7
		e. Being listened to…	1	2	3	4/1	5/2	4.7
				1	4	4	6	15√

Appendix 13: Records of 'Engagement' on a Likert Scale. 11

Appendix 14. Question 2, Likert Log Scores.

Appendix 14. Question 2: Likert Log Scores.
Years 8/9.

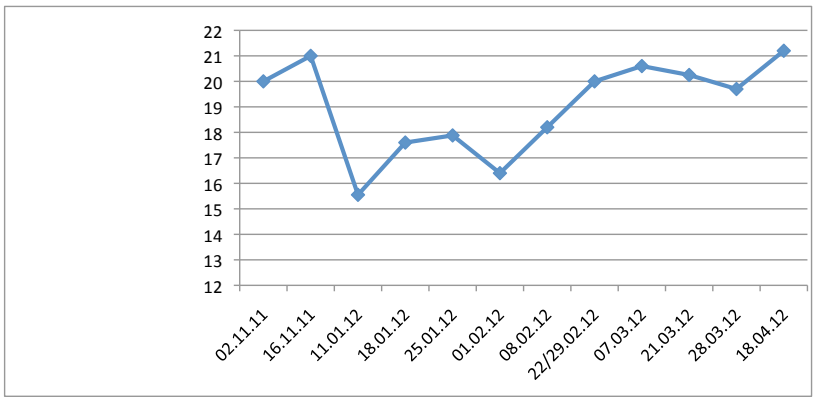
x1	x2	y1	y2	y3	y4	y5
		Series 1	Series 2	Series 3	Series 4	Series 5
Week	Date	Speaking	Listening	Thinking	Questioning	Listened to
1	02.11.11	4	3.8	4.4	3.2	4.6
2	16.11.11	4.2	3.7	4.5	3.8	4.8
3	11.01.12	3.4	3.25	3	2.2	3.7
4	18.01.12	3.6	3.5	3.7	3.3	3.5
5	25.01.12	3.25	3.75	3.75	2.75	4.38
6	01.02.12	3.2	4.2	3.2	2.6	3.2
7	08.02.12	4	3.9	3.1	3	4.2
8	22/29.02.12	4.2	4.6	3.8	3	4.4
9	07.03.12	4.2	4.2	4	3.8	4.4
10	21.03.12	4.25	4	4.25	3.75	4
11	28.03.12	3.8	3.9	4.4	3.4	4.2
12	18.04.12	4.2	4.4	3.8	4	4.8



Appendix 14. Question 2: Likert Log Scores.
Years 8/9.

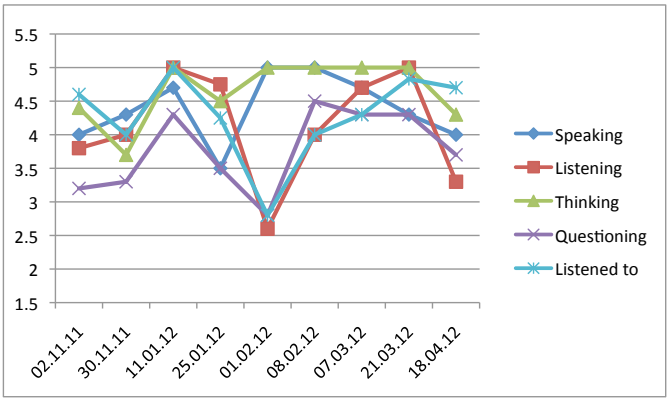
y6

all engagment	**average engagement**
20	4
21	4.2
15.55	3.11
17.6	3.52
17.88	3.576
16.4	3.28
18.2	3.64
20	4
20.6	4.12
20.25	4.05
19.7	3.94
21.2	4.24
per session	**3.81**



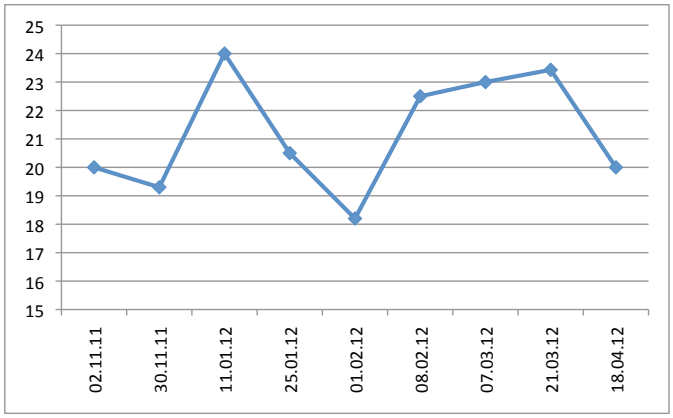
Appendix 14. Question 2: Likert Log Scores.
Year 11.

x1	x2	y1	y2	y3	y4
		Series 1	Series 2	Series 3	Series 4
Week	Date	Speaking	Listening	Thinking	Questioning
1	02.11.11	4	3.8	4.4	3.2
2	30.11.11	4.3	4	3.7	3.3
3	11.01.12	4.7	5	5	4.3
5	25.01.12	3.5	4.75	4.5	3.5
6	01.02.12	5	2.6	5	2.8
7	08.02.12	5	4	5	4.5
9	07.03.12	4.7	4.7	5	4.3
10	21.03.12	4.3	5	5	4.3
12	18.04.12	4	3.3	4.3	3.7



Appendix 14. Question 2: Likert Log Scores.
Year 11.

y5		
Series 5		
Listened to	**all engagmer**	**average engagement**
4.6	20	4
4	19.3	3.86
5	24	4.8
4.25	20.5	4.1
2.8	18.2	3.64
4	22.5	4.5
4.3	23	4.6
4.83	23.43	4.686
4.7	20	4
	per session	**4.24**

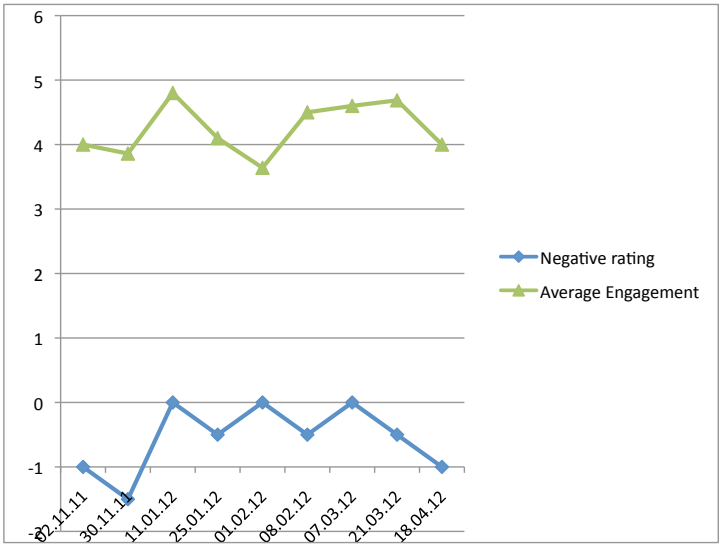


Appendix 14. Questions 1a and 2:
Years 8/9.

Date	Negative Rating	all engagment	Average Engagement
02.11.11	-1	20	4
16.11.11	0	21	4.2
11.01.12	-1	15.55	3.11
18.01.12	-3	17.6	3.52
25.01.12	-3	17.88	3.58
01.02.12	-2	16.4	3.28
08.02.12	-1	18.2	3.64
22/29.02.12	-2	20	4
07.03.12	-1	20.6	4.12
21.03.12	-1	20.25	4.05
28.03.12	0	19.7	3.94
18.04.12	0	21.2	4.24

Appendix 14. Questions 1a and 2.
Year 11.

x	y1	y2	
Date	**Negative rating**	**all engagment**	**Average Engagement**
02.11.11	-1	20	4
30.11.11	-1.5	19.3	3.86
11.01.12	0	24	4.8
25.01.12	-0.5	20.5	4.1
01.02.12	0	18.2	3.64
08.02.12	-0.5	22.5	4.5
07.03.12	0	23	4.6
21.03.12	-0.5	23.43	4.69
18.04.12	-1	20	4



Appendix 15. What do you enjoy about the Philosophical Enquiry sessions, and Why?

Yr 8 & 9 group, 16.11.11.

Random(ness) both in the literal and colloquial, slang sense,
offers freedom and space to discuss things

Thinking - not hard work like writing;
enjoys hearing others ideas – and
appreciates opportunity to express his own thoughts
Others have commented that (this respondent) speaks more here than in other lessons
easier to listen,
to hear others – ct. all talking at the same time.

Likes philosophical problems and philosophy, which he described as big about life;
expressing opinions and
using his imagination,.

Randomness and the facilitator's tolerance of red-herrings
Everybody listens –
in other situations e.g. morning circle is reluctant to speak because afraid of what people will think….
No homework from these sessions!
These sessions are peaceful.
Unique perspective and desire to resolve/find things out.

Yr 11 group, 18.01.12.

Do you enjoy PE? If so, why? What engages you?

depends on topic/interest &
sometimes difficult to say why it works/sometimes not. Group dynamic!
Sometimes boring, sometimes just not in the mood

interesting conversation - & giving opinions….

mostly enjoy; sometimes feel pressure of time could be better spent doing something > GCSEs

enjoy hearing what other people think
Learning from " " .

Relevance to other subjects: 'I listen to what other people think more….'

Appendix 16. Responses: 'End of Study Final Interview', 1st Attempt, 02.05.12.

For the Years 8&9 Group (not all questions were asked or answered):

Re the 4 C's of P4C:

Re Collaboration and Caring, in the affective domain,

- How did it feel to be part of a community of enquiry?
  - Supportive; yes, joining in felt like a community.

- Did your thinking change as a consequence of this experience? Did you moderate ideas during discussion?
  - 'Think so'.

- Did you learn anything about someone in the class that you never expected? Did you understand one of your classmates better after he or she participated in the PE discussions?
  - Yes, factually

- Are you going to do something different in other lessons as a consequence of what you learned during the PE discussions?
  - One response: 'Be more argumentative'; others, no.

- Was there a 'shared language of value' or shared values?
  - One response, yes to both.

- Have you come away with a more complex position on any issue
  - 'Think so'.

Re Small School Ethos,

- has the experience of PE enhanced …
  - Mutual respect,
    - Between students and teachers?
      - Yes
    - Between peers?
      - Yes
  - Self-knowledge of your strengths and in what ways/areas you do and learn well?
    - No change.

  - Is there any way to improve on the form of the sessions, for example making more use of movement and/or acting out stories or scenarios?
    - Yes. More active/moving about, e.g. acting out stories.

  - Would you be willing/want to do this?
    - Yes

- **Does your experience of this form of philosophical enquiry change, or widen their notions of what learning is?** Is it different from other ways or sorts of learning?
  - Students all identified PE as more "floaty/thinky" in contrast to academic mode, which was "more a state of mind – to do with writing stuff and numbers and letters". According to one participant the former is "more like learning in pre-school". However it was clear that they did not think of PE as learning. As one participant put it: "I think of it more as 'thinking"!

For the Year 11 Group (again, not all questions were asked or answered):

Re the 4 C's of P4C,

Re Collaboration and Caring, in the affective domain,

- How did it feel to be part of a community of enquiry? Has it felt like a community?
  - 'Nice'; interesting to hear other's views; people who listen to each other & don't talk over each other. Different responses to second question: yes; not really; sort of.

- Did your thinking change as a consequence of this experience? Did you moderate ideas during discussion?
  - Yes. For one respondent, a new conclusion

- What do I take from this experience?
  - Others' opinions.

- Am I going to do something different in my daily life as a consequence of what I learned during the PE discussions?
  - One respondent: 'more questioning, not accepting at face value e.g. news; more critical'.

- Am I going to do something different in other lessons as a consequence of what I learned during the PE discussions?
  - One respondent: not assume that 'received wisdom' of sources in lessons, incl. teachers, always right. PE has made other lessons more interesting ct. GCSE approach.

- Was there a 'shared language of value' (Williams) or shared values?
  - Values were shared and more explicit.

- Have you come away with a more complex position on any issue (Williams, again, see below)?
  - One respondent: 'yes; opinion, not changed, but deepened'.

Re Critical and Creative, in the cognitive domain, **do you –**

- Ask good questions
  - One respondent: 'in my head more, yes; not out loud much … yet.'

- Accept reasonable criticism?
  - Is OK One respondent: 'yes, more than before, as long as it's not "you're stupid for thinking that!"'.

  One respondent said he had 'better ideas'.

- Is there any way to improve on the form of the sessions, for example making more use of movement and/or acting out stories or scenarios?
  - 'The topic is the key thing to make it enjoyable'. 'Questions relevant to people's lives'.
  - All agreed with the facilitator's suggestion that if and when 'we' carry on PE, we should concentrate on questioning skill, as in the rather artificial exercise in one session whereby each contribution had to be made in he form of a question….

- Does your experience of this form of philosophical enquiry change, or widen their notions of what learning is? Is it different from other ways or sorts of learning?
  - One respondent: 'already aware of the difference between GCSE-type 'rote' learning and experiential or exploratory….' One respondent: 'has extended his awareness of difference.'

Appendix 17. Learning Associations.

Appendix 17. LearningAssociations

Group Totals	Yr11 Home Ed.	Yr11 Schooled	Yrs8&9 Home Ed.	Yrs8&9 Schooled
Positive				
No. of pupils	**3**	**1**	**2**	**3**
Before	27	5	13	4
Early in PE	28	14	22	28
No. of pupils	**2**	**1**	**2**	**2**
Later in PE	28	3	10	12
Negative				
No. of pupils	**3**	**1**	**2**	**3**
Before	4	8	15	23
Early in PE	5	0	4	0
No. of pupils	**2**	**1**	**2**	**2**
Later in PE	0	11	1	1
Don't know				
No. of pupils	**3**	**1**	**2**	**3**
Before	4	2	2	11
Early in PE	9	1	4	12
No. of pupils	**2**	**1**	**2**	**2**
Later in PE	2	2	4	5

Group Av. per pupil	Yr11 Home Ed.	Yr11 Schooled	Yrs8&9 Home Ed.	Yrs8&9 Schooled
Positive				
Before	9	5	6.5	1.33
Early in PE	9.33	14.00	11.00	9.33
Later in PE	***14***	3	5	6
Negative				
Before	1.33	8.00	7.50	7.67
Early in PE	1.67	0.00	2.00	0.00
Later in PE	0	11	0.5	0.5
Don't know				
Before	1.33	2.00	1.00	3.67
Early in PE	***3***	1	2	4
Later in PE	1	2	2	2.5

Appendix 18. Notes from Repeat End of Study Final Interview Semi-Structured.

Responses from the four members of last year's Years 8&9 group.

"I want principally to ask –

M) What you gained form the experience of the sessions, in hindsight. Were there any lasting impressions?

'Really enjoyed PE.'
'Useful. Think things through. See both sides of the story; a good skill to have.'
'Educational and fun.'
'Everyone willing to participate'. The sessions 'frayed towards the end'.

B) What you may have learnt – lasting benefits. ***Did I learn anything new -*** –
   i) About yourself?
   'Helped me a lot. Didn't talk a lot before - bit more now' (extended into other lessons, and) 'when I have a problem I can bring it up in morning circle.' 'Got to discuss questions … some of them I'd never really thought of. Greek myths were entertaining and fun. More confident to discuss things. I think about stuff more as well… more logically a little bit as well.'
   'Difficult to recall.'
   ii) About your peers?
   Yes, definitely, from one respondent, relatively new to the school; no from others, who knew each other well already. . 'Helped us, thinking things through. See both sides of the story.' 'Seeing where other people are coming from … a skill I've definitely gained, their values and views, probably the majority of learning, sharing (about) values; whether I agreed with someone or not, important to know what they're thinking.

C) Has it given you more confidence in your ability to make judgements?
Yes from one respondent: not only opinions, but also feelings.
From another, in other lessons: 'ask more questions. It doesn't matter whether if you're wrong … say what you think. It helped to some extent.'
Another, in other lessons, 'more outspoken, and in circle, both.'
In some ways … (did before, sometimes not) … I have learnt I should almost always (trust judgement) *… one of the things I've really learnt.'*

And to check your responses against my understanding of the aims and objectives of P4C….

N) What do you think the point is or was? In educational parlance/speak/language, what were the designed learning outcomes?
'Quite a lot of distractions and red herrings.'
From one respondent: for the researcher to get his Master's degree!
From another: "How to think for ourselves. Creativity.'

Did it work?

Yes

O) Did you make the step from reasonableness to reasoning?!

From the same respondent: the feedback forms were useful reflection ... on feelings.

P) ***How did it feel to be part of a community of enquiry?*** Did it feel like a community or group enterprise?

i) Developing a shared language of value? Understanding that responses 'are shaped by some of the same vocabulary can make it easier to agree to disagree' (Appiah, 2007, cited in Williams, 2012, p.7).

Again, no from one of those who knew each other well already.

From another, yes.

From another, clearer about own values: "I noticed things I like more; before that I didn't really think about it.'

'Yes … can't really say … can't remember … but (other people's) yeah.'

ii) Did you on occasion change your mind or come away with a more complex position than held at the beginning? (Concepts are contradictory and complex).

'Sometimes.'

From one respondent: it was easier to disagree.

iii) Could you defend your position?

'Pretty much knew how to do this, but put it into practice more.'

From another respondent from a large family: easier to stand up for self especially in relation to siblings, more confident to stand up to people who question what I do.

From another:' yes, stand up for self….'

Q) Has PE increased self-knowledge

i) Of your personal strengths

Yes **No** **Maybe**

Yes, 4 out of 4 Respondents.

ii) and in what ways/areas you do and learn well?

Yes **No** **Maybe**

From one respondent:

'think of school work differently, and of the good things about it, although I know it is going to be hard, the amount of work; before, found it hard to think of all the good things in academic work.

For example, ***do you agree with the following statements, disagree or don't know?*** (4.1-4.7 from Student evaluation, Hannam & Echeverria, p.103. Edited order.)

Yes **No** **Maybe**

iii) I feel that people listen to me (more) now.

Yes, from one respondent.

iv) I feel that I can say what I think and know that I will not be ignored.
'Question quite a lot more. Say my idea more.'

v) My opinions matter, but they're not always right.

vi) I didn't realise that my ideas and opinions were any good, so I didn't speak before.
Yes, from one respondent:
'I didn't have many ideas before'.

vii) I realise that I wasn't listening to other people and now I do much more.
Yes, from two respondents,
&, from one, 'I think about it'.
'I actually think about their opinions & stuff.'
From another, 'maybe.'

viii) It helps me clarify my thinking when someone disagrees with me
'More tolerant of people I disagree with.'

ix) People (who never say anything in other lessons) talk here so we know what they think.

x) I feel contribute to the class in terms of,
  i) Helping the group work well together.
Yes, from two respondents, &, from another:
'Helping the school work well together.'
From another: 'completely agree there …
gained confidence' to benefit of community

  ii) Worthwhile ideas.
From one respondent: no change.

R) Would you like to do it again?

S) Is there any way to improve on the form of the sessions?
From one respondent: 'need to reflect on it more. It was more statements … also move faster, people got a bit impatient. It was less conversation and ideas going backwards and forwards.'
From another: not really; maybe, would say ideas, be more outspoken; more questioning.
.

T) Re being part of **Small School, has the experience of PE enhanced -**
i) Taking responsibility for own learning?
ii) Mutual respect,
  i) Between peers?
  ii) Between students and teachers?
iii) Tolerance of difference.

U) Has it benefited or influenced the ethos or atmosphere of the school? If so, how?

'Not massively. Contribute already.'

V) Does your experience of this form of philosophical enquiry change, or widen their notions of what learning is?

i) Is it different from other ways or sorts of learning?

From one respondent:' yes, definitely. Lot more thinking than writing … just doing it. Got an academic side to it, but different'. From another: more 'thinking' as opposed to writing and 'just doing it'. From another: all verbal, was really good, in contrast to textbooks. From another: discussing rather than (learning) specific things.

<u>The comments of the one respondent from the previous year's Year 11 group are as follows:</u>

What you gained form the experience of the sessions, in hindsight. Were there any lasting impressions?

'In other lessons, do a lot of things about the past. This was more modern, about modern times.'

Has it given you more confidence in your ability to make judgements?

Opinions, yes, to speak out right or wrong.

What you may have learnt – lasting benefits. ***Did I learn anything new -***

ii) About yourself?

'Yes.'

iii) About your peers?

'Learnt a lot about my friends.'

Has it given you more confidence in your ability to make judgements?

'More confidence to speak out of what I think right and what I think is wrong. Debate and come to a good conclusion.'

And to check your responses against my understanding of the aims and objectives of P4C…. What do you think the point is or was? In educational parlance/speak/language, what were the designed learning outcomes?

How did it feel to be part of a community of enquiry? Did it feel like a community or group enterprise?

Developing a shared language of value? Understanding that responses 'are shaped by some of the same vocabulary can make it easier to agree to disagree' (Appiah, 2007, p. 30).

'Exploring different backgrounds (Including financial) and interesting to see how this can effect your views.'

Did you on occasion change your mind or come away with a more complex position than held at the beginning? (Concepts are contradictory and complex.)

'Yes. A new conclusion that should be better. You might start off with a basic idea about what the conversation is about, but through getting information, you get deeper into the conversation.'

Could you defend your position?

'Yes.'

I feel that I can say what I think and know that I will not be ignored.

'Yes. I can put my point across better; come to a better argument.'

My opinions matter, but they're not always right.

As above…

I realise that I wasn't listening to other people and now I do much more.

'*Yes.'*

Has it benefited or influenced the ethos or atmosphere of the school? If so, how?

'Confidence in argument, back my points up and being opinionated, together with the ability to listen, take information in, can look like/ is 'leadership and organise people quite well'.

Is there any way to improve on the form of the sessions?

'More people!'

Does your experience of this form of philosophical enquiry change, or widen their notions of what learning is?

Is it different from other ways or sorts of learning?

'Never had a lesson like it. It gives you freedom. There's freedom behind it. Could relax, instead of 'having to do things. As with art (current study at post-16 college) no real wrong answer … find different meanings.'