



SAPERRE

Philosophy for Children,
Colleges, Communities

SAPERRE Handbook to accompany the

Level 1 P4C Foundation Course

5th Edition

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There is a full list of SAPERE Registered Trainers on our website.

SAPERE Handbook

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Preface

Welcome to the fifth edition of the SAPERE Level 1 handbook, which has been updated to support our Level 1 P4C Foundation course. This new edition is also available electronically so that you are able to download the parts of the handbook that you need. We have also updated information about SAPERE's training programme that now places more emphasis on a whole school, long term pathway.

This handbook is a culmination of 25 years of SAPERE experience training teachers in the UK to facilitate philosophical enquiry. Thank you to all the contributors who have shared their knowledge and expertise. We are particularly grateful to Nick Chandley, Alison Hall and Roger Sutcliffe for their work on the first edition. This handbook is a good representation of SAPERE's collaborative community that has developed and flourished since the early 1990s.

Please visit our website at www.sapere.org.uk for further information about SAPERE's mission, training, resources, projects and research. Please become a SAPERE member to support our charitable work and be a part of our network.

We hope you will find this a useful resource as you begin your journey as a P4C facilitator.

Lizzy Lewis, Development Manager

SAPERE Level 1 Handbook to accompany the Foundation Course

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"For I spend all my time going about trying to persuade you, young and old, to make your first and chief concern not for your bodies nor for your possessions, but for the highest welfare of your souls"

Socrates, c. 469 BC - 399 BC

SAPERE

SAPERE is the Society for Advancing Philosophical Enquiry and Reflection in Education. Founded in 1992, and registered as a charity in 1993, it brings together a network of people practising and promoting philosophical enquiry in communities, often referred to as P4C.

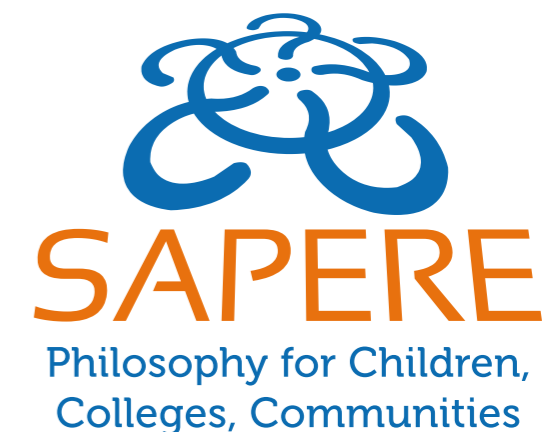
When it originated in the USA in the late 1960s, P4C was an abbreviation for Philosophy for Children, and that remains the most common form of reference worldwide. P4C is also used, now, in the UK to stand for Philosophy for Colleges and Communities - indicating that philosophical enquiry of this sort is not only for children. Community Philosophy is a growing movement in which voluntary groups in civil society engage with philosophical thinking and action. It has been practised by the youth and community sectors including groups of elderly people, the Philosophy in Pubs network, art galleries, museums, housing associations and in prisons and pupil referral units.

Most attention in the early days of P4C was focused on its efficacy as a thinking skills intervention. Tests showed dramatic improvements in children's reasoning and comprehension. It has since become clear, however, that the approach has positive effects on children's social and emotional, as well as intellectual, development.

When people find their ideas and values are taken seriously, they feel more valued themselves. They rise to the challenge of articulating thoughts in public and generally reciprocate the respect shown to them by listening more carefully to others. In short, they are more confident and able to participate in dialogue and social intercourse.

What makes the P4C approach suitable within all such contexts is its grounding in the powerful idea of a Community of Enquiry. In practice this is a group of people, of any age, who are respectful of different experiences and open to other ways of thinking, but determined to think and act for themselves - to work out and practise their own philosophy.

SAPERE has trained thousands of teachers to facilitate such communities in schools, and has now extended that training to teacher training institutions, forming partnerships with universities and teaching schools in the UK.



How did P4C originate?

Philosophy for Children, abbreviated in speech to 'P for C' but usually in writing to 'P4C', is the 'trademark' of a curriculum for 6 to 16 year olds developed by Professor Matthew Lipman and his associates at the IAPC (Institute for the Advancement of Philosophy for Children) at Montclair State University, New Jersey.

Lipman's project, conceived at Columbia University in the late 1960s in the wake of student unrest, was to encourage young people (citizens) to be more reasonable - that is, ready to reason and be reasoned with. Like the Ancient Greek philosophers, he saw this as the path to the ultimate goal of education: 'practical wisdom', or good judgement.

Lipman emphasised the importance of questioning or enquiry in the development of reasoning. He also appreciated, from Lev Vygotsky, the Russian psychologist, that we learn to think much as we learn to speak - by internalising the patterns of speech and thought that we hear around us. In effect, we 'borrow' the language, and often the ideas, of others to think things through for ourselves.

Putting these educational insights together, Lipman developed a new model of learning - 'Communities of Inquiry' (using the American spelling of 'Enquiry') - in which 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.

The phrase 'Community of Inquiry' was actually coined by American philosopher Charles Peirce (pronounced 'Purse'- 1839-1914) to describe the community of scientists of which he counted himself a member. Lipman gave the phrase new meaning and life by pointing it in the direction of philosophical enquiry. He was also influenced in his interpretation and implementation of the idea by John Dewey, his predecessor at Columbia, famous for such books as 'How We Think' (1910) and 'Democracy and Education' (1916).

For Dewey (1859 – 1952), 'an education that emphasizes community, communication, intelligent enquiry, and a reconstructive attitude can best serve the citizens of an ever-changing world.' (Blackwell Guide to Philosophy of Education)

"A fantastic course that totally inspired experimentation in teaching and a new level of pupil learning."

Principles of P4C

The P4C or 'Community of Enquiry' approach is very adaptable – which is why it is used in adult groups as well as in schools, and for recreational as well as educational purposes. It is also why groups do not have to use Lipman's own materials, though participants at Level 1 are usually provided with a taste of them. Teachers who have introduced the approach in a special 'philosophy' session generally find that it carries over into other lessons, affecting both their own style of teaching and their students' preferred style of learning. This is because it puts enquiry at the heart of the educational process: teachers begin to ask more open and genuine questions, whilst students become more confident in expressing their puzzlements and in developing their interests.

However, developing a Community of Enquiry requires more than just concentrating on better questioning. It is equally important to develop reasoning and reflection, both public and private, and these bring into play, among other things, emotions and the thoughtful expression of emotions. In short, the process is multifaceted and profoundly personal. It presents not only an intellectual challenge to those involved, but also a social and emotional one. It encourages open-mindedness and creates conditions for change, both for individuals and for communities.

The wide range of skills that are needed for enquiry and reflection or dialogue of this order may be exercised in almost any context, but they are probably best practised within a specifically philosophical framework. This does not mean that such enquiry sessions have to be labelled 'philosophy'. Alternative names, especially with primary children, include 'thinking circles', 'discussion lessons', 'enquiry time' and others, but it is strongly recommended that these sessions follow certain principles and procedures.

The principles include:

- Proper valuing of each person's interests and questions
- Acknowledgement that each person's experience or story is unique
- Proper valuing of knowledge, along with the recognition that no one is all-knowing or all-wise
- Appreciation of different ways of interpreting and thinking

Such principles may sometimes be translated into negotiated ground rules, such as 'not putting each other down' or 'giving each speaker time to finish'. Alternatively, they may be presented as dispositions or virtues to be cultivated, such as sincerity, openness, curiosity, tolerance or empathy.

SAPERE Courses and Awards

SAPERE offers a pathway of P4C courses for whole schools and individuals:

Going for Gold

Going for Gold is SAPERE's programme of whole school P4C training and support for both primary and secondary schools.

SAPERE's three awards, Bronze, Silver and Gold form part of SAPERE's Going for Gold programme.

The programme's aim is to offer schools a planned and structured approach to training and support in order to implement and embed P4C in a more cost effective and sustainable way. The programme is open to all schools, with preferential terms particularly for those schools in areas of high deprivation with more than 25% of pupils eligible for pupil premium.

P4C Foundation Course - Level 1

Start practising P4C with your students.

P4C Advanced Course Level 2A

Advance your skills for higher quality enquiries and to support less-experienced colleagues.

P4C Advanced Course Level 2B

Get ready to lead P4C in your school.

P4C Tools for Thinking Together

Reinforce your P4C practice and strengthen the skills learned in the Level 1 P4C Foundation course.

P4C Advanced Theory Level 3

Explore the philosophical foundations of P4C and become an advanced facilitator.

This is an overview so please see www.sapere.org.uk full details.

Find out more about SAPERE courses and awards on the website www.sapere.org.uk



SAPERE Handbook Level 1

PART A

Communities of Enquiry

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"Pooh began to feel a little more comfortable, because when you are a Bear of Very Little Brain, and you Think of Things, you find sometimes that a Thing which seemed very Thingish inside you is quite different when it gets out into the open and has other people looking at it."

A.A. Milne - The House at Pooh Corner

Communities of Enquiry

The aims and processes of a Community of Enquiry

As indicated in the introduction, the idea of 'community of inquiry' goes back some way and Lipman, through applying it to philosophical enquiry, noted that 'communities of inquiry' can – and even should – exist in every subject/discipline.

This is not only because all subjects/disciplines aim to give general accounts of 'how the world works'. It is also because all of them are based on similar principles and follow similar processes - valuing clarity and precision of exposition, for example, and accuracy of reporting and reasoning.

Nor should that be surprising, since they can all be derived from the same spirit and practice of enquiry in the academies and schools that started in Ancient Greece.

The community of scientists that became more self-conscious in the 19th century may have given more formality to those principles and processes - but they had been integral to philosophical enquiry since its earliest practice.

A working definition of a Community of Enquiry:

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.

What was not so integral to that practice was the participation of children. Many (but certainly not all) philosophers actually argued that children were too inexperienced or unsophisticated to 'do' philosophy.

However, Lipman's faith in the capacity of children to participate constructively in philosophical enquiry has been vindicated. Not only has P4C been taken up with enthusiasm in 60+ countries, most often starting from a university base, but children have continually surprised their elders with their reflections on some of the most important and contested questions of life.

Of course, developing a Community of Enquiry in which children feel safe to share their experiences and experiment with ideas requires more than just a focus on better questioning. There needs to be an equal emphasis on the social virtues that go towards building a community.

"We can see how this practice can shape and influence the way we work with young people within our creative projects."

(Theatre in Education practitioner)

This point, along with further details about the principles and processes of enquiry, is made by Professor Ann Margaret Sharp, Lipman's principal colleague, in this extract below.

Quotations from 'The Ethics of Translation' by Ann Margaret Sharp, Lipman's associate

Philosophy for Children aims not only to strengthen good reasoning, inquiry 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 this is to say that Philosophy for Children aims at the cultivation of wisdom.

Because it is assumed that every participant is a potential source of insight, it is vital that each member of the community make an effort to solicit and understand the views of all the other members.

When one engages in dialogue with others, one has to:

- rehearse what others have said
- assess the relevance and significance of one's remarks
- recognise other perspectives
- explore previously unknown possibilities in the quest for understanding of oneself and the world

Persons skilled in translation are people who understand that collaborative philosophical inquiry necessitates an atmosphere of trust in which each person feels valued and respected. This trust manifests itself in participants sharing - sharing their ideas, their doubts, their feelings, their hopes and their ignorance.

Such persons feel that when they do choose to share their thoughts in the group, they will be listened to and taken seriously. To be taken seriously does not manifest itself in blanket acceptance of each and every opinion that we voice. Rather it calls for a response of intellectual integrity.

The following are ways in which individuals can take the ideas of others seriously:

- asking for reasons
- pointing out consequences
- clarifying implications or assumptions
- offering an alternative point of view

And the following are all crucial moves of good inquiry:

- careful and sensitive posing of examples and counter-examples
- asking for criteria
- being critical of one's own ideas as well as those of others
- allowing for silence in the group

Sharp's list of skills needed for enquiry and reflection/dialogue of this order is not exhaustive – participants will be introduced to others during the course. But it is already challenging enough, and it may take some time before a group can move from being a 'circle time group' to a 'discussion group' and then on to being a 'Community of

Enquiry'. Signs of progress, however, should be clear after half a dozen sessions, and the framework on p.13 should be helpful for overall planning and evaluating the children's - and facilitator's - journey. There is more on evaluation later in the course and in this handbook, but before that, some words on the 4Cs of P4C.

The 4 Cs of P4C

This section identifies four aspects of P4C that certainly enhance its philosophical nature, but in effect are aspects of thinking that one might look for in any Community of Enquiry. They are:

Caring Thinking

Collaborative Thinking

Critical Thinking

Creative Thinking

The presence or absence of thinking may be evident when looking at actions 'from the outside', but the thinking itself is an invisible process - albeit one with which each of us is intimately familiar. This invisibility makes thinking much more difficult to analyse, and then to assess, than a physical process (say, how an engine works).

Caring thinking, for example, might typically be recognised when one person speaks appreciatively of another. But such words might be insincere, or a learned social response, and may not, after all, express real care for the other or their thoughts and feelings.

Put another way, when such aspects of thinking are recognised as authentic, they are deemed to be expressing attitudes or dispositions that lie below the surface, or 'come from the heart'.

So, what a Community of Enquiry is deliberately trying to cultivate is not merely **polite forms** of thought and communication, helpful though those may be, but **genuine attempts** to care and collaborate, to critique and create. Ideally, these aspects of thinking complement each other in an holistic way, but for the purposes of planning practice and progression, the following analysis may be helpful.

- Caring = **listening** (concentrating) and **valuing** (appreciating)
(e.g. showing interest in, and sensitivity to, others' experiences and values)
- Collaborative = **responding** (communicating) and **supporting** (conciliating)
(e.g. building on each other's ideas, shaping common understandings and purposes)
- Critical = **questioning** (interrogating) and **reasoning** (evaluating)(e.g. seeking meaning, evidence, reasons, distinctions, and good judgements)
- Creative = **connecting** (relating) and **suggesting** (speculating)
(e.g. providing comparisons, examples, criteria, alternative explanations or conceptions)

Because these modes of thinking do complement each other, the facilitator of an enquiry should be aiming to keep them in balance. If an enquiry seems to be over-critical, for example, a facilitator might suggest the need for more creative or caring thinking. If it seems to be becoming too diffuse, with too many new ideas to hold together, it would be appropriate to remind everyone of the need for more collaborative and critical thinking.

But it is not for the facilitator alone to be aware of these general directions and specific foci. The review session after an enquiry should be used to reflect upon any or all of the 4Cs, and indeed can result in the community agreeing to make a particular aspect of them, such as checking out evidence, a focus for the next enquiry. For more thoughts on this, see the section on The Planning/Review Cycle.

Introducing children to philosophical enquiry

Before the first philosophical enquiry session with the class or group, the teacher/ facilitator will need to prepare the session that introduces the class to P4C. The following guidance is intended to assist teachers in this task.

Initial explanation – younger children

For younger children, philosophical enquiry can be explained as a way of thinking together and sharing thoughts and questions about 'Big Ideas'.

'It allows other people to see what you think and if they want to, lets them to build on those ideas. Also, they share their thoughts, and you can add to their ideas.'

'It is important to think your own thoughts so you don't have to think exactly the same as other people, even if they are your close friends.'

'In philosophy everyone has to try to give a reason for what they think, so the word 'because' is very important.'

'Sometimes people say such good things that other people change their minds because of what they have heard. We call this 'learning from each other'.'

Initial explanation – older children and students

For older children and students, the explanation would be more detailed.

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. These questions are then shared, thought about carefully and explained more before the students select one that they find most interesting to discuss further.

This discussion is linked, so that opinions and ideas build on each other and relate to each other.

Some ideas don't link and sometimes they are different from all the others, but our work is to make sure we listen carefully to all ideas, so we can decide on which ones we think are the strongest.

Philosophical enquiry offers children a thinking place where their opinion matters and they can make meaning through talking to each other, and find strong reasons to support their opinions.

Creating a collaborative learning environment

When first working with children using philosophical enquiry, the collaborative learning environment encourages the thinking and the talking to become the focus of the learning. The children and the facilitator learn to focus differently: away from the teacher as the centre of the learning, towards sharing questions and ideas. Students become co-enquirers: more collaborative, less competitive learners, who make meaning together through enquiry.

Early Years/Foundation Stage – pre-philosophical skills, language and disposition development

Enquiry sessions at Early Years do not usually follow the standard pattern used with older children, for obvious reasons: the children work for short periods of time, initially at least, on learning and developing the skills, language and dispositions necessary to support more formal enquiries.

These skills might involve:

Speaking and listening

Observation and memory

Turn-taking and patience

Respecting others

Making connections or distinctions

Making choices

Offering reasons

Categorising

Asking open questions

In an activity where children make links between pictures, and say why they connected them, the facilitator would model and encourage the use of the words *link, connection, choice, reason, why, because*, as well as *perhaps agree and wonder*, and the words used as reasons to connect them which might range from colours to textures, styles and content, to teach the vocabulary necessary for enquiry.

The following activities would be appropriate for short 5-8 minute sessions with groups of 5 – 8 children:

Choices and Reasons

- Using a collection of items – which do you like best and why? Pictures, toys, buttons, flowers, cars, - mixed up items
- Using stories they have heard during the week – which characters would you most like to be – what would you then be able to do?
- Using colours or shapes – which is your favourite and why? If you could choose, what would you make that colour (clothes, room, toys, the sky, grass, streets etc.) or that shape? (the moon, a flower, a car, a tree, a mobile phone, a book, a climbing frame)
- Using *You Choose*, by Nick Sharratt and Pippa Goodhart (Corgi), select one page and ask the children to choose what they like best, or who they would most like to look like and give a reason why

You will notice that the facilitator is posing the questions at this early stage and the children are exploring the skills of choosing and finding reasons. These may need to be carefully scaffolded, with the facilitator offering a range of possibilities for the child to choose from if they can't think of a reason themselves. The language clarification and repetition by the facilitator is a key element of the session, as with so much work at this stage.

Over a period of time, as the children become confident in talking to each other, they will begin to emulate the questions, language and interventions used by the facilitator. Each suggested activity above may become part of a series of sessions designed to support the focus skill, which is practised in other areas of the free flow or group sessions during the following few weeks, so that there is an integration of specific skill building, into the general curriculum. Alongside these skill builder sessions, story-time can be structured to encourage children to ask 'wondering questions', which can form the starting point for enquiry.

KS1 – philosophical enquiry as making sense of the world; questioning for meaning

An introduction to philosophical enquiry at KS1 might focus on philosophy as the way in which we make sense of the world, through asking questions. The questions are important, because they help us understand the world and make sense of things that don't have 'easy answers'. The following question list may help here:

- What is the first letter in the alphabet?
- How do you know someone is really your friend?
- What is the name of your road?
- How many children are there in our class?
- Are some toys only for girls to play with?
- Is it fair to have a winner?

By asking the children which questions they can answer easily, with an answer they are sure is correct, you will be left with the questions that could be called 'I wonder' questions (some of which will be philosophical or have a context that allows them to be philosophically investigated) – these are good for discussion because there may be many different possible answers, and reasons for 'making up your mind'.

Having considered the above list of questions, and turned the children's attention to conceptual questions, the way is open for them to try to create some questions from a stimulus or story. Encourage them to sort their own questions into 2 groups: easy or 'one right answer' questions and not so easy or 'wondering questions'. Having answered the first group, the rest are then available to consider, clarify and select the question(s) most interesting to pursue in the dialogue. This is a good place to end the first session, with the discussion or dialogue part of the enquiry scheduled for later in the week and the focus question on display in the classroom.

This break allows for the children to reflect on the question(s) between question making and first words, offering a chance to think independently and share the focus question with others or at home before discussing it in class. It also offers the facilitator the chance to plan a series of possible interventions s/he might use to deepen or broaden the discussion. On the following page is a sample enquiry plan, based on a theme from the picture book, *Something Else*, by Kathryn Cave & Chris Riddell (Picture Puffin):

"Education for life – isn't that what it's all about?"

(Teacher)

Enquiry plan for: How do you know someone is really your friend?

What do friends do? What don't friends do?

Are these lists always separate?

How do friends feel or think about each other?

In the story (*Something Else*), who were friends?

How do we know they were friends?

Who were not friends and how do we know that?

Is there a difference between knowing and thinking that we know?

Does this matter?

In our other reading, can we think of examples of friends who are 'really friends'?

Do friends have to be real?

Can you be friends with animals, toys, imaginary creatures, people you don't know? How?

Is there a difference between a 'friend who is real' and a 'friend who is a real friend'?

A Last Thoughts round might feature a small group '2 minute talk' focusing on 'What are the 3 most important things about a friend who is 'really your friend?' or this summative question could provide an additional exercise to follow up the enquiry.

The above plan draws our attention to the concept of friendship, and how one might make sense of it – through considering action and non-action, thinking and feeling. It takes us back to the story to search for criteria and examples, then to other stories for further examples. Then it brings us to personal experience through focusing on real/imaginary/other cases – but asking us to refine our criteria, before re-visiting the original question, with a supplementary exercise before last words.

Philosophically, the question offers scope to explore friendship, knowledge, belief and reality, as well as the skills of reasoning, clarifying, categorising, justifying and seeking good criteria.

It is this stage of facilitator preparation which is vital in identifying the possible areas for deepening the dialogue, even if, as is usual, much of the preparation is not used immediately.

The evaluation and subsequent session development allows for other conceptual and skill work to be explored and enhanced, so the enquiry process is one that rolls forwards from the first session, initially according to the direction of the children's questions.

KS2 – philosophical enquiry as the pursuit of wisdom; questioning for value

At KS2 an introduction to philosophical enquiry could start from the children's familiarity with philosophy – do any of them know what is involved or what philosophy is about? First thoughts can be listed and revisited after the first few enquiry sessions for review and modification from their own experience.

One philosophical activity they may have identified during the exercise is the search for wisdom. Working at Y5 & 6, can the children think of examples of wise people? It may be easier to begin by finding examples of unwise people – the key activity here is to try to find criteria for either – what is it that makes someone (un)wise? The listing of these criteria will help them to decide what they think. A follow up question could be to ask if all the people in each list are always (un)wise? Here we search for consistency. It is important to make time available for this activity as it attunes the children's minds to what wisdom is and why it is worth striving for.

The Sequence of Enquiry

This page sets out a sequence of 10 steps that will be modelled in the Level 1 course and can serve as a basic structure for enquiries. There are three important caveats, though; 1) you might split the steps over two sessions, allowing time for reflection on the chosen question in the interval, 2) time spent on each step can be varied. In Early Years, or early days, you might spend 20 minutes just developing skills or you can occasionally omit a step, 3) the sooner this sequence of enquiry can evolve into a 'spiral' of enquiry, the better. (See pages 22, 45, 46 for more on this). The core elements of these steps can be summarised as 'Ready (Creating Ideas) Set (Creating Questions), Go, (Creating Dialogue).

1 Preparation

This is about getting the group into P4C 'mood / mode'. In the early days, activities might be geared to building a sense of community, but they might focus more on the development of thinking and enquiry skills. Don't forget occasionally to rehearse the aims or guidelines of P4C.

2 Presentation of Stimulus

The stimulus should be engaging, relevant and meaningful to the group. It should contain some 'big' (i.e. Common, Central and Contestable) ideas / concepts that will inspire philosophical questions.

3 Thinking Time

Time for private reflection on the stimulus. The opportunity for silent thought is important and should ideally be extended to a minute or more. It is through this step that you can cultivate truly personal responses in your pupils. 'Thinking Time' then becomes a more meaningful phrase for use in other situations.

4 Question-making

After sharing their personal responses to the stimulus, groups or individuals create open, discussable questions to put forward to the class. (Usually groups of 3 – 5 so as to end up with 6 – 10 questions).

5 Questions-airing

Questions, prominently displayed, are celebrated, analysed and compared. Ambiguities or vaguenesses are cleared up, links often suggested, but also significant differences noted.

6 Question-choosing

One question is agreed upon for the focus of the enquiry / dialogue to follow. The question is either chosen by the community (usually by voting) or negotiated by the facilitator (see notes that follow).

7 First Words

Getting the enquiry/dialogue started. One way is to invite the group whose question is voted for explain their thoughts on it. 'Think-pair-share' can be a good starter, too, or asking for a proposal/ response to the question. Over time, more critical responses can be encouraged, e.g. identifying assumptions in the question or 'write to reply' (first thoughts noted in writing).

8 Middle Words

Once the question / dialogue opens up, the metaphor of 'building' is key: building on each other's ideas, and towards better understanding of the concepts / issue(s) arising. It is good practice to pause midway for reflection on how the 'building' is going. What progress have we made?

9 Last thoughts

A chance for pupils to say their final words on what has been discussed. Often those who haven't contributed during the session do so here and show they have been engaged. Different foci may be suggested.

10 Review (and Plan)

Basically, www.ebi (what went well; even better if) - best done after a short break (or at end of day). Most important is to use this step for the planning of the next session. Suggestions for lines of further enquiry and skills development can be invited and agreed.

The Sequence of Enquiry – Notes

1. Preparation

i) **(Physical)** The class, group or community should sit in a circle, or in such a way that every member of the community can see everyone else's face, and have eye contact, comfortably. The group should also be able to hear each other clearly; therefore the acoustics of the environment need to be considered carefully as well. The teacher should not sit apart from the group unless there is a special reason, so that all participants can be viewed as equally important to the success of the community.

ii) **(Social and Emotional)** Guidelines for ensuring a respectful, caring and collaborative environment should be discussed and agreed by the group, and these should be revisited and refined at least once or twice a term.

iii) **(Intellectual)** Regularly remind the group that the best measure of success in the session is whether it 'made us all think'. Reinforce this message whenever possible, e.g. by connecting the starter activity to a particular thinking or enquiry skill. But also keep in mind that brain gym or other such exercises may be helpful to refresh tired minds. (This might apply during an enquiry as well as before.)

2. Presentation

The stimulus at the start of an enquiry is used as a means to providing the community with a shared experience. If everyone can be actively involved in its presentation, e.g. by reading or singing together, so much the better. As the class becomes more practised at philosophical questioning and reasoning, the curriculum itself increasingly becomes a resource. For more on choosing stimuli in the first place, see pp. XX later.

3. Thinking Time

Pupils should be given the opportunity – and the responsibility – to reflect privately upon the shared stimulus. They could be encouraged to find things that interested or pleased them, or confused or puzzled them – things they might like to talk about; or to think about their feelings regarding the stimulus – things that provoked a reaction within them.

Thinking time need not be very long in the early sessions – perhaps no more than 60 seconds – but the more children can learn to invest in private reflection, the better. So aim to extend and celebrate this opportunity for responding thoughtfully and imaginatively – if only as an antidote to the pressure for quick, measurable results. You might suggest recording their reflections in the form of a drawing, cartoon, or speech bubble, or simply by listing some 'big ideas' in or from the stimulus. A more advanced response might be captured in a stimulus RECCI (Reactions, Elements, Connected Concepts, Interests).

4. Question-making

In small groups, individuals share their reactions/responses to the stimulus and then move into a discussion about the concepts and questions that they are interested in. The group then creates together one philosophical question to put forward to the community. The questions are written either by the facilitator or the group then displayed either on a main board or on smaller sheets. The group usually appreciates having their names with their question so that their work is credited.

It takes time to get the hang of philosophical questioning, so it is helpful to provide examples and to use activities to develop this skill. One strategy is to follow Thinking Time immediately with a plenary conversation, as follows. Elicit responses to the stimulus from individuals, and invite the rest of the group to respond to those responses. This should establish some common interests which can be recorded. Then invite the group to turn the interests into questions – continually reminding them to aim for open, discussible questions on which to build some open, inviting questions. Within a few sessions, pupils should be much more confident of creating philosophical questions of their own.

An alternative strategy for helping pupils develop their philosophical questioning is to alternate for a few sessions between a) offering some philosophical questions of your own devising from the stimulus (which the pupils then vote on and b) inviting them to offer questions, individually or in groups – from which you choose one yourself. Naturally, you will choose the one you think is most promising for philosophical enquiry, but the important thing would be to explain why you think it is promising (roughly, because it is discussible / contestable, and of common interest and importance). Such modelling and endorsement of philosophical questions should lead to better and more confident questioning from pupils.

As a variation on working as a group from the start, individuals might occasionally be asked to create their own question first, and then the group negotiates which one to put forward.

5. Question-aring

The questions should be reflected upon before any of them is chosen for closer consideration. A common approach, called **'Clarifying'** or **'Thinking Behind'**, is for each group/pair/author to explain or clarify their question. This would be followed by an opportunity for the rest of the community to raise any queries or identify issues or concepts involved within the question. Another approach, called **'Celebration'** is for each question in turn to be 'celebrated' by someone other than the questioner(s), e.g. 'I like X's question because ...' A third approach, called **'Connecting'** or **'Linking'**, is for the whole group to look for possible links or connections between questions.

It is best if the facilitator pushes beyond a remark such as *these questions are connected because they are both about X*, since it is easy enough to spot a word or concept that appears in more than one question. The comparison is made more interesting – and more challenging – if the facilitator then says, *Okay, but are the questions asking the same thing? or, better still, Okay, but now can we identify any difference between the two questions?*

If, in fact, there is no substantial difference between the questions, then it might be agreed to group them together, to avoid 'splitting the vote'. Attempts might also be made to 'merge' questions, but this can turn out to be quite a challenge, if not a frustration, if agreement on new wording is not reached quickly.)

What can emerge from any such attempt, however, is that two or more questions are conceptually so close to each other that it makes sense to discuss both of them, albeit one after the other. Then an interesting sub-discussion could be held as to which might be discussed first. Again, though, if agreement cannot be reached fairly quickly, just find a quick way of resolving the disagreement – even if it just tossing a coin!

6. Question-choosing

To start with the group will normally vote for the question(s) they would like to go forward for the enquiry. This gives the community a sense of ownership as well as allowing all contributions to be considered in a fair way. **There is an important qualification to this which is outlined in a moment**, but if voting proceeds, the most common ways of voting apart from **OPOV** (One Person One Vote) are: **Omnivote** (voting for as many questions as you like) and **Multivote** (normally between 2 and 6 votes, sometimes distributed 'how you like' using ticks or tokens, or sometimes 'ranked', e.g. 3/2/1 or just 2/1). **Voting with your Feet** (standing by your favourite question) is a good variation on OPOV, and sometimes leads naturally into TV (Transferable Voting) whereby anyone voting for a 'minority' question is invited to transfer their vote to another question, and so on until one question emerges with a clear majority. 'Immature' communities may vote 'blind'; 'mature' communities may choose a question by open consensus.

The idea of consensus relates to **the qualification mentioned above**, namely that pupils' voting on questions is not always regarded as the best way of deciding which line of enquiry to pursue: learning how a genuine consensus can be established is good for a community's development, but also valuable and refined lesson for individuals in democracy.

Moreover, it is not always inappropriate for the facilitator to put, or even push, forward a line of enquiry herself. She may naturally do this in the course of an enquiry (for example, asking how concept X relates to concept Y, or whether concept Z might be relevant to an enquiry even if it has not been mentioned so far). But, at the end of an enquiry, during Review, the facilitator might suggest that a 'road that was not taken' could still be worth exploring. A question that emerges in this way can be carried forward as the one to be discussed at the next session, without need for any preliminary steps. This is what would be called a 'negotiated' question.

7. First Thoughts

Consideration should be given to how these should be expressed, since the direction of the enquiry is often set by them. A fairly safe approach is for the person(s) who formulated the chosen question to share the **'Thinking behind'** the question (if they have not already done that) and their initial thoughts, ideas and opinions about it. Another good way of starting is to use **'Think-Pair(-Share)'** or **'Talking Partners'**, to give everyone the opportunity to get their thinking going. Or you could just invite **'Suggestions or proposals'**, seeking first thoughts from at least 3 people, so as to get a range of ways into the question before one of them fires others to respond. More challenging ways of starting are: to ask what assumptions key words there may be in the question and why; or even how best to approach the question. For those who are not afraid to write their thoughts, **'Thoughts in Writing'** might provide a good basis for discussion and even critique (if a couple of provisional answers are then written on the board). It can be particularly interesting to revisit such first thoughts after the enquiry, perhaps revising or elaborating them into a more considered piece of writing.

8. Middle Words

The first words are followed by an invitation of responses from other members of the group. Guidance on how to facilitate this central part of the enquiry process – the part that is usually thought of as 'the enquiry' itself, or sometimes referred to as 'the dialogue' – is given in the next chapter. The essential point here is that it is almost always a good idea to pause roughly half way through an enquiry to 'take stock' and open up the possibility of redirecting the enquiry.

An obvious way to do the first is to ask something like: *How are we doing with our answers to the question? or Where have we got to with our enquiry so far?* This could be discussed in pairs before going plenary. Refinements of the question would invite pairs to see what they think has been agreed; what areas of disagreement there might have been; whether the enquiry has gone 'off track'; perhaps even whether the enquiry has 'lost steam'.

The last two of these refinements might point to the possibility or desirability of moving the enquiry in a different direction. For this purpose, the obvious questions are: *Should we go back to the original question? (and how exactly?) and Where do you think we should go to next? (perhaps pick up the question with the next number of votes?*

Another way of framing the Middle Words reflections would be to begin a public Big Ideas A-Z chart, just to establish which 'big' / philosophical concepts have already emerged in the enquiry. This helps boost appreciation of what important ideas have been touched on, but can also enable a focus on which ideas or areas would be worth pursuing in the second half of the enquiry.

There is another important angle into the reflections, focussing on process rather than content. For example, if a 'skills target' had been set at the start of the session, you could ask whether there has been some progress in that respect. Or you might focus on one of the 4Cs and ask whether the general tone of the enquiry has been caring or collaborative, or perhaps not critical or creative enough. You might even ask how people are feeling about the enquiry as a whole so far – fully engaged? somewhat indifferent? a little frustrated? etc. Such feedback could be relevant to how everyone sets off on the second half of the enquiry, and provides a safety valve for those who might be feeling lost or not heard.

9. Last Words

Reflection is a key part of P4C and this step is one of the most important. The group is given time at the end of the enquiry to reflect on content - what has been said - and to offer their own latest thoughts about the question or issue that has been discussed.

The usual understanding for Last Words is that members can frame their final contribution as they wish. Some might wish to go back to the original question and offer their best latest answer to it; others might wish to speak to how their views have changed during the enquiry; and others might want to pick up on one particular strand of thought and respond to it, or elaborate upon it.

The facilitator can use some judgement as to whether she might encourage everyone towards one or another of these frames, but it is important to let them speak freely. Often some of the more reticent members seize the opportunity of Last Words to make a really insightful comment that no one might have expected.

There are various other alternative frames, such as inviting members to identify a turning point in the enquiry for them – a moment, perhaps, when their thinking, or even mind, changed - or to celebrate a particular contribution from someone else that 'made them think' or 'that they had never thought of'.

One other frame is worth emphasising here, namely that it is good to avoid a sense that philosophical enquiry may be good for thinking, but does not make any practical difference. A simple way to avoid this is to use the 'So, what?' frame, whereby everyone is encouraged to use Last Words to say how the enquiry might change the way they act in future, or even what they might advocate for others (remembering that advocacy is a form of action).

It should finally be noted that Last Words are not compulsory – the right to 'pass' is assumed.

10. Review (and planning)

Whereas Last Words are focused on the content of the enquiry, the Review is focused on process. This is an equally important reflective step, enabling progression of skills and attitudes. It is, in effect, formative (and self-) evaluation, and may use some of the formal evaluation tools introduced later in this course and handbook.

A less formal approach to evaluation consists of setting up some monitoring of enquiry as it proceeds. Pupils themselves could take on monitoring roles, and feedback to the community during the Review session.

Here are some specific examples of roles, and what might be monitored, recorded and reviewed.

1. Inclusion tracking: to take note of who speaks and for how long. This need not involve the taking of names, if that were felt to be invidious, but the general results could be helpful in reflecting on the number and length of contributions. This will help some people, who might need to be more concise or mindful of others, become more self-aware. Others who may be more reticent might be encouraged to speak more often or more substantially.

2. Mind Mapping or Big Ideas Hunting (or whatever other title might be agreeable!): to note big ideas / philosophical concepts as they arise during the discussion – ideally with the names of the people who introduced them.

3. Question Collector: to make a note – as verbatim as possible – of all questions that emerge explicitly (or even, if they appreciate this, implicitly) during the enquiry. Ideally, these might be written up in public at the time, but otherwise they might be revisited as possible questions to take forward to the next session.

4. Key Word Counters: to make a tally of key ‘thinking’ words, such as but, because, example, so, if, (see fuller list on p. x) and thinking verbs such as agree, disagree, add, question, etc. The value of such words in developing thinking / enquiry should be discussed before they are tallied, and perhaps no more than 2 should be introduced in a session. Having an ongoing record of pupils’ use of such language and their improving use of it, would be a great confidence boost for them, and sound evidence that P4C is working as a thinking skills ‘programme’.

5. Enquiry Tracker: to record (minimally) the names of speakers in sequence, but also (with practice) their key words (main ideas, not ‘thinking words’) would enable a focus on a key skill – following an argument or line of thinking – and encourage the sort of ‘building’ of ideas that P4C aims for. From time to time, an enquiry could be ‘traced’ from start to finish, improving memory and concept-forming skills. N.B. This tracking could also draw constructive attention to the role of the facilitator in helping the enquiry to move forward.

Review may be done at the end of the day or week (if it is not too far away), rather than at the end of an enquiry session. This can enable the enquiry to run a fuller length, but also give a little more time for reflection.

Planning is, indeed, an integral part of the Review step, and the more mature a community is, the more they will take responsibility for what will happen in the next enquiry session, for example, making their own proposals for follow up questions or activities (e.g. pursuing some interesting topics and research, on the internet or elsewhere, or reporting back after some ‘hometalk’, or a suitable creative/curriculum project). They could take responsibility for finding and presenting stimuli and, perhaps ultimately, for running whole sessions of their own. (This has been done by many secondary schools and increasingly in primary schools too.)

But of course in the early stages of community development, the facilitator should help shape the plan, and suggest follow up activities. These could include dedicating the next session to activities that practise particular skills, or explore more deeply the purposes and dynamics of communities of enquiry. Many such activities can be found on the web in the online SAPERE resource database.

Some questions that offer different ways of thinking about planning for what is called the spiral (or the cycle) of enquiry can be found under the headings of Lessons about Us, and About our Lessons. The metaphor of the ‘spiral’ of enquiry (resonant of a ‘spiral’ curriculum) suggests at least two important principles: first, that philosophical enquiry hardly ever comes to an end – enquiries typically answer some questions, but raise further ones; and secondly, that the more one practices enquiry, the more one’s skills (intellectual, social, emotional, etc.) develop, but also the more one sees the need to develop them further.

The vision, then, is that instead of cramming 10 steps into one session, then starting over the following week with a new stimulus and finishing with that in just another session, the whole process becomes much less frenetic and more organic. Just as in the philosophical life and the pursuit of wisdom, there is no expectation of instant success and enlightenment in P4C. Attitudes, skills – and wisdom itself – take time to develop, and there should be no rush to ‘cover’ things in P4C. Try to let the Review of one session point naturally to the interests and needs, and therefore plans, of the next one.

For some simple examples to end with: a) if you have presented a good stimulus - that your class enjoyed and from which they produced a range of good questions – don’t hesitate to suggest to them that they return to the stimulus and their questions in the following session, and ‘dig deeper’ or ‘squeeze the juice’ from the previous session, and b) if you have used an ‘enquiry builder’ or ‘thinking exercise’ that went down well, don’t hesitate to use it again.

Guidelines for setting up a Community of Enquiry

The process of negotiating a set of ground rules with the group is a vital part of creating a Community of Enquiry. Anyone participating in a meaningful exploration of questions and ideas needs a safe place to work and share this thinking work with others.

With younger groups, the rules are usually negotiated at the very start, and may be built on existing classroom or ‘circle time’ rules. With older groups, especially teenagers, ‘guidelines’ is a preferable term to ‘rules’, and it may be okay to assume that these have already been internalised – though you might always be ready to draw attention and discussion to any of them that do not seem to be ‘working’, e.g. OOPSAAT (Only One Person Speaks At A Time).

Most groups will admit the need for ‘good / respectful / active listening’, but this might need to be expressed more concretely, e.g. encouraging **positive body language**, such as eye contact and smiling, and readiness to respond. Other caring behaviours that keep anxiety to a minimum, such as not tolerating any type of ‘put down’, also usually feature.

There should also be a recognition of the need to explore the unusual or unpopular – what Joanna Haynes calls ‘juggling with ideas’, and John Dewey called a ‘dramatic rehearsal’ - where it is acceptable to get things wrong, because that is the purpose of a rehearsal.

Pupils should be encouraged to plan for what happens if someone breaks the rules, and to consider the use of ‘time out’ or ‘extra thinking time’, for re-phrasing and reconsidering what has been said.

Finally, teachers will be aware that sensitive issues may be more likely to arise in sessions such as philosophical enquiry when children are encouraged to speak their minds. But disclosures, mild or serious, can happen at any time, and teachers must always exercise their professional judgement about how to deal with such cases. What might help, in advance of enquiry sessions, is to explain that they will be encouraged to share their ideas, opinions and even their feelings with the whole class, but not their secrets.

Other ideas worth considering

- **Participation:** The right of every member of the group not to speak is always respected. However, it should equally be understood that ‘not bothering’ is not acceptable: there is a responsibility to engage with the group/enquiry, at least by responsive listening. Sometimes reticent members can be encouraged to speak by having a private conversation with them out of class.
- **Self-regulation:** As the sessions are less formal than some conventional lessons, much emphasis is placed on self-regulation of behaviour and thoughtful, reasonable, respectful group interaction. This may involve many stages of development, where turn-taking, eye contact and other elements of respect are practised and refined in short activities or games, such as ‘Stand Up (one at a time)’ or ‘Sit down (in pairs)’ or ‘Change Places If (you think...)’
- **Reasonableness:** Everyone is encouraged to offer ideas – but not every idea is well reasoned, or reasonable. The Community of Enquiry has a duty to pursue stronger or better arguments, and recognise weaker arguments, in its pursuit of good judgements. It may be important, then, to reflect on the very idea of reasonableness and on what counts as good reasoning.

“I like the structured sheet – enables me to set about using P4C in an organised way in my classroom.”

(Teacher)

Starting Strategies

A. 'Big Questions':

Philosophy is often thought of as an attempt to answer 'big questions' in life, such as 'Who am I?', 'What is the right thing to do?', 'Is there purpose behind the universe?' etc., and it is good, of course, to seek answers to such questions from time to time. If adults never asked big questions - for example, about their work or their lives in general - they would probably struggle to have a strong sense of purpose or satisfaction.

P4C encourages children to engage in such enquiries, too, but not necessarily using the particular questions above, which are rather stylised forms. (The question, 'Who am I?', for example, is not likely to come up in 'normal' talk - except, perhaps, as a question about which role 'I' might be taking in a play!) There are, in fact, many other questions which relate to the big question of **identity**, *Who am I?*, and which children can easily engage with: for example, *'What does a name (not) tell you about a person?'* or *'How well do your family know you?'*

Depending slightly on the context, such questions may be called 'subsidiary' or 'prior' or 'related' questions, or, more colourfully, 'questions behind the question' or 'questions in waiting' or 'questions in the web'.

Readers are invited, in pairs, to come up with 2 or 3 other 'questions in waiting' that relate to the big question of morality (*'What is the right thing to do?'*) and another 2 or 3 that deal indirectly with the 'meaning' of life (*'Is there purpose behind the universe?'*).

More often than not, philosophical enquiries with children start with such 'indirect' questions, arising from a stimulus that captures their interest.

The facilitator, then, has in mind at least three steps:

1. helping children clarify their various interests
2. helping them turn their interests into good questions for enquiry
3. helping them connect those questions with others, especially 'bigger' ones.

Much of the later handbook is intended to help with the last of these steps, but here are some further thoughts about the first two.

B. Common interests:

One way of helping to clarify interests is to ask the children to think privately (in Thinking Time) of 'something you would like to talk about' - in short, a 'Talking Point'. Or you could ask directly for 'something that interests you in the story', or 'something you like or dislike about the story', or 'something that pleases or provokes (or even puzzles) you in it'.

Then invite individuals to tell the whole group what they were thinking, and facilitate short plenary conversations in response. If an interest is 'common', it will usually be articulated clearly enough during the conversation but, if not, you should clarify it at the end, preferably condensing it into a summary word or phrase, best referred to as a 'key word or phrase'.

You could proceed to turn the interest into a 'question for thinking' yourself, to provide a model, but, better still, try to facilitate whole, or small, group question-making. Ultimately, of course, the aim is for every individual to be able to formulate a question for themselves.

C. 'Big Ideas':

The process outlined above can be supported or speeded up by encouraging children to look for 'big ideas' in the stimulus, i.e. ideas/words that *they think most people would find interesting to talk about*. For example, big ideas in the first 3 paragraphs of Robert Fisher's story, 'The Professor and the Ferryman', (see appendix) might include: *poor, family, grumbled, rushing, time and think*.

Most children develop an intuition quite quickly for what counts as a 'big idea', but if there is a need to explain it, here is an exercise that might be useful:

(i) Present the following pairs of ideas, and ask the children to discuss in pairs or small groups which of the two ideas is 'bigger', in the sense of **'Which idea is more interesting to talk about?'** (perhaps adding 'to most people'):

Animals, Ankles; Buds, Buddies; Curry, Courage; Drains, Dreams; Excellence, Examination

The chances are that most will agree on Animals, Buddies, Courage, Dreams and Excellence (though Examination might push it close). But even if they don't, they will begin to internalise the provisional sense of 'interesting for most people to talk about' simply by discussing the matter.

N.B. Older children could be given the 10 ideas all at once, and asked to divide them into 2 lists, one of 'juicy concepts', the other of 'less juicy concepts' - or even to rank them from most to least.

D. From Big Ideas to Big Questions:

Once any big idea has been identified, a next, simple, philosophical move is to put it directly into a question of the form, **'What (exactly) is X?'** (*'What is it to be poor?'*, 'What is a family?', 'What exactly is it to grumble?', etc.) This, in fact, was a classical move in philosophy, modelled on Socrates' own enquiries into big ideas such as courage and justice, and it is one that children could be encouraged to make for themselves.

Note, however, that this practice could become rather repetitive, and also encourage a resort to the dictionary for a definition, when the object of enquiry is not so much to find an equivalent form of words as to connect the big idea with people's different experiences. So, other ways of 'questioning' big ideas should be modelled and encouraged, e.g. using the 'big' question words, **'Why are some people poor?'** and **'How do you feed a family?'**, or looking for **causes** or **consequences**, as in 'What causes people to grumble?' or 'What happens if people are rushing?'

Note, also, that the questions suggested here are general ones (i.e. not particular to the text) which provide more scope for enquiry. If the children spontaneously ask questions directly about the text in the early days, they are not to be discouraged - far from it. But a text-based question such as *'What did the ferryman think about when he had time?'* can simply and helpfully be 'moved' by the facilitator into a wider question such as, *'What do people who have time usually think about?'* The word **'usually'** and the more advanced phrase, **'in general'**, are especially useful for this. This move, from the specific to the more general, is a good one to practise in conjunction with the Question Quadrant (see p. 36), broadening questions of comprehension or speculation into questions for reflection.

E. 'Big Ideas' chart:

Another way of introducing 'big ideas', or of consolidating their use, is to make space on the classroom wall for a **'Big Ideas' chart**.

Put a few examples of your own up, preferably written large in felt-tip, on post-it notes. (This will enable you to move them around later, perhaps grouping or ranking them.) Then encourage the children to listen/look out for big ideas, not just in P4C sessions, and to post them.

Remember that the QCA has suggested that the 'Knowledge and Understanding' focus of learning should be framed around **'big ideas that have shaped the world'** - so, this is a way of bringing together key concepts from across the curriculum. (It might be hoped that 'Conflict', for example, is preferred to 'Connectives' in this display!) You could also build up a separate A - Z chart of big ideas in general, or related to a particular topic or field of enquiry.

F. Themes behind:

So far we have talked about big ideas in the stimulus itself, but sometimes a stimulus may point to a big idea without actually mentioning it. For example, the following ideas are not explicit in 'The Professor and the Ferryman', but certainly lie 'behind' it: happiness, tradition, needs, peace, home, friendliness, showing off, teaching/learning, educated, nature, VIPs, rudeness, common sense, panic, help, life/death, precious, and, as Fisher himself noted, wisdom.

The simple question, '*What (big ideas) does this (story/stimulus) make you think of?*', helps children make suggestions of big ideas arising from the stimulus. A good variation of this question, at least for older children, is: '*What themes lie behind this stimulus?*'

Such practice in drawing out themes from a stimulus would strengthen the ability to identify key points in a text, standing children in good stead throughout their lives (not just for literacy tests!).

G. Enquiry plans:

These are, in effect, a series of questions that explore different aspects of a key concept under investigation. There are many such plans to be found in P4C resources: Fisher regularly includes examples such as the one in the appendix, on wisdom and learning.

Some people find them useful just for developing their own philosophical awareness and facilitation skills – gaining ideas about how to connect children's questions with wider ones. Others use them directly with children in the early days of building a Community of Enquiry. They could be used, for example, as a 5 – 10 minute **starter activity**, to give children a feel for open questions and a good early experience of building dialogue. Groups of 3 could be given different questions at random and asked to discuss them for just a minute or two, then to team up with another trio and compare their questions and discussions. Or the trios could select their own questions from the list, and then compare. The activity could even be extended into plenary discussion of any of the questions that promise to engage the whole group, though such discussion should not regularly take the place of enquiry based on the children's own questions.

Alternatively, enquiry plans can be used as a **follow up activity** after an enquiry, with a view to widening or deepening understanding – what is known as 'concept-stretching', or sometimes 'digging deeper'. The following plan, for example, could be used to stretch the concept/theme of '**skills**', which people often draw out of The Professor and the Ferryman.

1. Which of these seems more of a skill (or skilled), and why: riding a bicycle or reading a book?
2. Are there really such things as 'thinking skills', and if so how do they differ from other skills? In particular, (how) do they differ from 'academic' skills? (Use examples in your reasoning.)
3. Are there any skills that are purely physical, i.e. in which thinking plays no part?
4. Does your answer to 3 remain the same if you are told that 'skill' comes from the Old Norse word meaning 'discernment'? What part, if any, might discernment play in being skilful?
5. By considering a few examples of 'life skills', try to reach an agreement on what makes a skill a 'life' skill.
6. Does gardening count as a skill? Does it count as a 'life skill'? In any case, is it a single skill, or more than one? If more, analyse it into its component skills.
7. Follow the same sequence of questions for cooking as for gardening in the previous question.
8. To what extent could filming be counted as an important life skill, now and in the future?
9. Does asking questions 'come naturally'? Does that make it not a skill? If it is a skill, how complex is it, and how can it be developed?

Examples of skills and dispositions that support the development of a Community of Philosophical Enquiry

Facilitator focus	Skills	Dispositions
Making it obvious that trust (between facilitator and children as well between children) and risk (intellectual and emotional) are balanced through respectful interaction between facilitator and children	Respectful listening	Willingness to listen and be interested in others Willingness to care for and about what other people say Curiosity
Using open genuine requests and offering plenty of thinking time	Sharing ideas Reflecting on ideas from all sources	Letting go of ownership and engagement with ideas regardless of ownership
Encouraging children to offer suggestions and supporting their confidence to speak aloud – small group work can decrease children's inhibitions	Suggesting	Courage to offer ideas or possibilities to others for scrutiny Self-confidence to offer ideas that would normally remain thought but unsaid
Offering the responsibility to the children, supporting their individuality	Choosing	Confidence to make a choice and search for a justification
Being involved in wonderment, taking time to wonder with the children	Questioning	Curiosity and interest in asking and framing questions and finding out more
Highlighting the purpose of connected thinking and meaning-making and supporting any evidence of connections	Connecting	Valuing of meaning-making through linking
Valuing the use of reasons to support suggestions	Using reasons	Engagement in intellectual challenge of searching for a reason
Valuing alternatives, showing through own behaviour, that a wider range of perspectives offers greater choice	Identifying different perspectives	Recognition and appreciation of the significance of other people's views
Showing by using examples, how they can help with understanding and encouraging children to reflect on good/not good examples and how they can help in enquiry	Using examples	Endeavour to search through own experience for relevant examples and recognition that they enhance understanding
Supporting the relevance of distinctions through using them and drawing attention to them and the way they enhance understanding	Making distinctions	Valuing of sorting and categorisation to help make meaning

SAPERE Handbook Level 1

PART B**Questions and Concepts**

(Developing the Philosophical)

31 Philosophical questioning**36 Questioning Activities****39 Thinking with concepts**

“Her enthusiasm for learning has shone through, in particular in those subjects that involve some philosophy...”

(Parent)

Philosophical questioning – Dr Karin Murriss

When starting school, children quickly learn that there is a ‘right answer’ to questions. Moreover, the answer has to be given at the right time, and usually in writing. Most of the time, the teacher who asks the question knows the answer. Questions in schools are not only generated by adults, but are, on the whole, of a factual or empirical nature. That is, they can ultimately be answered by ‘look-and-see’, by using our senses (even if it would involve complicated scientific experiments). Set procedures exist to find the answers to those questions and much of our education is taken up by learning the correct procedures (e.g. deductive (maths) or inductive (science) methods). Teachers are under enormous pressure (e.g. from testing, textbook approaches) and the Level 1 course aims to support those who courageously try to change their practice and model thoughtful questioning.

Research conducted by the late British teacher-educator, Ted Wragg, suggests that only 8% of primary teacher questions were ‘higher order’ – i.e. demanding careful thought by the students (Steven Hastings, Times Educational Supplement, 4/7/03). Yet, according to Hastings, a review of 37 projects in 1988 suggested that increasing the proportion of higher-order questions to 50% brought significant improvement in student attitude and performance. In a talk at one of SAPERE’s annual conferences, Vivien Baumfield (then at the University of Newcastle), pointed out that her research suggested that in schools 70% of all talk in classrooms was carried out by teachers. Moreover, only 11% of this teachers’ talk consisted of questions, and as much as 92% of these questions were closed.

No right or wrong answers?

So, it shouldn’t come as a surprise that when students’ own questions are collected and analysed in P4C, they are often, disappointingly, found to be lower order questions related to classroom routines and rules. The challenge for children and teachers alike is to become skilled and comfortable with questions that do not necessarily have one right answer. However, this is very different from saying that philosophical questions are questions that have no right or wrong answers!

For example, to the question ‘Do people have a body and a mind?’ the (partial) answer to the question ‘People don’t have a body’ is obviously wrong. In contrast, the answer ‘People do have a body (or a mind)’ is right or wrong, depending on the reasons and justifications given, although in an open-ended enquiry a final conclusion may not be reached. In a Community of Enquiry, time and space is made by the teacher for such rigorous dialogical disagreement and exploration of the strength and validity of reasons. Although all contributions deserve equal attention initially, it certainly is not the case that an enquiry is like a polite conversation where ‘anything goes’. Contributions are challenged respectfully and collaboratively, in order to develop a better answer to the original question.

What sorts of questions encourage people to be more philosophical, prompt higher-order thinking and thinking ‘outside the box’? Take the following question asked by a child:

‘Does the mind grow old in the same way as the body?’

How should we respond to this question when asked in class? A difference between methods of answering questions helps to distinguish between various disciplines. A scientist could argue that there are empirical methods to measure brain activity and the degeneration of brain cells could perhaps count as evidence of the mind growing older. Psychological methods may involve introspection. Individuals could consult their own experiences and, for example, argue that they feel as young as ever despite an ageing body. Their experience of shock and surprise when seeing their own reflection of a middle-aged person in a shop window could perhaps count as evidence that their mind has stayed young.

How does this differ from a philosophical response? What are the criteria? Before addressing these questions (philosophical questions also!) it may be helpful to first pause and reflect on the distinction between psychological and philosophical responses.

Psychological responses to questions

When introduced to P4C, teachers often find it difficult to distinguish between psychological and philosophical questions. For example, it may be tempting to ask learners how they would feel if they put themselves in the shoes of a particular character in a picture, story, or nursery rhyme used for an enquiry. Imagine if they – like poor Humpty Dumpty – fell off a wall and be broken. But would this be a good facilitation move when the community has chosen the question ‘Once broken can we be fixed?’ (this is a real example from a Level 1 training session). Inviting members of the community to give individual accounts of what it feels like to ‘be broken’ may lead to a very interesting sharing of experiences, but is unlikely to lead to a philosophical investigation. Personal accounts cannot be disagreed with, although they can easily lead to philosophical conversations if the right follow-up questions are asked in a Community of Enquiry.

A possible philosophical response

One philosophical way forward would be to question the validity of assumptions in the question. What seems to have been taken for granted by the questioner(s)? Certainly that ‘we’ can be ‘broken’. But is it indeed true that we can be ‘broken’? And who is the ‘we’ referred to in the question? Matthew Lipman stipulates that philosophy ‘...begins when we can discuss the language we use to discuss the world’ (in: *Thinking*, Vol 17, No 4, p 26). In other words, philosophical enquiries are conceptual enquiries. Members of the community problematise the meaning of the core concepts in a particular question. Here, good facilitation moves would be to ask: ‘What does it mean for a self to be ‘broken’?’, ‘Does a self need to be ‘whole’ before it can be ‘broken’?’, ‘Where or what is this self?’ Even when a procedure has been agreed upon to answer these questions (e.g. conceptual analysis), this procedure itself can also be questioned on its sufficiency or validity.

The Big Questions?

So what makes the response above philosophical? Some would argue that a question such as ‘What is Self?’ is one of those typical ‘Big Questions’ associated with the discipline of philosophy. One way of deciding whether a question is philosophical is to ask whether it fits into one of the traditional branches of philosophy. These are listed in Appendix 3, and most people have an intuitive sense of them. They can generally recognise an ethical question (about what is right or wrong), or a metaphysical one (about what is real), or an aesthetic one (about beauty).

More than a technique

In P4C, people are quick to learn to identify abstract philosophical concepts and to generate philosophical questions with a ‘what is...?’ structure. Abstract concepts with a social or personal theme are particularly popular: e.g. ‘What is friendship?’, ‘What is happiness?’ However, one has to be careful that this new found knowledge does not become a simple technique, a superficial tool to help tell the difference between ‘good’ and ‘bad’ philosophical questions. This could make people who ask the more unusual questions feel inadequate (often young children) and could easily become a new found security in the uncertain world of philosophical exploration, with the adult who knows all and the child who knows little. It can be tempting to use this new knowledge to reject some children’s questions as un-philosophical, but the challenge is to stay with the ambiguity and complexity involved in their questions and to make enquiries more philosophical through your own questioning. The challenge here is related to a central feature of the practical judgements involved in P4C.

“Her enthusiasm for learning has shone through, in particular in those subjects that involve some philosophy ...”

(Parent)

Meaningful education

In the *Humpty Dumpty* example, the follow-up philosophical questions became ‘what is ‘fixed’?’ and ‘what is ‘broken’?’ But the extent to which philosophical enquiries are meaningful depends on the connections and links made by the community between abstract concepts or ideas, and the interests and personal experiences of its members. Using the picture book *Angry Arthur* by Satoshi Kitamura, young children have asked questions such as *Why is only his bed left?* or *Is he going to die now?* Teachers can be anxious about not knowing the topic in advance, and can be reluctant to regard children as experts of their own experiences. A willingness to experiment and play with new ideas, such as the significance of the object ‘bed’ in a human life, demands philosophical steps from the known to the unknown in which the teacher needs to resist the urge to ‘translate’ what is being said into the more familiar public knowledge embodied in the curriculum. In P4C, the teacher is as perplexed as the learner. Asking philosophical questions can never be a mechanical exercise, but is an expression of a genuine wonder and interest about the meaning children bring to the central concepts involved in an enquiry.

Real questions

In P4C the space for learning is well structured and carefully prepared, but the direction and the goals are less tightly controlled by teachers. Teachers need to be prepared for the uncertainty and worry that sometimes arises when giving children greater control over the content of enquiries. Students’ personal experiences and questioning may lead into topics such as loss and death. In such cases it is important to be aware of our own anxieties without depriving students of rich opportunities to help each other make sense of the awesome nature of human existence. It is then that students might ask ‘real’ questions, the questions that genuinely puzzle them. We need those questions in order to make education meaningful. Questions are the ‘hooks’ when we ‘fish’ for new knowledge. We need to be aware of what we don’t know and have a desire to know more. Children need adults as good role-models – teachers who respect students’ own questions and are co-enquirers without rushing to find answers. It is then that we create a classroom of researchers, where problems become creative opportunities for investigations.

Open substantive questions

An oft-made distinction is that between open and closed questions. Closed questions are information-seeking (you ask the person you think knows the answer) or rhetorical (you know the answer yourself). Open questions resist closure through single answers, but open up further questions. They sometimes have a particular content, or certain abstract concepts. These concepts are central to our thinking and our actions, so it is no luxury to understand them better. In the question above, ‘Does the mind grow old in the same way as the body?’ an enquiry may focus on the meaning of mind, body, growing old and same.

Other examples of concepts that arise frequently in dialogues with children are friendship, life, fairness, integrity, honesty, death, space, time, and animal. We all use them and they are important, but what do they mean exactly? What is the difference between animals and human beings? Through enquiry we find out that we often aren’t sure of the meanings of the **central** concepts we use and thinking together with others collaboratively helps us to sharpen our thinking and helps us define them. The abstract nature of philosophical concepts makes them **contestable** as their meaning depends on the context in which they are used. Drawing on our everyday experiences, definitions need to be tested, adjusted and reshaped using concrete examples and counter examples. This **connection** between the theoretical and the experiential, the concrete and the abstract aids deep understanding of the issues to be investigated philosophically. The meanings we bring to common, everyday concepts then inform our actions (see the box below with an overview of the 4Cs of philosophical concepts).

The 4Cs of Philosophical Concepts

Common: we all use philosophical concepts on a daily basis and from the moment we speak a language.

Central: they are at the heart of how human beings think of themselves, other people and things. They structure our thoughts and actions. They include big concepts such as jealousy, anger, family, but also small ones, such as same, cause, different (see Williams, S. (2006) 'Little Concepts for Big Thinking.' SAPERE Newsletter, Nov, p 3.)

Contestable: they are so abstract and encompass so many instances that their meaning is 'fuzzy' at the edges and depend upon situation and context. Not only is there to be disagreement about their meaning, but often people disagree about their value.

Connecting: they need to be connected to our own experiences in order to be meaningful.

From: Splitter, L. and Sharp, A. M. (1995) *Teaching for Better Thinking; The Classroom Community of Enquiry* (Melbourne, Acer).

Splitter, L. (2006) Training teachers to 'teach' *Philosophy for Children*, in: *Critical & Creative Thinking*, Vol 14.

Recognising the potential of questions

When we hear questions, how do we know what kind of enquiries they suggest and how do we know which are really worthwhile pursuing? In a Community of Enquiry we can start by asking children to elaborate on their thinking, by sorting questions into different categories and by searching for connections between questions. Through this activity we learn to identify different types of enquiry and whether a question is empirical or philosophical.

Taking a backseat

Sometimes we need to try and take a back seat as far as answering questions is concerned, and to concentrate on ways of helping children to search for meaning and develop their ideas. A useful strategy is to ask more open procedural questions. Open questions are not information-seeking or rhetorical (see above). We don't know the answer ourselves yet and they invite enquiry. Sometimes those questions have no particular content. Matthew Lipman calls these 'open procedural questions' (Matthew Lipman, *Philosophy in the Classroom*, 1988)

"The curriculum is augmented by a programme of Philosophy for Children which improves confidence and self-esteem in pupils as well as developing their emotional intelligence and critical thinking skills."

Report of the Statutory Inspection of Anglican Schools, Diocese of London Board for Schools (2009)

Open procedural questions and the National Curriculum

The following open procedural questions extend children's thinking and help to address thinking skills in the national curriculum. If teachers model these questions then children will soon begin to use them. These questions are not content-specific, but they can help to add rigour to discussion by inviting further enquiry. It helps to focus on one group of questions each week and to add variety to the questions.

Information-processing questions (listening and clarifying):

Could you explain what you mean?
Can someone give an example?
I'm not sure I understand, are you saying...?
Can you tell us a little bit more about your thinking there?

Reasoning questions (expanding and probing):

What are your reasons for saying that?
Do we have any evidence?
Why do you think that is the case?
How do you know?
How could we answer that?

Enquiry questions (connecting, generalising, making distinctions):

So you agree/disagree with...?
What is the best question to ask?
Can you give an example/ counter-example?
If you say that, does it follow that...?
Is that always the case or only sometimes?
What are the exceptions?
Is that the same as...?
Are you saying exactly what you were saying before?
Does your idea connect with...?

Creative thinking questions (speculating, exploring implications and larger context):

What if...?
Does ...imply ...?
Is it possible that...?
Is that relevant to what we are saying here?
Does this change our perspective?
Can we think of other reasons to support this view?

Evaluation questions (evaluating, reviewing, concluding, summarising):

Has anyone changed their mind?
Have we reached any conclusions?
What made us think of...?
Can anyone summarise what we have said so far?
Do we all understand the differences of opinion on this?
Has anyone changed their mind in this discussion?
Have you learned anything new?

Questioning activities

A) Questions and Answers

Invite students to put questions into groups. You could use some of the questions above. Ask them to consider whether any of them can be answered or not. You can end up with different groups like those:

- we can answer here and now
- we can find answers to in a book or on the Internet
- we can answer by thinking about it
- we can ask people about
- nobody knows the answers to
- we can never know the answers to

(From: Victor Quinn. *Critical Thinking and Young Minds*. David Fulton, 1997.)

B) Conceptline

A useful activity here is the use of a conceptline. On one end of the line (drawn on the board, a piece of paper or represented with a rope on the floor) write 'answer' and at the other end 'no answer'. Go through their own or a carefully selected list of questions (e.g. the list above) and invite the students to place each question somewhere on the line and to give reasons why. In pairs they can reflect together on the correct answer to each question. It will soon emerge which questions are more philosophical than others.

(From: Karin Murreis. Conceptlines. In: *Teaching Thinking*, 2001)

C) Mad Hatter's Teaparty

Ask participants to arrange their chairs in two lines 'knees to knees'. It sometimes helps when explaining this strategy that another name for this activity is 'speed dating'. Select a series of questions, write them on an A4 sheet of paper and use them in turn. In pairs (with the person opposite) people should try and answer the question. Move on when it becomes obvious that the discussions are 'drying up' (usually 3 or 4 minutes).

After each question has been aired ask people to stand up and move on one chair to the left (clockwise). They will now have a new partner. Read the next question to the group and so on. Continue until all the questions have been covered, or time has run out. Evaluate which questions were difficult to stop talking about – they are bound to be more philosophical than the others!

(From: Roger Greenaway see: www.reviewing.co.uk)

For a collection of such kinaesthetic strategies adapted for P4C, see Karin Murreis, *Thinking Moves*, available from www.p4c.com.

"Now she enjoys taking part in philosophical discussions at home, too! She has been learning how to learn and we feel this is a great asset for her future."

(Parent)

D) Spot the concepts

Choose a very well-known narrative. A fairy-tale, a nursery rhyme perhaps, or a short film clip. Tolkien's *Lord of the Rings* is a good idea. Divide the group into small groups of three and brainstorm the abstract concepts in the narrative. Explain first the difference between abstract and concrete concepts. Concrete concepts refer to things in the world, such as 'chair' or 'chocolate'. Abstract concepts refer to ideas, or feelings, or thoughts, such as 'love' or 'the world'. Invite the small groups to write some of their findings in a plenary 'concept web' (for an example, see below). In new groups, suggest making philosophical questions that combine one or more concepts selected from this 'concept web'.



Example of a question: *'Is it ever justifiable to take revenge as a punishment?'*

E) Categorising Questions

Choose an everyday object (e.g. phone, keys) or select concepts from the example above.

Organise break out groups with ideally 5 seats around a table. Put one piece of flipchart paper on each table with one felt tip. Ask the groups to brainstorm as many questions as they can. Tell them not to think about it too much and just get a wide variety of at least 10 questions down on paper.

Now ask the groups to classify their questions. If a question is **factual** ask them to put a symbol of a book next to the question. If a question is an **open** question ask them to put a smiley face next to it. If a question is **closed** ask them to put a tick next to it. Finally, for **philosophical** questions, ask them to use a smiley face with a question mark on top. More important than anything is the discussion they will have about the criteria for distinguishing between these four categories.

Take the completed flip chart sheets with questions and symbols and pass them down one table (clockwise). Ask the groups to look at the questions and symbols from the other groups and see if they agree with their classifications. If they don't, they can put their own symbols beside the others on the sheet. Each group needs to identify at least one question they want to ask the other group. This question needs to focus on their reasons for disagreeing.

In plenary, spend time (at least 10 mins) on the questions they pose each other. Pull together the various ideas that emerge about the differences between open, closed, factual and philosophical questions. Start developing a working definition of what a philosophical question is.

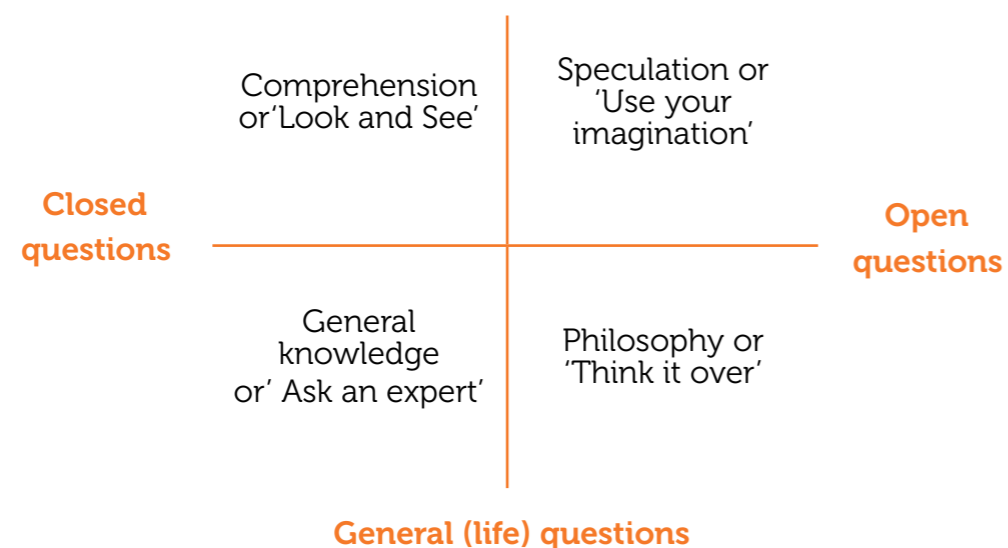
(From: Sara Stanley with Steve Bowkett, *But Why?: Developing Philosophical Thinking in the Classroom*, 2005)

F) The Question Quadrant

An Australian teacher has developed the following useful quadrant. The teacher had wanted to develop her children's questions away from closed questions that were directly about the stimulus towards more open and general questions that invited discussion and enquiry. The quadrant (as in a graph) has two axes. The horizontal one runs along from 'closed' to 'open'. The vertical one runs from 'about the story' down to ... 'from the story'.

Philip Cam, a Professor of Philosophy in Australia, suggests 'textual' and 'intellectual' as labels for the vertical axis but the labels in the example below have been changed, partly because not all starting points for enquiry are texts.

Particular (stimulus) questions



(From: Phil Cam, *20 Thinking Tools*, ACER Press, 2006)

An elementary way of doing this, for example, is to consider the main question words made famous by Rudyard Kipling in his verse from *'The Elephant's Child'*:

*I keep six honest serving-men
(They taught me all I knew);
Their names are What and Why and When
And How and Where and Who.*

Of these, When, Where and Who almost always begin closed questions (as does Which), whereas How and Why usually begin open questions. Learners might usefully investigate this with examples. The same could be suggested for questions starting with:

Is/was ...? Does/Did ...? Can/Could ...?
Will/Would ...? Shall/Should ...? Must/Ought ...?

Questions beginning with these words may always seem 'closed' because they invite a 'Yes/No' answer but, as long as there is disagreement about the answer, they are, in effect, open questions.

Editor's note:

One interesting application of the Question Quadrant was seen in a primary school where the (Year 5) teacher had shared the quadrant with his pupils, who quickly became conversant with it and were able to distinguish between the left (what Roger Sutcliffe calls the 'research') side and the right ('reflection') side. The teacher then introduced the class topic (Victorians) through an enquiry, asking the pupils to suggest questions for both sides of the quadrant. The outcome was a very rich list of questions, all pupil-generated, that drove the rest of the topic for the term. This resulted in subsequent topics being introduced in the last week of each term, through enquiries using a range of topic-specific stimuli, to allow more time for collation and grouping of questions by both teacher and pupils.

Thinking with concepts – Steve Williams

We don't just think *about* concepts, we think *with* them to identify, gather, categorise and value experience. It is good to offer concepts to children. For example, in conversation with a group of four and five-year olds, I was suggesting things that might not be important to them. I said, 'shoelaces'. One boy replied that shoelaces were important to him. I asked 'why?' He said: 'because I can't tie mine.' I offered the concept of abilities: 'Ah, so things we can and can't do are important; our abilities. Is that right?' – 'Yes.' He said he would be able to tie his shoelaces when he is five and so I asked the children to think about the abilities they would have in the future that they didn't have now. The concept of abilities became a tool for them to think with because it gathered experiences and gave them a name.

Another example concerns a time I was talking with ten-year-old children about the concept of *fairness*. One example they gave of unfairness was 'getting blamed for something you didn't do.' I asked them for a reason why they thought this was unfair. Several children repeated the example as if the reason for the unfairness was self evident. I offered the concept of deserving. '*Was it unfair because they felt they didn't deserve the blame?*' – 'Yes'. The concept of *deserving* enabled the children to develop one criterion for unfairness: getting what you don't deserve (if bad) or not getting what you deserve (if good). It also enabled us to generate and judge further examples using the same criterion. The concept *deserving* was thus helping us to think about our target concept of *fairness*. It is the part of the facilitator's role to be sensitive to opportunities for using concepts that can enhance the dialogue and be used as a future resource.

Joan Tough has a good way of putting this in her book *Talking and Learning* (Ward Lock Educational 1977). She says: 'In dialogue, each participant must project into the other's meanings, trying, as it were, to judge the possibilities for meaning that the speaker has left unrecognised... We look for the possibilities of meaning for the child in any particular context and help him to extend the interpretation he is making of it.' We do that work by introducing them to new concepts or by showing them how a familiar concept can add meaning to their thinking in a particular context. We could call this strategy **overlaying** – we overlay our own conceptual language onto the children's language and ask them if our interpretation makes sense.

While it is important not to jump in too quickly and do the work some children in the class could do for themselves, it is equally important not to allow the children to flounder when the simple introduction of a new concept could transform the quality and depth of the dialogue.

Preparation for enquiry

When you prepare for enquiries with children and you expect certain concepts such as *fairness* to come up, consider what other concepts children will need in order to explore the target concept. So for *fairness*, you might consider concepts such as: *deserve*, *needs* and *equality*. Help the children by relating their comments to these concepts if they can't do it for themselves. This will enable you and the group to consider important questions such as:

- *If a teacher helps everyone for exactly the same length of time, would that be fair?*
- *Would it be fair if everyone got the same marks in an exam?*

In the first case there is a conflict between equal treatment and need, in the second, between equal treatment and deserts. Using the concepts need, deserve and equality allow a level of generalisation that would otherwise be impossible.

Suggestion: Write out some related key concepts on separate sheets of paper and place them in the middle of the circle for all to see. They act as a reminder to you and the participants that these concepts are relevant to the discussion and could help make it deeper and more precise. In the example mentioned above the central concept is *fair* and the related concepts could be *deserve, need, equal, same and different*.

The language of reasoning

So we think with concepts as well as about them. But some concepts are essential in almost all the thinking we do. In fact, we could hardly think in any kind of depth about anything without them. These concepts are like atoms that combine to make up the molecules that are the moves we make in thinking and conversation – moves like comparing, justifying and clarifying. In helping pupils to think for themselves, it makes sense to start with the atoms rather than the molecules. If they know how to use essential concepts in a language of reasoning such as *similar, different, category, example, alternative, opinion, reason, consequence* and *important*, the moves will often come easily to pupils. Without this knowledge, they will not be able to make appropriate discussion moves and will certainly not know what you are talking about when you ask them to ‘build’ on what others have said in a dialogue (a common piece of advice given to teachers and children doing P4C). Consider what someone might have to do in order to disagree with someone else. They would need to understand that someone had expressed an opinion and decide whether they think similarly or differently; they would have to know that a reason was given and reflect on how important that reason was in relation to other reasons. One common kind of reason is that the consequence of something is either good or bad.

Essential language

This list is by no means exhaustive but it includes many of the concepts it is hardest to do without if one wants to think with any degree of depth.

- **Degree:** All/some/none, always/sometimes/never, more/less important, better/worse, impossible/possible/probable/likely/certain, degree
- **Kind:** Quality, attribute, criterion, All/some/none, is/isn't, if ... then, group, class, is/are, part/whole, example, alternative, addition, kind.
- **Relation:** Cause, effect, consequence, if ... then, same/similar/different, opposite, part/whole, important, significant, best/worst, before/after/at the same time, certain/possible/probable/impossible, means/end/purpose, connection, relation.
- **Discourse:** question, answer, statement, proposition, hypothesis, opinion, reason, premise, argument, grounds, principle, maxim, assumption/presupposition, evidence, conclusion, if ... then, unless.

Many of these terms are best thought of as concepts rather than just particular words you are encouraging the children to use. That is because they refer to ideas that can be expressed in different ways using different combinations of words. For example, when a child says: ‘I’ve got another idea,’ she might mean that she’s got an alternative, different idea or that she’s got a similar idea she wants to add to someone else’s. I wouldn’t necessarily want to make the child use a different expression but I do want her (and other pupils) to be able to recognise whether or not she has got an alternative idea. This raises two important points:

The key concepts can be used as a vocabulary for direct expression – we can use words such as alternative, cause and kind to express essential connections as in:

- Smoking causes cancer
- An alternative cause of some cancers can be found in a person’s genetic make-up
- Cancer is a kind of disease (or ‘Cancer is a disease’)

The concepts also serve as useful terms in a metacognitive vocabulary. They allow us to clarify other expressions and appreciate the nature of the work they might be doing in a dialogue. If a pupil says: ‘I’ve got another idea...’ we can ask ‘Is that an alternative idea? Is it a different one?’ If a pupil says: ‘I think friends should be loyal,’ we can ask ‘do you mean always loyal?’ The concepts are effective metacognitive tools because they help us to identify, by using a single word, the nature and implications of a contribution to the dialogue.

How to enhance children’s conceptual capacities

1. Use the overlaying strategy described in the first section above. So, for example, when a child, speaking of unfairness, says ‘... that’s like when my mum makes me do the washing up every night,’ you might say ‘That’s an interesting example.’ You could do something similar with many of the concepts listed above.
2. Use any of the listed concepts to structure a small-group dialogue within the larger enquiry. So, for example, you could choose an appropriate moment to say: ‘let’s get into groups of three or four and list some examples of fairness’ or ‘...some reasons for or against x’ (where x is an opinion put forward by a member of the class). This kind of activity is useful because it gives pupils the opportunity to become more involved in dialogue and also provides end products that can be analysed by the whole class, thus giving a focus for agreement and disagreement.
3. The concepts important, significant and category are often required after any listing activity. So you might ask: ‘Which reasons are the most important?’ ‘Are there particular kinds of reasons?’ (e.g. ones based on principles, consequences or evidence)
4. Display children’s ideas on lists, structured by any of the concepts, in the classroom. Examples might include:
 - A list of examples of courage
 - A list of reasons in support of an opinion offered by a pupil during dialogue
 - A list of differences and similarities between pupils’ relationships with their parents and friends
 - A list of the most important or significant questions they discussed in the last couple of weeks
 - A list of statements beginning with all, some, none, (many or few) and related to a particular topic they have been discussing. Or you can provide pupils with some statements, such as ‘All things we can think about are real.’ Ask them to tick which they think are true. Spending time discussing the results will give them the opportunity to discover the important principle that, if they can think of an example that contradicts an all or none statement, then it can’t be true. So if the statement is: ‘all singers are talented,’ then if children can come up with an example of one that isn’t, then the statement must be false. When children are used to the concept, and its implications in use, you can make a big difference to the quality of classroom discussion by asking, and encouraging them to ask: ‘... do you mean all ..?’ This kind of move not only leads them to be careful in their generalisations, it also prompts them to make judgements about contexts and criteria. So for example, all singers might be talented if you set standards low enough or you rely on the singers’ own opinions of themselves.

5. Have a 'talk corner' in the classroom where you can display questions or statements for discussion by pupils in pairs or threes. Have a big roll of wallpaper, divided into two columns, for pupils to write on. With older children you could do a similar thing by asking them to write their answers in journals and collating them yourself. Here is a real example of work with young children aged nine years old. The spelling mistakes have been corrected, but all the writing (on a large roll of paper in the talk corner) is authentic.

This week's discussion is: **All animals are dangerous.** What do you think?

- Yes** because they all have claws and teeth.
No (Liam) because fish can't harm you.
Yes because anything can harm you in some way.
No because all animals aren't dangerous.
No (Brook) because some fish are harmless and don't kill you.
No because fish just swim about.
No because some animals are scared of you.
No because not all have claws and teeth.
No because snails and penguins can't harm you.
No (Liam) because fish and insects can't harm you.

There are obvious opportunities here for further discussion that would include the concepts of category and fact. For example, 'Are all fish really harmless?' 'What categories of fish might be harmful?' Having read this bullet point, what other all, some and none activities can you think of?

6. Concentrate on reason-giving by providing children with statements they, or you, have created. You could focus all the statements on one topic, such as fairness, or allow for a range of topics. Use a variety of methods for small-group discussion, such as paired talk, lines and so on. Make sure the focus of the discussion is on the reasons pupils give for agreeing or disagreeing with the statement(s). Compare the reasons and look for similarities. Ask which reasons they think are most important. Here are some statements. You might choose one or two for an experimental small-group exercise in reason giving.

Children shouldn't be allowed to watch scary movies Children should always be allowed to have pets

It is possible to be kind to everyone All pets are nice

It is possible to always be good and never be bad No one should ever be forced to do something they are scared of

Chocolate is better than fruit Everyone is different

A Mars bar is better than an apple Everyone is the same in some ways

Children should never hit teddy bears We are not dreaming now

All children can learn new things **An activity for you:** Look again at the list of essential concepts on p40. Create some activities for pupils to undertake using these concepts.

Watching TV is more interesting than being at school

Concepts into discussion moves and sequences of moves

When pupils understand the essential concepts and know when to use them in statements and questions, then it will be easier for them to make appropriate moves to deepen both whole class and small-group dialogue. At first they may need prompting but you can continue to encourage them to make the moves for themselves. You may be surprised how, by having in mind a relatively small number of words like similar, alternative, consequence, reason, all, example and important, pupils can create complex webs of thinking in a dialogue.

Concepts and question stems

Many of the question stems that are given to teachers for use in classroom dialogues depend on the essential concepts for understanding and discourse that we have been discussing.

- 'Could you give me an example?' The connection to the concept is obvious. But children need to know the significance of the concept of example in a given conversation. In a conversation involving generalisation (all, some, none), an example could undermine a whole line of argument. Pupils need to know, from experience, what the concept example can do.
- 'What do you mean by ...?' Such a question can be confusing for children (and adults). It may be better to be more specific and ask: 'Is what you are saying the same as...?' or 'What would be an example of that?' or 'How is that different from what John said?' or 'Do you mean all or just some?'
- 'Do you agree with ...?' Agreement and disagreement can be complex moves in a discussion. We need to know the nature of the agreement/ disagreement. A pupil might have a different and alternative view. Another might agree with part of a statement but not the whole of it. Another might agree with a statement but think something else is more important. So it is up to the facilitator to probe the children's agreements and disagreements and help them to probe each other's.

These are just some of the examples of how questions depend on conceptual capacities. If the conceptual capacities are in place, the questions will often take care of themselves with the support of modelling and encouragement by the teacher. If they are not, then the questions will not be very fruitful. Another advantage of working on conceptual capacities rather than simply repeating question stems is that children are able to be more flexible in their use of language. As I argued earlier, the concepts can be expressed using different words but the act of referring to the concepts helps children recognise what is going on in the dialogue.

Example from a dialogue

I was talking to a group of six-year-olds. I said I had brought a book to read with them called *The Important Book*, and I asked them to think of three ideas about what important things the book might contain.

"Philosophy relaxes me. If I'm worried, how can I learn anything? Because the class will respect my opinion, I can be myself and even change my mind without being laughed at."

(Ellie, aged 10)

The children told me some of their thoughts and I wrote them on pieces of A4 paper and laid them on the floor. Here is a sample of responses:

1. Pages
2. Precious things
3. Fairies
4. Pushing
5. Beliefs
6. Tigers
7. Animals
8. Birthdays

The items were interesting but I wanted to get to a deeper level of meaning. Here are some short snippets from the dialogue that followed:

Precious Things

ME: Precious things. That's interesting. What is an example of a precious thing?

GIRL: Precious jewels.

ME: Ah ... precious jewels. That's interesting. Any others?

BOY: Precious coins.

ME: Is precious the same as saying something is worth a lot of money?

GIRL: No ... memories can be precious.

Pushing

ME: Pushing... Jane... Why is pushing important? What's your reason for saying that?

JANE: You might hurt someone.

ME: Do you mean that if you push them you might hurt them?

JANE: Yes.

ME: So things might be important if they have good or bad consequences ... if you do something and then something bad happens or something good happens because of it. (Some nodding). Can anyone think of things people might do that would have good consequences ... good things would happen.

BOY: Being kind.

GIRL: Helping someone.

ME: (to Jane) Jane ... what do you think ... is being kind as important as pushing.

JANE: No.

Jane wasn't convinced but we can see that, in a dialogical situation, the starting list (based on the concept important) gathers meaning when placed in a framework of other concepts such as example, reason, cause and consequence. This was the first time I had talked with this class so I was giving a lot of support and using the strategy of 'overlying' that I mentioned earlier. Over time, I would encourage pupils to ask each other the kinds of questions I was asking as they come to understand that questions of this sort will help them to develop meaning together.

Time for reflection

Now you have read this section, think for yourself about how you could build children's conceptual capacities through exercises, small group work and whole-group discussion. All these types of activities could support each other in your work with children. You could make links between them and even use lists and small group activities to keep an interesting topic alive.

SAPERE Handbook Level 1

PART C

Developing Facilitation

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“Children in a classroom, or philosophers, will tack back and forth like a boat going into the wind – they will go this direction, they will go that direction. But on the whole, they go forward, and that's the difference between a philosophical dialogue and a mere conversation: there's a forward movement.”

Matthew Lipman: from Socrates for 6 year olds

The Role of the Facilitator

The title 'facilitator' is used to try to differentiate the role from the traditional one of the teacher as the fount of knowledge. In phrases coined by an ICT educator, teachers in the 21st century should no longer see themselves as 'the sage on the stage', but as 'the guide on the side'.

GUIDE is, in fact, an established metaphor for one of the roles that a philosophical facilitator takes on: guiding an enquiry towards better understanding of what to believe or do.

Literally, of course, a 'facilitator' is someone who makes things easier for others (Latin: 'facile' = *easy*), and certainly philosophical facilitators want to help others, particularly children, to think things out for themselves. But it is worth noting that this could involve, from time to time, the need to be challenging, and not to take the 'easy' path of just enabling everyone to say whatever comes into their heads. (At times, then, one might conceive the role as being more that of a 'difficultator'!)

Not only is a Community of Enquiry a group of people who think together – which requires a *careful* discipline of its own – but also they are trying to think *critically* and *creatively*.

Clearly, then, if an enquiry lacks criticality (the questioning of criteria for good judgement) or creativity (the expression of different ways of thinking) the facilitator has prime responsibility for ensuring that contributions are relevant and constructive. He/she should naturally encourage children to listen carefully to each other, and indeed should at all times model what it is to be a good LISTENER.

This does not mean that he/she has to inject critical comments or creative solutions of her own: the aim is to elicit these from the community. Some explicit models/examples may be necessary in the early days, of course, and there is an ongoing need for good thinking skills or 'moves' to be made explicit, as explained in the section 'Thinking with Concepts' – for example, calling for examples to enrich meaning.

But there are plenty of other ways of eliciting good ideas from the community, and further recommendations are given in the next few pages.

Returning to the general picture briefly, it will, of course, always be some part of a teacher's role to impart knowledge, but, with information, and indeed misinformation, now more available than ever via the Internet, it will increasingly be teachers' responsibility to assist children in **processing** 'information'. Developing the role of facilitator as philosophical 'guide' will enable teachers to model and encourage appropriate practices, such as questioning, reasoning, evaluating and generating alternative interpretations and ideas, in other lessons across the curriculum.

One other point to emphasise at this stage is that a prime responsibility of the philosophical facilitator is to cultivate the social and emotional security that will enable members of the group to contribute their best to the enquiry. This is the need for **careful discipline** just mentioned. The role is similar to that of a chair or REFEREE who is charged with seeing 'fair play'.

Or another helpful metaphor is that of the GUARDIAN of the ethos of the community. But, again, it is better to involve the whole group in trying to deal with any interpersonal problems that arise in the course of the enquiry – the aim being for the group to self-facilitate, as well as for individuals to self-manage.

Key Elements of Thinking and Facilitation (from Fisher R, Teaching Thinking, Cassell 1998)

Thinking includes a number of important elements that a facilitator can model and encourage to provide forward movement in a discussion. The facilitator is there to provide positive cognitive interventions that help take the discussion forward.

During the discussion the facilitator needs to be aware of opportunities to focus attention on the key elements of thinking. These include ...

- **Questioning** – asking good questions to provide a focus for the enquiry.
- **Reasoning** – requesting reasons or evidence to support arguments and judgements.
- **Defining** – clarifying concepts through making connections, distinctions, and comparisons.
- **Speculating** – generating ideas and alternative viewpoints through imaginative thinking.
- **Testing for truth** – gathering information, evaluating evidence, examples and counter examples.
- **Expanding ideas** – sustaining and extending lines of thought and argument.
- **Summarising** – abstracting key points or general rules from a number of ideas or instances.

Strategies to extend and develop student thinking include:

- **Thinking time** – encourage pauses for thought or some moments of quiet meditation on a topic. Remember to provide at least 3 seconds thinking time after you have asked a question and 3 seconds thinking time after a child gives an answer.
- **Think–pair–share** – allow individual thinking time about a question, invite discussion of the question with a partner, then open up for class discussion.
- **Ask follow-ups** – ask children to extend or qualify what they said by asking questions that challenge their thinking such as 'Why?', 'Do you agree or disagree?', 'Can you say more?', 'Can you give an example?', 'Describe how you arrived at that answer'.
- **Withhold judgement** – respond to student answers in a non-evaluative way e.g. a positive but neutral response such as 'Thank you', 'Ok', 'That's interesting', 'A-ha', 'I see'.
- **Invite the whole group to respond** – encourage a response from the whole group by saying things such as; 'How many people agree/disagree with that point of view?' (Hands/thumbs up, down or to side). You can also ask questions such as 'Having heard that, what questions might we ask?'
- **Ask for a summary** – promote active listening by asking for a summary of what has been said e.g. 'Could you summarize Kim's point?', 'Can you explain what Jane has just said?', 'Can you tell me the arguments so far?'
- **Play devil's advocate** – challenge students to give reasons for their views by presenting opposing points of view, or by asking students to be devil's advocates, 'Who can think of a different point of view/an argument against that?'
- **Invite a range of responses** – model open mindedness by inviting students to consider different view points: 'There is no single correct answer to this question. I want you to consider alternatives'.
- **Encourage student questioning** – invite students to ask their own questions before/during and/or after discussion. 'Has anyone a question about what has been said?' etc.

A good facilitator will be aiming to develop a 'spiral' (sometimes called a 'cycle') of enquiry. In essence, these metaphors point to the possibility / desirability of one enquiry session's leading naturally into another - rather than wrapping everything up in 10 steps, and then starting a wholly new sequence.

The key to this transition is to develop the use of the 10th (Review) step so that it becomes more focussed on a **Plan** for what to do in the next enquiry session.

There could, then, be several options to consider, e.g.:

- whether any particular **skill** might need improvement, e.g. looking for consequences, recalling aims, making conceptual connections, drawing comparisons or distinctions, listing properties, expressing yourself more precisely or clearly, recognising your feelings, looking at the speaker or your audience, listening for understanding, summarising, inferring, generalising, giving reasons, etc. The plan, then, might be to devote the best part of the next session to practising and applying the skill. If the pupils can make suggestions for how to do this, so much the better, but be prepared to find or develop an activity of your own for this purpose.
- whether any of the **other questions that were originally voted on** would be worth revisiting in the next session – in which case you would go straight onto those, and not need to start over with the 10 steps. The plan, then, might be to re-vote on the questions, or perhaps just go through them spending as little or long on each one as seems productive. N.B. Advanced communities of enquiry would actually review the questions, if not the stimulus, and consider whether they are the best set of questions to carry forward, or whether they could be amended or added to.
- whether any **questions arose during the main enquiry/dialogue** that would be worth further exploration. The plan, then, would be to prioritise these and decide roughly how long to spend on the exploration. N.B. it helps enormously for this purpose to have any questions that emerge during the dialogue clearly identified and listed.
- whether there are any **big ideas that were explicit or implicit in the dialogue** that would be interesting to think more about in the future. The simplest, if not best, way of following this path is to make a (collective) A – Z chart of big ideas straight after the enquiry – and then ask small groups to discuss and recommend one or two ideas for further enquiry. You would probably look for a consensus on which ideas to carry forward, and how (e.g. what sorts of stimuli / provocations to thinking might be available), and for how long. In effect, this could turn into a major planning session, in which the direction of enquiry for several sessions might be determined.
- whether there might be any **interesting creative follow up** to the dialogue. This could be in the form of story-making, drama, artwork, etc., or in the form of action of ‘policy’ – such as personal resolutions or collective decisions or demonstrations. Any of these would require planning, some in detail, and that should include some element of reflection (as in ‘Plan, Do, Review’) if not monitoring and evaluation. Consideration should also be given as to whether the follow up might itself lead into new areas of enquiry, or whether to go then for the next option:
- whether it is time for a **wholly new stimulus, and direction of enquiry** – in which case, suggestions of new areas of interest might be sought. The plan might be to ‘theme’ some future sessions, and could even include pupils’ sharing responsibility for the choice of stimulus.

Whichever of these options might be chosen, the overall aim is to give the pupils a sense that enquiry is not the sort of thing that can be confined to one or at most two sessions, and then has to wait until the following week to start again. Rather enquiry can be seen as a way of (mental) life, with ever more questions to be raised and research and reflection skills to be practised and developed. Philosophical questions, which have a habit of getting ‘bigger’ the more time you spend thinking about them, are just the very best ones for helping pupils develop their own spiral (and spirit) of enquiry.

Further ideas for facilitation & building a Community of Enquiry - Will Ord

There are many types, taxonomies and methods for ‘Thinking Skills’. There’s Edward de Bono’s Lateral Thinking (Six Hats etc.), Somerset Thinking Skills, the CASE and CAME projects from King’s College London, Gardner’s Multiple Intelligences, Goleman’s Emotional Intelligence, Brain Gym, Mind Maps...it can get confusing!

All have something to offer in their way, alongside many other methods of teaching and learning. Techniques, like mind mapping, can help develop specific thinking skills (comprehending, memorising etc.) very effectively. However, few of these Thinking Skills approaches offer teachers and pupils a way of making structured progress over months, terms and years. There’s a limit to their potential because they are either too narrow in their application (i.e. ‘memory improvement’), or do not actively engage the communal aspects of thinking and communication (i.e. thinking collaboratively).

One great advantage of the P4C approach is that it not only helps facilitators develop techniques to use during a single enquiry, but also offers them a long term vision too; a point on the horizon towards which they may guide their communities over time. Let us clarify this idea through a brief exercise:

Reflect on the nature of a particular class you may teach

What are they like? Energetic, but poorly applied? Too quiet and painfully obedient? Brimming with ideas, but too noisy? Tired and listless? Quite likely, your class has a unique combination of these (and other) elements, with its own particular dynamic. This is your real starting place as a community!

Now imagine what this community could be like a few years down the road; an ‘ideal community’

Imagine that they have excellent Community of Enquiry skills. They’re curious, thoughtful, motivated, critical, reasonable, learn lots and facilitate themselves brilliantly. Imagine how you would feel walking to the classroom before the lesson! What might they say to you as they walk in? What’s the energy in the room like? Are you swept along with their thoughts at all? Are you learning too? What emotions or ideas might they express at the end of the enquiry?

This image might serve as your long-term goal as a community. How are you going to get there given your real starting place?

First, try reflecting on the particular strengths of that community

What’s working in your favour? What - or who - could you use or build on? Also, consider what skills or dispositions they are lacking (the more specific you can be the better!). Which skills do they need to develop? Identify the most badly needed skill (Listening? The ability to risk thinking aloud?). Make that needed skill your first priority as a facilitator.

So, how could you target that needed skill in - or outside of - an enquiry?

What warm-up games, stimuli, ground rules, displayed messages, images, facilitation techniques, question types, reflection exercises or evaluation tools could you employ to improve that skill? Use that ‘skill need’ to guide your planning and facilitation.

Imagine, for a moment, that your community has actually improved on that needed skill

Celebrate it! Then consider which skill you might target next. You could ask for their suggestions: 'What do we need to improve most about our community or enquiries? Any solutions?' This will help to shift the responsibility for learning and behaviour to them more directly.

Step by step, or skill by skill, work your way towards that community ideal

Of course, skill development in a community is not always a linear process, but it may make your planning clearer, and the process more efficient and enjoyable!

Is it philosophical dialogue, or interesting chat?

For the most effective practice of P4C, facilitators need to distinguish between 'philosophical dialogue' and 'interesting chat'. Here are some ideas and techniques that may help you, and your pupils, turn chat into good dialogue.

Philosophical dialogue (PD) differs from everyday discourse in at least two crucial ways. First of all, PD is hallmarked by a search for truth and understanding which may not feature in classroom chat. There's a sense of investigation at play; the search for refined, challenged, and extended views or concepts. Everyday discourse - talking about the pleasures of a holiday or the weather in Tibet, for example - does not necessarily include such a search.

Secondly, PD requires a degree of structure and rigour to work well. A search for something is usually much more effective when it's organised! We can all wonder about things, but in PD this wonder needs to lead to some sort of progression. Different ideas can be aired and shared, but at some point participants need to engage with and develop them further.

After the philosophical dialogue, pupils should be able to reflect and identify an advance of some sort: a developed idea, a new question, another perspective, or simply an appreciation of complexity perhaps. It doesn't have to be an Earth-shaking revelation, but it's important that progress is recognised in some way.

"Children in a classroom, or philosophers, will tack back and forth like a boat going into the wind - they will go this direction, they will go that direction. But on the whole, they go forward, and that's the difference between a philosophical dialogue and a mere conversation: there's a forward movement."

Matthew Lipman: from Socrates for 6 year olds

To help children philosophise (rather than chat), it may be helpful to do the following:

1. Ask them, after a few enquiries, to investigate the difference between chat and philosophical discussion. Perhaps use two short scripts of people talking (one philosophical, and one chatty) for them to compare. Ask them to list the 'signs of philosophical dialogue' (phrase as appropriate!).
2. Share - where possible - helpful terminology with them. For example, introduce the words 'definition', 'interpretation', 'assumption' and see if they begin to use them in discourse. Philosophical vocabulary can be learned by surprisingly young pupils (even four or five years old), and it can significantly help them deal with their questions and communication.
3. Ask for someone to chart the flow of a discussion on the board. It can provide children with a visual guide and record of the discussion, and can help them stick to the enquiry question. Who might scribe? Perhaps a higher ability pupil (structures ideas well in writing?), or a noisy one (quieters them down, but keeps them involved?), or a confident quiet pupil (models and celebrates their skills?).
4. Encourage children to link their ideas with others. Asking them to use classmates' names can be helpful, as well as talking directly to each other rather than through the teacher. You might also get them to respond briefly to the last speaker (summarise, agree, disagree or thank?) before they contribute their own ideas.
5. As facilitator, keep an eye on the chosen enquiry question... the 'rudder' as I see it. Help to keep the dialogue developing and relevant by checking to see if the present discussion connects to the question. Ask pupils: '...and how do you think that (excellent!) idea connects to our question?' or 'Can anyone see how that example, thought or comment might help us with our journey here?', 'So where has our discussion taken us in relation to our question?'
6. Ensure that children get the chance to reflect on the dialogue, however short it is. Perhaps get them to discuss in pairs what they discovered, or ask them to write down just one new idea that they heard, or a question that they would now like to ask. These thoughts could be shared in a 'Last Words' round, or pinned on a Thought Wall.

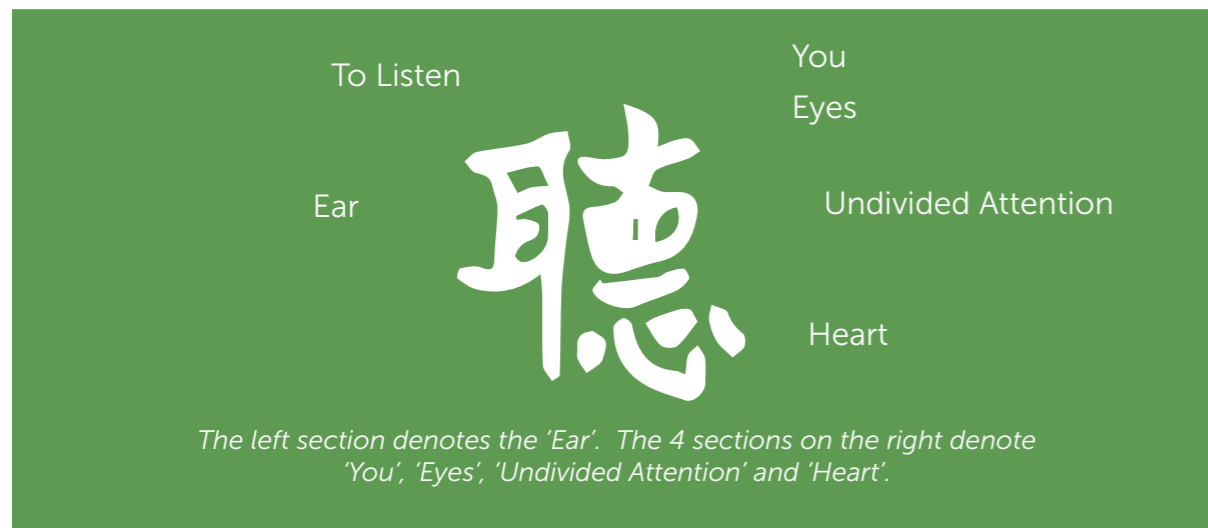
Listening skills

As teachers we often ask (or command!) our pupils to 'listen'. We recognise that without this skill, a child's ability to learn, communicate, collaborate and care about others is dramatically reduced. Indeed, a Community of Enquiry that can't listen is hardly a 'community' at all. So how, as facilitators, might we encourage improvements in this essential skill? Here are a dozen practical suggestions:

Check that pupils have reflected on what 'listening' actually means!

It's a simple verb, but actually it's a complex process. Try playing the 'odd one out' game with the words 'listening', 'hearing' and 'noticing'. Which is the odd one out, and why? Ask for a reason for each answer offered, and ask pupils to summarise their ideas in a 'definition of listening'.

Use the Chinese symbol for listening and its translation to raise questions



Why might the eyes be involved? What role could the heart play in listening? Pupils could then create their own symbol for listening, and display them on a 'wise skills' section of the classroom wall.

Ask pupils to draw facial expressions or masks

These should depict 'how it feels to be properly listened to or ignored, a good listener or a bad listener'. Cartoons, sketches or poems about these areas might also be explored.

Play the listening game

One pupil sits with his or her back to three others. The pupil is given an unusual shape on a piece of paper to describe to the others who have to reproduce that shape from that pupil's verbal instructions (no peeking!). Compare shapes at the end of the process to evaluate both articulation and listening skills.

Say you are looking for good listening

Before an enquiry process begins, state that your special intention as a facilitator today is to look for good listening, and that the community will evaluate it at the end of the enquiry. Perhaps ask pupils to go and stand next to someone who listened really well, and explore why they chose that person.

Use facilitation roles

Ask for (or nominate) a participant to look out for 'how well we are listening', and invite them to give brief feedback during the enquiry, or summarise their observations at the end. Challenge the community to provide their own solutions to problems of not listening in their community.

Pause after the 'sharing reflections' stage of the enquiry process

After they have reflected on the initial stimulus, pause and ask 'who listened to you best in your group, and how do you know they listened well?'. Share the symptoms of a good listener as a community, and perhaps display them.

Beginning contributions with 'I agree' or 'I disagree'

During the enquiry, ask pupils to begin their contribution with 'I agree with' or 'I disagree with'. This technique both ensures that they are listening to each other, and build on each others' ideas.

Ensure visual contact

Check that participants have equal and open visual contact with each other (where possible!).

Explore why listening is important

You might use Article 12 of the UN Convention on the Rights of the Child, which states that 'children have the right to have a voice in matters that affect them'. What would life be like if they were not listened to at all? What effect do they have on other people if they do not listen to them, or just pretend to? Perhaps they might create a drama or role-play exercise that could be used for peer education, in assemblies, or as a class.

Give loud or dominating pupils particular roles

These should be roles which require them to be 'quietly but fully involved'. For example, ask one of them to be a 'scribe' where they chart the progress of the enquiry on the board, and ask them for feedback at the end of it. If several pupils talk a lot and exclude others from being listened to, give each participant three playing cards, lego pieces or similar. Each time they contribute, they use one, making them think more carefully before they 'spend their voice'!

Use group sizes to encourage timid pupils to speak

Quiet or timid pupils might only speak in small friendship groups to begin with, so consider the grouping (in terms of size and how groups are chosen). Once their confidence starts to build, try enlarging the group sizes gradually so that they work towards making a contribution in front of the whole class if they wish.

Key Point:

As facilitator, reflect on the successes, learning points and effects of using these tactics. Some will work well with your particular community, and others may not. Why?

Philosophical Teaching – a pedagogy for all teachers in the 21st century – Roger Sutcliffe

The ultimate goal of community self-facilitation and the goal of individual self-management (both of which characterise community of enquiry) are very consistent with the overarching aim of teaching as expressed by John Hattie: **The aim is to help students to learn the skills of teaching themselves – to self-regulate their learning.** (*Visible Learning*, p. 245)

There are, of course, many skills of teaching, and being able to impart knowledge clearly and engagingly is one of them. However, with information, and indeed misinformation, now more available than ever via technology, it will increasingly be teachers' responsibility to assist children in **processing** and **evaluating** 'information'.

Philosophical facilitation is an excellent way of exercising this responsibility, with proven efficacy in raising pupils' cognitive attainment and critical thinking. Indeed, it can now be argued with conviction that teachers of **any subject** and **at any level** can benefit by developing the various skills involved in such facilitation – skills which they and their pupils can transfer well beyond P4C sessions.

The time has come, in short, for both teaching and learning to become more philosophical. Here is a brief account of 'philosophical teaching'.

The first thing to be very clear about is that philosophical teaching is not the same as teaching philosophy – at least, not 'philosophy' in the conventional sense of a 'subject' to be studied. It is obvious enough that P4C itself is not attempting to introduce children to classic philosophical texts - though it is certainly encouraging them to think about some of the central concepts of classic philosophy. P4C facilitates better understanding and appreciation of whatever concepts come in to play; and it does this by raising questions and guiding learners towards answers that they find meaningful and memorable, and at times motivational.

In this sense, all teachers are philosophical in their purpose – to make what they teach meaningful and memorable – and, of course, many of them succeed in this purpose, even without 'philosophical' training. Teachers see the value of, and practise, 'quality' questioning, and challenging pupils to think more (critically and creatively) for themselves.

(Incidentally, quality questioning does not have to be 'higher order' in the Bloomian sense, nor even 'philosophical' in the sense of being focussed on classic philosophical concepts. It is perfectly okay for teachers / facilitators occasionally to pose information-seeking questions, since their goal - of good understanding and judgement – relies upon good information. But this goal also relies on making connections and on good reasoning - and this is why the sort of connective and critical questions suggested earlier should be part of every good teacher's repertoire.)

"Philosophy for Children is a long-established and well-respected programme. It's absolutely brilliant that today's results give us evidence of its positive impact on primary pupils' maths and reading results. Given its low cost, teachers should use these results to seriously consider whether philosophy sessions and promoting philosophical thinking could work in their classroom"

Dr Kevan Collins, Chief Executive of the Education Endowment Foundation

There is more to be said about philosophical teaching than just its emphasis on questioning and challenging pupils. The concept and practice is explored to some depth in an article called *The Philosopher's Pedagogy* (Makaiau and Miller, 2012). They put forward six qualities that might characterise a teacher who teaches philosophically. In summary, this is what a philosophical teacher should be:

1. **Reflective (critical of practice, especially one's own)**
2. **Dialogic (engaging pupils in conversation)**
3. **Constructive (building of understanding)**
4. **Idealistic (promoting intellectual and social-emotional virtues)**
5. **Challenging (problem-posing)**
6. **Evaluative (judgement-seeking)**

We have touched on qualities 3, 5 and 6 above, though it is worth highlighting that philosophical teaching, like P4C itself, is essentially a constructivist pedagogy. But qualities 1, 2 and 4 signal other aspects of the process that make it especially fit for the 21st century.

To take them in reverse order, 'idealistic' asserts a moral as well as instrumental purpose – so that the philosophical teacher is always conscious of educating the 'whole' person for life in social complexes, not simply providing individuals with qualifications to advance themselves in society. This emphasis attunes well with programmes such as 'Habits of Mind', 'Building Learning Power', Values Based and Character Education. But it is potentially wider in scope and deeper in resources, given the rich ethical vein of philosophical enquiry.

'Dialogic' asserts the need for teachers to understand pupils' thinking as much as they expect pupils to understand theirs – a need that virtually requires dialogue in the classroom. But cultivating an environment in which pupils feel safe to speak, and safe when they are challenged, in which the teacher is open to question and to be reasoned with, is not a simple matter. The didactic classroom of old – even at the end of the 20th century – was often not conducive to such a climate. P4C, however, is a very model of dialogic teaching and learning, and it is not just skills that transfer into other 'lessons' – it is positive attitudes to learning as well.

As to 'reflective', it seems plain enough that if teachers are to develop reflective learners then they must model reflection themselves, in lessons certainly, but also outside of the classroom, as well as give pupils maximum opportunity to reflect on their learning. The former is, in effect, part of living a philosophical life, not just of being a philosophical teacher. The latter can be done by developing routines that students are used to in P4C, such as Thinking Time and Question-making, but also by raising the number and quality of reflective and metacognitive questions one asks.

This brings us back to the asking of questions 'large and small'. One of the characteristics of a good philosophical mind is that it oscillates appropriately between 'big' questions (of meaning, purpose and value) and 'little' – often 'logical' – questions (of assumption, implication, exemplifications, validation, etc.).

The philosophical teacher would, from time to time, ask pupils to stand back and look at the big picture (asking 'essential' questions, such as: *What do we understand by X? Why are we studying this topic - or, even, subject? How does it connect with our wider learning or our future lives? Could anyone give a summary of this session?*); but equally would ask pupils to look at the 'little pixels' of their learning (asking Socratic questions such as: *Are there any exceptions to that? What conclusion can be drawn from this? Does anyone have an example? What evidence or argument can you give?*) These last questions, of course, are designed primarily to push pupils to think more about their thinking and learning. They are not designed to test attention or recall of information. To end where this section began, there is still obviously a vital role for teachers to inculcate knowledge in their pupils. And for most of the school curriculum the knowledge that needs to be inculcated is predetermined, by syllabuses and examinations. Teachers of 'subjects' are duty bound to 'cover' their syllabuses, and they should clearly plan accordingly. That means they will almost always choose the 'topic' for each lesson. It does not, however, mean that the approach taken in P4C is irrelevant to their purpose.

On the contrary, the whole point of this section on philosophical teaching is to show that such a philosophical approach – with the exception of P4C's encouragement for pupils to make and choose their own questions for dialogue – improves and enriches both teaching and learning.

Many 'topics' are themselves 'big' concepts, that bring together many experiences and expositions, arguments and auxiliary concepts. To understand and appreciate such concepts requires philosophical interrogation as well as piled up information. But it is not only subject-specific vocabulary that cries out for such interrogation. Everyday vocabulary is also full of concepts that are complex and contestable - which is why people so often misinterpret each other. 'Enquiry-based learning' – that is, enquiry by learners, inspired by teachers - is the best road to the mastery of language and the balancing of perspectives, and philosophical (meaning-seeking and judgement-forming) teaching plays a vital part in this process.

SAPERE Handbook Level 1

PART D

The Planning/ Review Cycle

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"We have got it written into our curriculum, so that twice a week we have philosophy lessons. We share a stimulus of one sort or another. Now, that might be a picture; it might be a short story or folk tale; we might even listen to a bit of music; and we create comments from that stimulus. We then sit back and look at those comments, and then think, right, what are the issues involved in those comments – and then we create for ourselves philosophical questions."

James Nottingham (from 'Your Granny or your Goldfish')

The Planning/Review Cycle

Firstly, it should be emphasised that, whilst the facilitator cannot predict (and should not pre-empt) the choice of question for an open enquiry, he/she can and should do some thoughtful planning and preparation for the session. The 10 steps model/template can be helpful for this – enabling systematic variation of foci for thinking, question-making and choosing procedures, airing, etc.

But most important of all could be the choice of stimulus and consideration of possible pathways of enquiry within the session and beyond. We will say more about planning 'beyond' the session shortly, but here are a few more thoughts about choosing stimuli and preparing to use them well.

Choosing Stimuli

For their first enquiries, most people find picture books or purpose-written stories (such as *The Professor and the Ferryman*) give the most scope for children to begin thinking philosophically. They have the security of being familiar with the genre, but can fairly easily be moved to start wondering for themselves.

Note that it would be unusual to use long extracts from books (or even films) as a stimulus, because there would normally be too many avenues to follow up (and less time for shared enquiry). On the other hand, although occasionally single sentences or even single words can be the launch-pad for enquiry, the norm is to choose a stimulus or starter that might have some variety of themes or possible avenues to explore, without being overloaded.

Many fairy or folk tales provide 'hooks' or 'pointers' to such themes, but so do well-chosen photos or even songs or pieces of music. In fact, after a while, both pupils and teachers find all sorts of things that stimulate their wonderings, and they actively seek out interesting, even intriguing stimuli. All of the following have all been used, for example:

News articles Picture books Photographs Art works Dialogues
Short extracts from novels Poems Songs Sayings, proverbs, quotations
Comics Film extracts TV or Youtube clips Artefacts or objects Essays
Real events or incidents

Just to emphasise: the themes do not have to be very traditional philosophical ones, such as justice, truth, etc. Indeed, one of the attractive features of the P4C approach is that it has considerably broadened the range of themes or concepts that seem fit for philosophical enquiry (see Section B).

It is, then, an important part of a facilitator's preparation for an enquiry session to give some thought as to what range of such ideas, concepts, themes or even issues might emerge from the stimulus. Even better, they might prepare, mentally or on paper, a couple of questions that they might ask by way of exploring each concept. For more help with how to prepare such questions, refer to the section on Thinking with Concepts, and/or study some discussion plans such as those that Lipman originally devised, or those developed by Professor Robert Fisher (examples of both in the appendix).

The list of possible stimuli above indicates that it would be perfectly possible for teachers to use material from and within the 'ordinary' curriculum as stimuli for philosophical enquiry, and indeed some teachers are inclined to go down this path because they are worried about spending too much time 'wandering' away from the prescribed curriculum.

Actually, of course, intellectual 'wandering' is not such a bad thing, and at least one session a week of P4C can provide exactly the sort of antidote to over-prescription that many children need. But perhaps more important is to recognise that opportunities should be provided and taken to do some philosophical – or at least conceptual – enquiry even within the existing curriculum subjects. Such enquiry can be quite spontaneous, prompted by a chance remark or a question that could open up philosophically, and may last for only 5 – 10 minutes. Some teachers even pause their 'ordinary' lessons and say 'Let's just P4C this a little!' – meaning, to think a bit wider and/or deeper about it.

Returning to the idea of using material from within the curriculum as a stimulus of philosophical enquiry, this would, of course, increase the risk of a facilitator's steering the questions and subsequent enquiry toward particular subject matter, and on the whole this should still be avoided. The children would probably lose their sense of freedom of thought, which is one of the major attractions of philosophical enquiry. And even if time spent on 'content' is lost, it is more than compensated for by time spent on good listening, speaking and thinking. Besides, children's interest in the curriculum topic or area is often, itself, stimulated by talking 'around' it.

If, however, a teacher has very limited time available, e.g. especially in a foundation subject or for a particular focus, such as Global Citizenship, it may be necessary to compromise in order to do justice to the subject or focus. One such compromise could be to negotiate with the pupils for enquiries to be alternately 'open' (in the usual way) and 'pre-focused'. In the latter case, pupils would still be asked to develop their own questions, but to cluster them around a given theme, e.g. 'environment' or 'difference'.

Reviewing

We move on now from pre-enquiry Preparation to post-enquiry Review and Planning. Ideally, time should be found for reviewing every enquiry straight or soon afterwards – perhaps on return from a break. Even in a full timetable there should be at least 10 minutes available for such important reflection, though the more thoughtful and reflective the community becomes, the longer and more productive the Review session can be.

There are many forms or devices for reviewing, and they are certainly not unique to P4C. Common to most of them is to focus on positive and negative aspects of whatever process is being reviewed, and a popular form for doing this is Edward de Bono's PMI - Plus, Minus and Interesting (points or features). In P4C this is sometimes altered to PMQ – Plus and Minus features, and any Questions arising.

A variation on this theme is '2 Stars and a Wish', in which 2 positive comments are invited (generally from individuals or pairs, but sometimes from the whole group after some private reflection) for every negative comment.

But perhaps the favourite such form in P4C is '[www.ebi](http://www.ebi.org)', which stands for 'What went well? Even better if...'. This clearly invites positive comments in the first instance, and then points the 'negatives' towards positive suggestions for improvement. Let us be clear, however, what is being reviewed or evaluated in this way. Put another way, who and/or what are being evaluated?

In fact, review/evaluation can focus on different people as well as many different aspects of the practice of Communities of Enquiry: individuals can self-evaluate, or evaluate their talking partners; or the group could consider how it is working as a whole; or they could even focus on the role of the facilitator.

To give you a flavour of how the facilitator could self-evaluate, overleaf is a sample evaluation sheet.

P4C Facilitator Review Form

Organising the lead up to the enquiry (Did I ...)

1. choose a good **time of day/week** for the session?
2. choose a good **exercise** to start the session?
3. **link the exercise** to the last session? (Or: make clear how it linked with the upcoming session?)
4. choose a good **stimulus** for enquiry? (Or: help the participants to make a good choice?)
5. prepare for the range of **big ideas** that might emerge from the stimulus?
6. enable good **thinking time**, e.g. by providing a focus or framework for thinking?
7. organise the **question-making** well, e.g. by enabling good **conversation** in pairs/groups and giving clear guidance about when and how to publish questions?
8. enable all questions to be aired and appreciated?
9. manage the **question-choosing** well, so that everyone was happy with the process?

Conducting the enquiry (Did I ...)

10. help the community to **focus** on the chosen question(s) from the start?
11. encourage **different, creative ideas**, especially at the start?
12. encourage the community to **build collaboratively** on each other's ideas?
13. do my best to ensure that everyone was **included** and **interested** in the enquiry?
14. (Could I have) encouraged them to **listen more carefully** to each other?
15. ensure that the community **expressed** their ideas with care, not least for each other's **feelings**?
16. (Should I have) encouraged the community to be more **critical** of each other's ideas, questioning their **evidence** or **reasons**?
17. ensure that **progress** was made in answering the question? (Or: at least ensure that the community was **increasing** its **understanding**?)
18. make sure that **questions arising** during the enquiry were addressed or at least noted for later consideration?
19. encourage the practice of any particularly **useful words or phrases** during the enquiry, such as agree/ disagree, but, so, etc.?
20. help the community recognise and reflect on the **key concepts**, during or at the end of the enquiry, e.g. by listing, or concept-mapping, them?
21. enable good **last thoughts**, e.g. by providing a focus or framework for them, and perhaps a way of **recording** them?

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)?
23. encourage them to make **resolutions** for how to improve their thinking, speaking and acting in the next enquiry?
24. encourage them to make **links** between the ideas in the enquiry and the rest of their **lives** or **learning**?
25. check whether there could be any questions for **further research or reflection**, in class or out?

This form could be regarded as a useful check-list for yourself as a facilitator, but it could also, of course, point to particular aspects of the whole process that the whole class could focus on as well. You might, indeed, enable them to focus on their own contributions and responsibilities precisely by initially focusing on your own.

There are just a couple of caveats to using the above form as a basis for whole class evaluation. One is that the vocabulary is, indeed, precise, and you may need to 'translate' it appropriately for your children. (Your course tutor should be able to point you to other forms available that might help with this, not least from Phil Cam's book, *Thinking Together*, or Robert Fisher's book, *Teaching Thinking*). But inducting the children/ community into these ways of thinking about the process is part of enabling them to take more responsibility for it themselves.

The second caveat is not to attempt to go through this list from start to finish with the children/community. At most one might pick three or four aspects in a single review session, and use them not to get a quick 'score' but rather as a basis for thoughtful reflection and discussion about the part that everybody played in the session, and could play in future. In this last respect, item 23, on **resolutions**, is perhaps the most important. There is no point in evaluating a process unless it results in ideas and intentions to make it better. That is the essence of formative (as opposed to summative) assessment or evaluation, of which this form is an example.

There are, it has to be said, many other creative forms of evaluation that P4C espouses, including the popular 'Blob' trees/pictures, which are especially useful in the early days of community and confidence-building.

Here are some other ideas based on a list by Will Ord:

1. Use 'roles' in the Community of Enquiry. Ask one or two volunteers to keep a check on chosen areas for assessment (e.g. listening, reasoning, fairness etc.) Ask them to give feedback and suggestions during or after the enquiry.
2. Mystic Marge Saw It All. Mystic Marge has been floating above the community during the enquiry. What advice would she give the community for improving the next enquiry?
3. Use cartoons with speech bubbles for participants to fill out; one might reflect on the content of the enquiry (the question topic), and another on the process (the enquiry itself). Or use Post-it notes for written thoughts about 'how the enquiry went', which could be displayed on an 'Enquiry Evaluation' chart. The notes could be colour-coded, say, for plus, minus and 'neutral'.
4. Long and short term assessment. Invite the Head or a colleague in to observe the class, and then again weeks or months later. What changes did they observe? (Give them a score sheet?)
5. Pick three participants to focus on in particular (one quiet, one average, one noisy?), and chart their progress.
6. Where possible, involve the participants in finding solutions to difficulties in the enquiry process. For example, what do they think would improve listening to each other?
7. Target just a few things to assess in each enquiry (there's so much going on!), and consider sharing them with the community before you start. Perhaps one skill, and one content aim?
8. Have a 'Community Evolution' time chart on the wall; a displayed record of how well they think they are advancing as a community with good skills, atmosphere, enquiry discoveries and questions they chose.
9. Celebrate the good stuff! Ask participants to stand next to or point at someone who really listened well, gave good reasons etc. in the enquiry. Or use certificates to recognise good P4C skills.
10. Ask participants to keep a private Thought Diary or Philosophy File (not to be marked with grades) that they could jot their ideas in. (Useful long term evaluation).

11. Check whether there has been a change in pupils' writing abilities in your or your colleagues' subjects (Better? Longer? More reasons given?)
12. Use video, transcripts, audio tapes to record part of an enquiry process. You might ask participants to evaluate specific things on them. Transcripts take time but are very revealing, as can be seen in the example below,

Extracts from Channel 4 film, *Your Granny or Your Goldfish?* – Teacher's comment, followed by transcript from enquiry and analysis.

Why would you want to save somebody you don't know?

A: Princess Diana – you only really, like, knew her name, but (1) you didn't really, like, meet her, like, 'cos when she died all the ... all the people, they were sending, like, flowers and everything. In a way, she's a stranger, but you still, like, care for her.

B: What is a stranger (2)?

C: You haven't like, sort of, not met them, but (3) you haven't communicated with them.

D: I'd rather somebody else died than my family or friends, 'cos (4), like, I don't really know the other people. Even if they were nice - and they might be totally horrible.

E: Yeh, but (5) you're saying that you would rather strangers died just because you don't know them.

F: If, like, there were such a thing as God, why (6) would he, like, be making horrible people in the world, like the people in Kosovo. Why does he make people suffer?

G: I disagree with Amy because I think like God might want some bad people on the earth, because (7) he might think it's just too peaceful, and he might say, well, we've got to have some bother at some time. (Teacher invites someone else.)

H: It's impossible to have a perfect world. I mean, you need to have bad people in the world, 'cos like, you can't.. if we did have a perfect world, we'd be going around like, 'Oh, hiya, do you want to come in mine for a cup of coffee?' all the time, and always being nice to each other, not one bad thing said, and that wouldn't be right – (8) it wouldn't be comfortable at all.

- (1) **Critical reasoning** – first thought: if you know someone's name, you know them; self-correction: : knowing a name is not sufficient (to know someone); if you know someone, you have to have met them.
- (2) **Critical questioning** – seeking more precise meaning of 'stranger'
- (3) **Critical reasoning** – thesis: if you have met someone, they are not a stranger (you know them); counter-thesis: meeting someone is not sufficient, either (to know someone): they can remain a stranger to you.
- (4) **Justification** – thesis: knowing someone makes a difference to how much you care for them
- (5) **Critical reasoning** – other's thought: if I don't know someone, I'd rather they died than my family or friends; effective challenge: is not knowing someone sufficient to wish them dead?
- (6) **Hypothesising & questioning** – hypothesis: if there is a (good) God, he would not make horrible people for no reason; there are horrible people, so what is his reason?
- (7) **Hypothetical reasoning** – thesis: if God thought there was a need for some bother, he would make horrible people + implicit reasoning (critical) - since they make bother!
- (8) **Hypothetical reasoning hypothesis**: if we had a perfect world ... it would be too nice to be comfortable.

Here is one other way of approaching review, using the 4Cs as a framework for developing and evaluating skills.

Activity for developing awareness (or practice) of the 4Cs

For each of these 'I can/do' (or even 'I did') statements, decide whether it is usually* a sign of:

A: Caring thinking
E: Creative thinking
I: Critical thinking
O: Collaborative thinking

- | | |
|------------------------------------|----------------------------------------|
| 1. Disagree and say why | 11. Draw a distinction |
| 2. Use 'thinking time' well | 12. Give full attention to the speaker |
| 3. Ask a good question | 13. Ask for evidence |
| 4. Give an example | 14. Build on someone else's idea |
| 5. Think of 'what follows' | 15. Try to explain myself clearly |
| 6. Remind everyone of the question | 16. Thank someone for their thought |
| 7. Suggest a new idea | 17. Name someone when I spoke |
| 8. Make a comparison | 18. Ask for an example |
| 9. Work well with others | 19. Act in a friendly way |
| 10. Look after people's feelings | |

* Some cases might come into more than one category, but try to decide which one is more likely. There should be about 5 in each category. By all means add other cases of your own.

Planning

As indicated, part of the review session could and, before long, should be focused on making plans for the future (in the familiar plan/do/review/plan cycle). This is most often done collectively but could also be done individually (e.g. by inviting children to write resolutions in their 'enquiry diaries' or 'philosophy files').

Here are some questions that might guide the facilitator or the community:

Lessons about us

- Is there any action that any/all of us did in this enquiry that we should try not to do next time?
- Is there any action that any/all of us did not do in this enquiry that we should try to do next time?
- Is there any attitude that any/all of us had in this enquiry that we should try not to have next time?
- Is there any attitude that any/all of us did not have in this enquiry that we should try to have next time?
- Is there any attribute (or quality) that any/all of us showed in this enquiry that we should try not to show next time?
- Is there any attribute (or quality) that any/all of us did not show in this enquiry that we should try to show next time?

- Is there any aptitude (or skill) that any of us used in this enquiry that we could all try to use next time?
- Is there any aptitude (or skill) that none of us used in this enquiry that we could all try to use next time?
- What links can be made between our enquiry ideas and things that have happened to us in our lives? > Do they lead us ask new questions about ourselves or our lives?

About our lessons

- What links can be made between our stimulus and other topics that we have learnt about? > Do they lead us to make new questions about those topics?
- Are there any other research questions arising from the stimulus, that we might take forward as a whole group or in research teams, or just individually?
- What links can be made between our enquiry questions and other questions we have come across in class? > What topics or subject areas might we follow those questions up in?
- Are there any research questions arising from our enquiry, that we might take forward as a whole group or in research teams, or just individually?
- What opportunities for practising our skills can be found in our other lessons in the coming week?
- Can we turn our philosophical thinking to creative projects, such as writing stories, plays, poems or dialogues? Or making displays, posters, videos or even works of art?

As with the facilitator's form earlier, it would be over-ambitious to try and cover all of these aspects in one review session, but regular attention to them could not only improve the quality of enquiries, but also begin to impact upon children's engagement with, and development of, their learning across the curriculum. As the latter might develop, so might there be a good case for having a full-scale once-a-month Review and Plan session looking at all their learning, and particularly at their development of enquiry and thinking skills. This would be 'learning to learn' of the highest order.

On the subject of planning, a series of enquiry plans have been included in the appendix, with more becoming available at www.sapere.org.uk.

Systematic Practice

To get the best from P4C, there is a need for children (and teachers) to have regular sessions of philosophical enquiry, as the most effective way of developing the skills and dispositions of enquiry-based learning. In effect, there should be a commitment to at least one P4C session a week and preferably two (see table on p64), enabling the following cross-curricular aspects of learning to be dealt with integrally and intelligently:

PLTS - (Personal) Learning and Thinking Skills - THINKING

SEAL – Social and Emotional - FEELING

Oracy – leading into better Literacy - TALKING

Citizenship – and the Global / Moral Dimension - ACTING

Philosophical enquiry, moreover, should not be seen as something peripheral to, or separate from, practical, scientific or historical, investigation – nor, indeed, as separate from performance and artistic enquiry and expression. All of these human activities are but means towards the good life, for individuals and communities. As Viscount Bolingbroke put it in the 17th century, 'History is philosophy teaching by examples'. All teaching, in that sense, should be philosophical – continually reflecting on the question of what is valuable to human beings.

It should also be emphasised that deep learning cannot take place unless the learner has made good sense of what they have been taught (or are teaching themselves). That pursuit of understanding, and indeed appreciation, is not only philosophical in its end, but needs to be philosophical in its means: good thinking in science or history, or indeed in gardening or cooking, is not different from good thinking in philosophy. What philosophy adds, though, is a continual reflection on one's thinking, such that it steadily improves and translates into better learning and more effective action.

Three possible ways of putting P4C into the timetable (taken from SAPERE's school award criteria)

	Bronze	Silver	Gold
Regularity	P4C timetabled for 1 hour a week	P4C timetabled for 1 and a half hours a week	P4C timetabled for 2 hours per week
How?	As a speaking and listening lesson (Literacy), as convenient.	As a speaking and listening lesson (Literacy) at the start of the week+ half an hour at end of week for Review and Planning.	As a speaking and listening lesson (Literacy) at the start of the week+ plus two further half hours, one for Review and Planning, say on the day after the enquiry and the other for 'Rehearsal', i.e. practice of particular skills,towards the end of the week.
Review	Every 4 th week session is a Review of skills development as part of APP: 1. Social/ communicative 2. Emotional/affective 3. Thinking/cognitive 4. Personal/ interests, values Followed by discussion of how the class could keep improving how it works together, as part of Afl. Also possibility of making links with other learning in curriculum, e.g. Maths, History, Science, etc. Enabling ongoing, adaptive curriculum planning.	Foci as on left, but with possibility of going into more detail, and to focus on further questions for reflection (to be carried forward into the next enquiry session) and further questions for research (to be planned into the rest of the curriculum, including 'homework/talk' done at end of week). Also, possible to link more systematically with SEAL and/or PSHE. Regular emphasis on how the learning of the week has stretched understanding of the world and of each other.	Foci as on left, i.e. skills development, but with the Review and Plan session also focusing on further questions for reflection (to be carried forward into the next enquiry session) and further questions for research (to be planned into the rest of the curriculum, including 'homework/talk' done at end of week). The 'Rehearsal' session would focus on an agreed skill/disposition, using exercises drawn from a bank, or developed by the teacher.

Research & Evaluations

Education Endowment Foundation Research 2015 Summary

- the randomised controlled trial began January 2013, involved 3,159 pupils across 48 schools, independently evaluated by a team at Durham University
- teachers were given 2 days of professional training before a year-long programme began with ongoing support
- the more disadvantaged saw their reading skills improve by 4 months, their maths results by 3 months and their writing ability by 2 months
- the report also notes the likely benefits in other areas: speaking confidence, listening skills, patience with other children and overall self-esteem

www.educationendowmentfoundation.org.uk/projects/philosophy-for-children

Most of the 'hard' test data comes from America in the late 1970s and early 1980s, using Lipman's original materials. In one study, the New Jersey Educational Testing Service (ETS) found that experimental subjects made a 36% larger gain in mathematics than did control students, and the gain in reading was 66% larger.

Full details of these studies can be obtained from the IAPC Institute for the Advancement of Philosophy for Children, New Jersey (<http://cehs.montclair.edu/academic/iapc/>) or from SAPERE (www.sapere.org.uk).

The following are samples that show the clearest results (E = Experimental Group, and C = Control Group).

Karras (1979)

Groups:	5th and 6th grade students in Lexington (E = 150, C = 150)
Implementation:	2 hours per week for 1 year
Measures:	Reasoning ability (NJ - New Jersey - Educational Testing Service, formal and informal logic test)
Result:	E significantly better than C on post-test ($p < .05$)

Cinquino (1981)

Groups:	5th and 6th grade gifted & talented students in NJ (E = 47, C = 0)
Implementation:	7 months Measures: Formal reasoning (NJ ETS-developed test) Inferential reasoning (CTMM) Ideational productivity (HMR., WCU, WCB)
Results:	Highly significant ($p < .01$) gains on each measure. Shipman (1982)
Groups:	6th grade students in Pennsylvania (E = 750, C - matched demographically with NJ students)
Implementation:	2.5 hours per week for 1 year
Measures:	Formal and informal reasoning (NJ ETS-developed test) Ideational fluency and flexibility (WCU)

"It certainly re-kindled some idealism in me and renewed the sense that education is amazingly exciting."

(Teacher)

Result:	Reasoning: E consistently greater than C on post-test.
Ideational fluency:	14 out of 16 E classes showed significant gain. Iorio, Weinstein & Martin (1984)
Groups:	3rd, 4th & 5th grade students in New York City, with diverse ethnic backgrounds and varying commands of English (E = 380, C = 344)
Implementation:	1 year
Measures:	Formal and informal reasoning (NJ ETS-developed test) Teacher's perception of student's ability to function rationally (CDC)
Result:	Reasoning: E showed significant improvement compared to C ($p < .001$).
Teacher's perception:	E teachers show significant increase compared to C.

Overall, 11 of the 14 studies had reasoning as a dependent variable, and in each case improved performances on that ability were found to be significant. In the 3 studies that examined the effect of the intervention on reading comprehension, significant gains in performance were evidenced. A significant improvement was recorded in studies of ideational productivity, fluency and flexibility, as well as in each of the 3 studies that examined behavioural dimensions of student performance. The Cinquino study also reviewed parental attitudes to P4C and found that of the 35 parents she interviewed, 33 said that they wanted their children to participate in the program if it continued.

Thinking Skills Project Raises Children's IQ by 6.5 Points

Educationalists at the University of Dundee have positively evaluated a method to improve children's thinking skills.

University and Council educational psychologists have systematically reviewed the evidence for the effectiveness of the "Philosophy for Children" (P4C) programme, first developed in the USA by Matthew Lipman, and carried out in schools in Clackmannanshire.

P4C improves children's thinking skills by getting the children to generate their own questions. It involves pupils and teacher sharing a short story, picture, poem object or some other stimulus. Children then generate their own questions which are discussed briefly by the whole group before one is selected for more intensive discussion. P4C thus involves critical questioning, linking questions, collaborative enquiry, building on each other's ideas, reflecting, problem-solving, decision-making and summarising. In addition to impact on thinking skills, it is inclusive and builds teamwork skills.

Working with Clackmannanshire Council, Professor Keith Topping of the University of Dundee's Faculty of Education and Social Work has discovered that this project can raise children's IQ by 6.5 points.

Keith explains: "Some educators argue that improvement in thinking is impossible to measure. However, this review identified 10 rigorous controlled experimental studies of P4C. These studies measured outcomes by norm-referenced tests of reading, reasoning, cognitive ability and other curriculum-related abilities, by measures of self-esteem and child behaviour, and by child and teacher questionnaires. All studies showed some positive outcomes and a consistent moderate positive effect size (0.43) for P4C on a wide range of outcome measures. This suggests a gain in IQ of 6.5 points for an average child."

Clackmannanshire Council have now implemented the programme across the authority, involving over 100 teachers. The scheme has been found to be cost effective and compares very well with other methods adopted elsewhere in Scotland, which often have limited evidence on effectiveness and cost more per pupil.

Steve Trickey, Senior Psychologist for Clackmannanshire Council said: **P4C is by no means the only programme available for developing thinking skills. However, our work indicates that P4C is effective in relation to all five of the National (Scottish) Priorities for Education.**

SAPERE Handbook Level 1

Appendix 2

The Range of Practice

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84 P4C and Personal, Learning and Thinking Skills (PLTS)

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91 Able, Gifted, Talented and Special Educational Needs

"The curriculum for personal, social and health education (PSHE), including a programme of 'philosophy for children' greatly enhances pupils' personal development and well being."

Ofsted Inspection Report St Luke's C of E Primary School (2009)

P4C in the Early Years/Foundation Stage - Sara Stanley

EYFS is possibly one of the most challenging age groups within P4C. Three and four-year olds enter the philosophical curriculum with limited experiences and the expressive vocabulary to articulate their ideas. It is therefore imperative that alongside the teaching of philosophical skills the facilitator must ensure there is overt modelling of the thinking processes. Practising teachers in the Early Years environment understand that young children need to access philosophy through the daily ethos of community questioning, reasonable reasoning and the sharing of ideas and opinions. The Foundation Stage teacher will be used to asking questions aloud in order to push for developmental learning in every area. Questions such as 'I wonder what will happen if...?', 'Why does that happen?' and 'What do you think about this...?' should already be common place in any excellent Early Years setting.

Philosophy in the Early Years involves bringing this questioning into the children's imaginative play.

'I do not ask the children to stop thinking about play. Our contract reads more like this: if you will keep trying to explain yourselves I will keep showing you how to think about the problems you need to solve.' (Vivian Gussin Paley, *Wally's Stories*, 1981)

Children can be taught and encouraged to ask questions that challenge behaviours and scenarios of play. 'Why didn't I get a turn?' is an ideal opportunity to discuss the concept of fairness. 'He won't play with me' presents the chance for dialogue about friendship and the rights of the individual child. It is imperative that children are involved in this enquiring and dialogic process from the earliest moments in their education. The modelling of early philosophical reasoning forms the basic framework for the more rigorous skills involved in P4C. Practitioners will find it useful to build up a resource bank containing puppets, fairy tale figures, fairy tales and picture books and toys through which children can start to explore the simple concepts such as good and bad, right and wrong.

P4C in the Foundation Stage should be built around the following skills:

- activities that develop listening and speaking skills
- activities that model the language of discussion
- activities that enable pupils to think about similarities and differences between things
- activities that allow pupils to ask questions and challenge answers of their peers
- activities that enable pupils to vote and check consistency of thinking
- activities that encourage pupils to make a choice and give a valid reason for that choice
- activities where children can explore both sides of an argument
- activities that require pupils to share their thoughts and recognise that opinions of others may differ from their own
- activities where pupils can turn statements into questions
- activities that explore and develop understanding of philosophical concepts

These activities should be based around an exciting and accessible stimulus. The sessions should aim to build up to an hour in length but will have built-in opportunities for movement, drama and storytelling.

Practitioners may find it useful to have a simple set of basic concept picture cards and double-sided voting cards for children to use. It is also helpful to have a set of building block cards. These serve as reminders to the children of the skills they will be using in the session, especially if visually attractive and recognisable.

A useful strategy would be to build in lots of drawing opportunities in the form of story boards and illustrations of questions and ideas, as would allowing children to take ownership of these sessions by displaying these thinking pictures and sharing them with parents and carers.

It is ultimately the laying of these early philosophical building blocks that will pay dividends. The consolidation and confident application of these skills will enable pupils to bring logic, understanding and reasoning to their lives.

P4C in the Primary Years - Rebecca Blackwood and Dr Joanna Haynes

Philosophy for Children has proved increasingly popular in primary schools over the last two decades. Many writers in the field of childhood and education have commented on young children's disposition to be curious and to ask questions. These questions can be challenging for adults to address. For example, Am I real? How do things get into your mind? Can robbers turn into good people? Why do people have secrets? How many is a few? Such questions reflect the kind of perplexity that can lead to searching for understanding about the world and human experience. P4C in primary classrooms is all about pursuing such questions and developing meaningful and challenging dialogues with children.

Many educators have welcomed P4C's recognition of young children's capacity to take the initiative in their learning, given sufficient encouragement from the adults around them. With its open-ended enquiry and exploration, P4C has enabled many teachers to promote children's abilities as thinkers and communicators. Some teachers view philosophical enquiry in the classroom as an oasis of freedom, an opportunity for listening to children's ideas, and they report that they are frequently taken aback by the children's depth of thinking, understanding and the quality of conversation.

To feed this young spirit of enquiry, an open and supportive framework for thinking and reasoning is required. A classroom Community of Enquiry offers a space in which reasoning can flourish and premature closure can be avoided. Children develop their capacities to question, to make connections, comparisons and distinctions, to come up with examples and analogies, to use a variety of conceptual tools and to build on one another's ideas. All participants, regardless of age, have equal authority to put forward ideas. The democratic, collaborative process and the emphasis on thought and talk help to make it a highly inclusive and empowering approach to education.

In the primary school and classroom context, the principles and practice of P4C reflect a wider desire to respect children's experiences and their rights as persons, through participatory teaching methods. Respect for both individual autonomy and the community of learners means creating genuine opportunities for independence and collaboration, along with conditions that give children confidence to be experimental, to develop arguments and to take risks in their thinking. This approach influences levels of motivation, pleasurable engagement and achievement. Meta-cognition, the focus on thinking about thinking and learning, is a natural part of philosophy because it demands reflection and deals explicitly with concepts such as 'thinking', 'knowing' and 'mind'. Research about its impact indicates positive effects on relationships in the school community, self-confidence and academic achievement. In schools, many children and teachers report on their enjoyment of philosophy, for its own sake.

The primary curriculum

In England over the last twenty five years or so, P4C has often found its home in two areas of the primary curriculum: English and Personal and Social Education. Many teachers introduced P4C as a way of strengthening speaking and listening and building children's confidence to express their emerging ideas and theories. Teachers found that P4C enabled children to engage more deeply with texts and that it supported and enhanced their reading and writing. In PSHE, it represented an opportunity for children to voice and to investigate their own questions. Links with other areas of the curriculum are beginning to be more frequently exploited, with philosophical enquiry effectively integrated with maths, science and topic based learning.

The primary curriculum's emphasis on language and communication, on creative and exploratory approaches to learning, on respect for children's experiences and rights as persons, on citizenship and on local, as well as global, dimensions of the curriculum, has allowed school communities to be more flexible in adapting the curriculum for their students. As a result, teachers can find it easier to fit philosophical enquiry into the curriculum. This increased autonomy must surely have an impact on teachers' ability to be more responsive to children's questions and interests and also give them renewed confidence in their professional judgement. A more flexible curriculum has the potential to free teachers and children to think for themselves, something that is explicitly fostered in P4C. When it comes to tackling deeper, controversial and ethical questions, some schools have also adopted the Community of Enquiry process for staff meetings and it has also proved a successful model for school councils.

The significance of classroom interaction

Much recent research on primary pedagogy underlines the centrality of oracy and the importance of a culture of genuine participation, listening and responding. There has been a strong move away from the language of 'delivery' that has characterised pedagogic discourse in England since The Cambridge Review which is very explicit in claiming that good teachers understand the cognitive power of high quality classroom interaction and are able to orchestrate it effectively. There is growing interest in the nature, communicative purpose and structure of reciprocal dialogue, as distinct from 'ordinary conversation' or discussion. In dialogue, there is a dynamic orientation and draw implicit. It is occupied with collaboratively searching into and solving problems and dilemmas, developing new forms of understanding: the business of more rigorous searches for 'truth', however provisional.

A report introducing the Cambridge Review argues:

'Dialogue is central to pedagogy: between self and others, between personal and collective knowledge, between present and past, between different ways of thinking.'
(2009:19)

Dialogue is central to the discipline of philosophy in many traditions and much of the teacher development work in P4C, such as the Level 1 course, is devoted to exploring what dialogue means and how it can be facilitated in formal and informal communities. In the practice of P4C, there are three key dimensions of such higher order interaction and the development of dialogue in the primary classroom:

- The thought-provoking starting point: a range of high quality resources, such as stories, pictures, picture books and other media chosen for their ability to create an open 'thinking space' and to stimulate imaginative and critical responses. These starting points play an important role in generating philosophical questions and providing concrete examples that can be shared and explored by the class during an enquiry. In P4C courses, teachers are strongly encouraged to avoid the temptation to 'use resources' as vehicles to deliver their own agenda (anti-bullying, emotional literacy, healthy eating, etc.) or to manipulate children's questions. This is regarded as unethical in the context of a pedagogy that aims to be more transparent and democratic.
- The Community of Enquiry process: a flexible and supportive process in which attention is paid to striking a balance between pursuing particular threads of thinking, perhaps taken up by a few children in the class, and encouraging wider participation, particularly from more reticent children in a class. Not only does the community enjoy a substantive enquiry, but time is regularly set aside to reflect on the working of the community. Participants are increasingly involved in decision-making about starting points and ways of working. Children are invited to share the responsibility for its working and progress
- Philosophical facilitation: entails responsive and sensitive facilitation by the teacher, clearly

introducing the process and language that supports enquiry, gradually increasing the level of challenge, emphasising tactful intervention, searching and aware listening, thoughtful questioning, an open mind and a genuine willingness to be influenced by what is said. Such facilitation is demanding and takes considerable time and lots of reflective practice to develop.

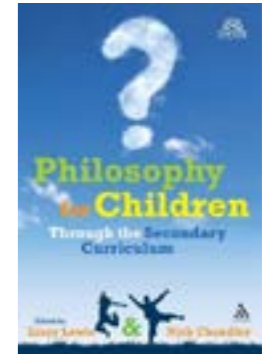
Hofkins D and Northen S. (2009) (eds) *Introducing the Cambridge Primary Review*. www.primaryreview.org.uk

Curriculum Links

SAPERE trainers have written ***Philosophy for Children through the Secondary Curriculum*** (Bloomsbury, 2012) that we recommend.

English and P4C

The relationship between English and P4C is an important and potentially rewarding one. To indicate the variety of positive aspects of that relationship, here is a list of the kinds of things teachers and researchers have said about it:



- P4C, with its focus on precision in the use of language and the exploration of concepts, is an excellent companion to English in the curriculum.
- P4C can be done within English lessons as one dimension of studying a book or developing a theme, or it can be done in addition to English lessons but nevertheless contributing to them indirectly by helping pupils develop relevant knowledge, skills and dispositions.
- Research suggests that, in primary schools, pupils who have done P4C regularly perform better in KS2 SATs tests in English – even when P4C is done within English lessons to the exclusion of alternative and standard activities.
- The depth of discussion pupils often achieve in P4C when exploring philosophical questions and concepts enables them to write and talk in ways that are not only more accurate but also more interesting and thoughtful.
- P4C provides a welcome opportunity for pupils to develop their own ideas and to combine creative and critical thinking.

English and P4C in primary schools

Stories and picture books

The use of literature, and especially picture books, as a starting point for P4C is well established. Joanna Haynes and Karin Murriss, two of the best-known writers on P4C and picture books provide a list of things they 'look out for' when selecting picture books. They value, among other things: 'high quality artwork (written and visual)' in stories that 'engage emotions and imagination', are ambiguous and complex, and feature 'abstract concepts and topics' that are 'worth exploring'. They distance themselves from stories with overt moralising messages or, perhaps more accurately, from the practice of choosing and using stories to promote certain approved messages. After all, if the aim is for children to think for themselves, then the outcome of that thinking should not be advanced strongly from the start.

Murriss and Haynes are in favour of children creating their own questions in response to picture books but I think other methods of negotiating questions can also be valuable so that your own preparation can be put to good use.

For example, having shared the story, ask pupils what they find interesting or important in it. Invite them to talk in pairs first and then tell you. Write their statements, keywords and questions on a whiteboard or flip chart. Continue until you have filled up the space or come to a point when you think there is enough to provide some choice but not so much that confusion sets in. Have a little bit of encouraging conversation about the responses but don't get too bogged down with detail at this stage.

Negotiate a few questions that bring together some of the pupils' responses and your own preparation. Depending on the age of the pupils, your next moves will be one or more of the following:

- So, there is interest in X and Y. How about this as a question?
- We could take this question as it is. How about that?
- Let's try to write a question together. Any ideas for wording?
- Can anyone suggest a question that takes some of these responses into account? Take a minute and see what you can come up with.

You could negotiate two or three suitable questions, then ask pupils to vote for their preference or just stick to one. There are opportunities here to articulate why the chosen question has philosophical potential. This may help pupils develop an understanding of the nature of philosophising.

As an example, we can take a possible route to getting to a question using *Rose, John Brown and the Midnight Cat* by Jenny Wagner (illustrated by John Brooks). An old lady (Rose) and her companion dog (John Brown) argue about whether or not to let a cat into the house. Eventually Rose says she is ill and John Brown asks if letting the cat in will make her better. Rose says: 'Oh, yes, that's just what I want.' John Brown lets the cat in. Rose gets up and sits by the fire while the cat sits on the arm of the chair and purrs.

I've used this book many times with children from Y3 upwards and they often wonder whether Rose lied about being ill to get her own way. This comes out in various ways through children's comments and questions such as:

- *Was Rose really sick?*
- *I don't think Rose was really sick.*
- *Rose was trying to get her own way.*
- *Was Rose telling the truth?*

Pupils will easily speculate about whether or not the character was being honest. The teacher might say: 'some people are interested in this', how about a question like: 'If Rose was not being honest, was she being wise?' This is in the philosophical territory of reflection about what should be believed, done and valued. There is likely to be discussion about alternative courses of action and possible consequences. There will be some consideration of the concept of wisdom. Children will not necessarily say that Rose is being unwise. Some will say she didn't want to hurt John Brown's feelings by saying his friendship wasn't enough. A useful move might be to ask what other sorts of things Rose might say to John Brown. Children will sometimes offer suggestions like: 'Don't worry John Brown, I'll still be your friend. You are very important to me'. Consideration of suggestions like these will help children become more familiar with the concept of wisdom and to ponder what they think is a wise thing to do in the circumstances. They may or may not think there is a difference between what is wise and what is right.

As a follow up, children could be asked to write an alternative ending. There is a section in Jenny Wagner's story preceding the moment John Brown offers to let the cat in: 'John Brown thought. He thought all through lunchtime, and when supertime came he was still thinking.' Pupils could write their alternative ending from the moment *John Brown refuses outright to let the cat in*. They could continue from a given piece of text reading: 'Rose thought. *She thought all through lunchtime, and when supertime came she was still thinking.*' Their previous philosophical discussion will give them plenty of well-founded ideas for writing.

Other possibilities within Primary English lessons

There are many possibilities for using P4C in English lessons but, as with other curriculum areas, some adjustments are necessary so that philosophical reflection can unfold within your sequence of activities and

benefit the outcomes. Here are a few common curriculum choices appropriate to different year groups with some suggestions for philosophical adjustments you might make. In general, the effect of philosophising will be to make your units of work more thought-provoking, challenging and rewarding and well as providing more opportunities for pupils to become proficient in using abstract concepts. Soon, they will be thinking for themselves about things that matter.

Labels, lists and posters (For example, Year 1–2, and others)

Without P4C: It might be common to ask pupils to think about their favourite item of clothing and write captions, write lists for shopping and so on. They might design posters on a given topic or record their feelings by creating signs.

With P4C: Lists are one of the most important tools for thinking people have at their disposal. They provide coherence and thematic unity for people of all ages. They can be used to gather what we know, identify what we want to find out, celebrate what we value or wonder at, and discover, what we think when we are able to 'hold' our thoughts on paper. When teachers ask children to write lists and use them to stimulate oral dialogue and further writing, then the lists gain in significance and usefulness. A list that starts in one conceptual framework can be developed with others in order to deepen thinking. For example, a child may make a list of his pets. The starting conceptual framework is the category 'my pets'. This could lead into dialogues about the attributes or qualities of each pet, the similarities and differences between them, the reasons for keeping pets or the effects pets have on you and your life. It is often a good idea to give pupils a minimum number of items to include in their list. For example you could say: 'List five questions you have about ...' or 'list three possible consequences of ...'

Here are some scenarios to illustrate how teachers might use coherent lists in P4C-inspired sessions in English lessons:

1. To gather questions or key themes leading to inquiry through oral dialogue.
2. As a 'thinking break' during an oral dialogue to gather and sort ideas.
3. As a way of gathering thoughts immediately after an oral dialogue.
4. As a means of activating prior knowledge and listing 'what one knows' prior to oral dialogue, writing or reading.

More particularly, pupils can use lists as vehicles for 'making thoughts visible' for further reflection. They could make lists of:

- The three more important qualities of a friend
- Three things that you think most unfair
- Five things that are most important to you
- Five things that should be important to everyone

There is almost no end to the use of lists when you use P4C in English. I have written about this in more detail. See: <http://bit.ly/2bAfkkit> (Chapter 4, Page 21)

Lists can be transformed into posters after more discussion. This is an easy way to make pupils aware of the difference between drafting and creating a polished product to make an impact on readers.

Argument, debate and persuasion (For example, Year 5–6, and others)

The benefits of using P4C to enhance this aspect of English should be obvious. Three points to stress are these:

1. The kind of in-depth dialogue that P4C stimulates will make the ensuing arguments and debates more thoughtful
2. The interest that P4C can arouse in a wide range of topics that matter increases the scope and challenge of argument, debate and persuasion.
3. The practice of P4C does not only make pupils aware of techniques with which to argue, debate and persuade successfully; it also encourages the search for truthful and just conclusions after responding to the contributions of others.

The reasoning exercises and concept activities that are an important part of P4C will enhance the capacities of pupils to argue and debate.

Letters (All year groups)

Once again, the range of possible topics and situations to stimulate letter writing (or email writing) can be extended by P4C. After almost any P4C session, pupils could be invited to compose a letter. Letter writing could become an important means for both children and teachers to write to members of the class about things they think are important or conclusions they have reached. For example:

1. A teacher writes to the class summarising some contributions to a P4C dialogue and asks further questions. She invites pupils to write a short letter back expressing their responses.
2. A teacher invites pupils to write letters about things they think should be important to everyone. Letters are sorted into categories and used as stimuli for P4C dialogues.
3. After a P4C dialogue around a story, children write letters to one or more characters (or the author). This is quite common in English lessons but after philosophical discussion about what should be believed, done and valued, the children's letters are likely to be qualitatively different and perhaps more interesting. Other pupils (or the teacher) could respond in role.

Non-Chronological reports (For example, Year 3–4, and others)

A report of a P4C dialogue is a thematic non-chronological report. Children often like to contribute to a class P4C journal summarising what has been discussed.

Also, dialogues in P4C tend to stimulate interest in the topics and questions raised. Because facts and values work together in the dialogue, pupils are often motivated to find out more. Teachers can harness that motivation to encourage pupils to do further research and write reports on their findings.

Traditional literature (All year groups)

Consider the following kinds of literature that often appear in the primary English curriculum

- Stories from other cultures
- Myths and legends
- Stories about imaginary worlds
- Fairy stories
- Fables

All of these can stimulate philosophical dialogue and deepen discussion of the literature. Consider choosing stories containing concepts and key themes with philosophical potential. Some stories in these categories lead pupils strongly in one or other pre-determined direction. For P4C, you will want to increase opportunities for open discussion, therefore you might try one of the following strategies.

1. Provide one or more alternative endings. Pupils discuss which ones are the most aesthetically and then ethically satisfying (with reasons and criteria). The ending they choose for each category may be different and that is something worth noting.

2. Stop the story before the end and discuss not only what pupils think will happen but what they think should happen and why. You could set this up as a role-play in which the pupils are characters or advisors to characters.

Plays and dialogues

Similar strategies can be used when discussing plays as with the other kinds of literature mentioned above. However, you could also have pupils read and write philosophical dialogues of ideas, not only as a preparation for argumentative writing but in their own right.

English and P4C in secondary schools

Many of the ways suggested for using P4C in primary schools apply to secondary schools as well. Here is an argument for using P4C in secondary English lessons.

The teaching of English is central to the notion of a humanistic education. There is an expectation that students will become competent readers, writers, speakers and, by implication, thinkers. They will reflect, critically and creatively, on the human condition – not least in response to literature. They will think for themselves about values and the ends of life in awareness of a range of cultural traditions and perspectives. This is a vision that aims beyond functional literacy towards people being willing and able to make their own contributions to discourse in civil society – at work, in political groups, in clubs and societies, in communities of commitment and in schools and colleges. The vision is proclaimed through the aims and key concepts of the National Curriculum Programme of Study for English.

Philosophical dialogue can help students and teachers of English to achieve high standards while at the same time becoming more intellectually self-reliant. It can help teachers fulfil the humanistic promise of their subject by:

1. Prompting students to reflect, at a general level, on the ideas they give and receive in discourse in order to argue, explain, criticise, clarify and justify.
2. Making students aware of those philosophical arguments that are part of a cultural heritage. Many of the ideas and perspectives students take for granted about such themes as equality, liberty, choice, fairness and respect relate to such arguments, as are many of the sentiments and dilemmas conveyed in literature. However, the students' ideas may be contradictory, incoherent or limited in scope. Philosophical dialogue helps to widen and sharpen their responses.
3. Ensuring that students take time to consider the moves they are making when they are trying to understand or challenge ideas – moves such as comparing, giving examples, using analogies and so on.

There are many more ideas and arguments about using English in secondary schools in the book:

Philosophy for Children Through the Secondary Curriculum (Lewis and Chandley)

References

Haynes, J. and Murriss (2012) *Picturebooks, Pedagogy and Philosophy*, Routledge
Lewis, L. and Chandley, N. (2012) *Philosophy for Children Through the Secondary Curriculum*, Bloomsbury

Mathematics Philosophy and P4C - John Smith and Rod Cunningham

Mathematics and P4C

Mathematics and P4C can be mutually supportive elements of both primary and secondary curricula. In each of these areas children use the tools of logic, reasoning and proof to solve problems. This is easy to see in advanced mathematics, when students are using formal, symbolic logic, but a child explaining why two odd numbers must necessarily add up to an even number is engaged in a similar process of argumentation. In P4C enquiries, children use and develop many of the same skills, including the ability to recognise valid and invalid arguments, to generalise, to use inference and deduction, to use examples and counter-examples. In some cases mathematics provides a clear model of such reasoning and logic.

Misunderstanding about what mathematics is

Initial resistance to the idea of utilising P4C in mathematics is often predicated on the mistaken view that 'mathematics is simply about calculation'. Indeed much assessment in school mathematics prioritises the rote learning of calculation skills. Such a narrow emphasis undermines attempts to establish understanding of key mathematical concepts and the big ideas which is essential to competency, fluency and enjoyment of the subject. Furthermore genuine depth of understanding of the application of mathematics and flexible approaches to calculation also depends upon concept development. Keith Devlin describes mathematics as 'The art and science of abstract patterns in number, in shape and in events'. He argues for the centrality of mathematics to our understanding/organization of the world. Conrad Wolfram (a world leader in the field of mathematics education) describes the four stages to mathematical problem solving:

- Pose a **question** in the world
- Turn into a **mathematical model**
- Perform a **calculation**
- **Interpret** the answer back to its real-life situation

Wolfram argues that real-world mathematics is mainly about problem solving, reasoning and questioning. According to this view, mathematics is more about enquiry than calculation.

Engaging with mathematics

Dialogic teaching is characteristic of both good mathematics lessons and P4C enquiries. A report from a mathematics development project at Brunel University notes that:

Talk in mathematics should not be seen simply as a rehearsal in class of the vocabulary of mathematics... It should extend to high-quality discussion that develops children's logic, reasoning and deduction skills, and underpins all mathematical learning activity. The ultimate goal is to develop mathematical understanding – comprehension of mathematical ideas and applications.

www.talkmathstalk.co.uk

When viewed in this light, connections between mathematics and philosophy/P4C become clearer as does their benefit to each other.

Philosophy

Philosophy: the art and science of thinking

Observing regularity and building generalisations whilst considering connections and implications.

Regularity and pattern can be identified and defined.

Ideal conditions can be explored but are tempered by complexity in practical application

Philosophy learns from mathematics: argumentation, thinking moves, describing with precision.

Philosophy deals with 'universal questions' applied to practice.

Moves between concrete and abstract.

Mathematics

Mathematics: The art and science of pattern

Observing pattern and finding a way of recording, describing so that connections and predictions can be made.

Thinking moves can be laid out clearly and conclusions reached.

Ideal conditions are tempered by complexity in the real world when mathematics is applied.

Mathematics learns from philosophy: application to real problems, relevance, an ethical dimension.

Galileo observed that, *The universe is written in the language of mathematics.*

Moves between concrete and abstract

Communities of Enquiry in mathematics

P4C stimuli can be chosen to encourage enquiries which might lead in mathematical directions.

A photograph of distant galaxies or a print of one of M C Escher's 'impossible' pictures might lead to a question about 'infinity', while questions about rhythm and pattern might emerge from a well-chosen musical stimulus. Many children's picture books have themes which are at least partly mathematical, *Mr Archimedes' Bath* by Pamela Allen, *The Very Hungry Caterpillar* by Eric Carle and *Handa's Surprise* by Eileen Browne being just a few examples. *Nothing* by Mick Inkpen may lead to questions about what 'nothing' is and whether it exists at all (an enquiry which can be traced back to Parmenides) and the question of 'nothingness' might also emerge for older children by considering zero (which is not the same as nothing!) and negative numbers on a number line. Presenting children with geometrical shapes can stimulate ideas of ratio and proportion while graphs and statistics can generate discussion of themes as diverse as poverty, global warming and car ownership. Other useful materials to consider in preparing mathematical stimuli include 'concept cartoons' of the kind published by Millgate House Education, Karen Murriss and Joanna Haynes' *Storywise* activities and activities suggested by Marion Bird in her books.

Utilizing philosophical skills to deepen mathematical understanding

Philosophical enquiries may follow from the use of carefully chosen stimuli. More common, however, is the practice of utilising P4C skills of questioning, reasoning, argumentation and collaboration to open up mathematical understanding. There are some general principles which can be applied when utilising philosophical skills in mathematics.

- Insist on as many ways of solving a problem as possible
- Ensure that learners see why the answer makes sense by any visual or logical means
- Encourage conjecture followed by reasons ie enquiry
- Encourage dialogue and challenge
- Make connections with other areas of maths
- Focus on the big ideas behind the mathematical skills.

There are four suggested starting points for the explicit use of philosophical skills in mathematics teaching:

(a) Mathematical situations: examples

What is one whole divided by two thirds? form conjectures, visualise possibilities and convince others that your answer is sensible. In a similar way approach the question, How many ways can you show what 18×5 equals?

(b) Starting from key mathematical ideas

The big mathematical ideas such as place value and the structure of number can be embedded by using stories involving counting and investigating world number systems.

(c) Starting from 'human interest' issues

Mathematics is used to make comparisons and to communicate. Such communication often rests on hidden assumptions. What does 'average wage' mean? Do all courses of action involve risk and how much risk is acceptable? Is there any such thing as the average person?

(d) Cross-curricular starting points.

The natural world abounds with patterns which can be described mathematically, from exponential growth to fractal patterns. What is the status of these patterns, are they a product of our perception or, as Galileo claims, part of the, 'language of the universe.'

In fact mathematics may well be one of the first subject areas to benefit from and in turn to benefit, P4C.

Science – Lynda Dunlop

Doing Philosophy for Children encourages creative and critical thinking about questions that are important to children. In a scientific context, doing P4C allows children to develop a rich understanding of what science is, what its limits are, and the ethical issues associated with scientific practices and the products of scientific research. Science teachers have identified three main opportunities for philosophical dialogue in science:

- At the start of topic, to make connections between scientific ideas encountered in different contexts earlier, to identify questions and issues of interest to students, to engage students, and to ascertain understanding of ideas
- During a topic to develop students' thinking and interpersonal skills and to explore scientific concepts, particularly in historical, social and ethical contexts
- At the end of a topic, as a way of applying scientific understanding to new contexts

Scientific and philosophical enquiry have in common the creation of questions, analysis of evidence, development of hypotheses and the construction of arguments. Doing philosophy in science enables children to consider concepts such as certainty, risk and objectivity and to explore and challenge some of the common representations of science and scientists. Working as a community of enquiry, they are able to develop as a group with shared interests and concerns, and to bring their own knowledge and experience to the community. Young people who worked in communities of enquiry in science reported that they have enjoyed it and found it interesting, that they know more about science as a result, and that they continued discussion of these issues outside the classroom, with friends and parents.

Setting the scene for philosophical dialogue in science

It is important that young people understand the difference between philosophical and scientific enquiry. In orienting the philosophical dialogue around science, it can be useful to invite children to classify questions and to identify the differences between those that can be addressed using scientific methods and those that demand a philosophical approach, for example:

*What is science? Who discovered DNA? Is fire alive? Why is the sky blue?
Can you prove anything? What is the chemical composition of water?
How many grams are in a kilogram? How did the universe begin? Are atoms real?*

Preparing to explore ethical issues in science

Science cannot answer questions about what is right, what is fair, or what it means to be a person, but such questions permeate advances in science. To encourage students to consider their position on an ethical issue associated with science, they can be invited to take a position on an issue e.g. the creation of embryos, the origin of life on Earth or space exploration. After taking a position, they can be asked to justify their opinion, to identify any assumptions and to identify what would make them change their mind. For example, dividing the room into a space for yes, no and don't know, young people could be asked whether they think it is; always/sometimes or never right to:

- Reveal the identity of a sperm/egg donor to a child conceived in this way
- Implant more than one embryo at a time into a woman
- Screen embryos for genetic diseases
- Screen embryos for their sex
- Carry out research on embryos left over from in vitro fertilization (IVF)
- Destroy embryos left over from IVF

Exploring these questions enables children to develop a richer understanding of reproductive science and technology and ethical decision-making, and lays the groundwork for presenting a stimulus for ethical enquiry in science.

Preparing to explore the nature of science

P4C creates a space for reflection on the nature, processes and methods of science, and can help young people to develop a better understanding of scientific and philosophical questions and concepts. To provoke discussion about what makes a good theory in science (perhaps in the context of a stimulus relating to the Big Bang or evolution by natural selection), an appropriate getting set activity might involve presenting a balloon filled with helium along with sets of the following cards:

- The foil on these balloons is a metal. This metal is magnetically attracted to the sun.
- The balloons are less dense than air. Less dense objects float in more dense fluids.
- These balloons are special.
- There is a force produced in the ribbon that pushes the balloon up.
- These balloons have a property called levity. Anything that contains "levity" floats.
- The balloons are sprinkled with magic dust.

Students can then be asked to discuss which they think are the best and worst theories to explain the behaviour of the balloon, and why, and draw on their ideas in further work on scientific theories.

Sample stimuli for P4C in science

Scientific (curriculum) context	Stimulus	Sample questions for philosophical enquiry
Chemistry: nanotechnology, catalysis, pollution	Film about catalytic clothing and air purification: http://www.catalytic-clothing.org/film.html	Is this art? Can art be useful?
Physics: the main features of the solar system	Photographs of/from space: http://www.esa.int/spaceinimages/Images	Is it worth the risk to travel to space? What would finding life in space mean for humans?
Biology: biotechnology including gene and reproductive technologies	Image(s) from the Wellcome collection: https://wellcomecollection.org	Can genes be owned? Who has access to the technology?
Chemistry: nitrogen fixation (the Haber process)	Play about Fritz Haber's discoveries and their significance during the first world war: Thiessen, V. (2003) Einstein's Gift	What should Haber have done? Is nationality more important than faith?

P4C has the potential to help young people examine the ethical, epistemological and political dimensions of the science they encounter in everyday life, and to make informed decisions about new technologies. Improved understanding of the limitations of science and of the conditions under which scientific knowledge is produced, applied and regulated has the potential to enable young people to understand and to challenge themselves and others better, and to make more meaningful connections between themselves, science, society and the planet. The following resources contain further ideas for stimulating philosophical dialogue in and about science.

Lewis, L., & Chandley, N. (Eds.) (2012) *Philosophy for Children through the Secondary Curriculum*. London: Continuum.

Sprod, T. (2011) *Discussions in Science*. Victoria: ACER.

University of Ulster (2009). *Forward Thinking resources for teachers*. Available at <http://www.ulster.ac.uk/scienceinsociety/forwardthinking.html>

ICT – Nick Chandley

Philosophy for Children and Information and Communication Technology (ICT) share the potential to be used across the whole curriculum. As evidenced in many parts of this handbook, P4C can not only reach, but also positively impact on, every subject area and indeed the lives of its participants. ICT too has a similarly wide remit, encompassing all kind of storage and retrieval media and commanding a place within every programme of study.

The similarities certainly don't end there though. 'Trying things out and exploring what happens' (KS1), 'Questioning the plausibility and quality of information' (KS2), 'The significant social, ethical and cultural implications of ICT' and 'The recognition that information must not be taken at face value' (KS3 and 4) are just a few examples of the opportunities within the ICT curriculum to use P4C and the Community of Enquiry approach.

In addition to these, there are a whole host of rich lines of enquiry around the issues of communication and technology. Computers are a part of everyday life for pupils of all ages and technology is advancing at exponential rates, but to what extent do we rely upon them?

- Are we now dependent on computers?
- Has the Internet made more people friends?
- What are the similarities and differences between a computer and a human?
- Can a computer think?
- Is a computer alive?
- Can everything keep getting better, or be improved?
- Who is most intelligent, you or a computer?

These questions, whilst worthy in their own right, could lead to very rich dialogue around some of the concepts that have engaged philosophers since the dawn of philosophy and indeed which are central to the way we live our lives. Surely this is learning of the highest order?

Humanities (covering History, Geography & Environmental Education) – Dick Palfrey

Questions of time and space, as 'the fundamental dimensions of human existence', are eminently suited to a P4C treatment to deepen and extend the school subjects of History and Geography.

History has become strong at framing its curriculum units as 'Big questions', such as 'Did the Chartists or the Suffragettes progress human rights more?' or 'Has India influenced Britain more than Britain has influenced India?' This type of question can lead to various types of enquiry, in which, at some stage, a philosophical enquiry, albeit somewhat empirical (or study-based), can play a part.

Geography, on the other hand, still suffers from the over-dominance of scientific approaches, and this in the face of the rich traditions of philosophies in the subject, especially those of the humanistic and radical traditions. Groups of geographers have made progress into areas such as Critical Geography, Public and Private Geographies which incorporate these traditions for the 21st century, and offer more in terms of open-minded negotiation of outcomes. An example is the article by Ian Cook et al. on socks, iPods, gum and Bin Laden in the Geography Association's Teaching Geography journal *Made in...? Appreciating the everyday geographies of connected lives, from Summer 07*, available at www.geography.org.uk/Journals/Journals.asp?articleID=348

Education for Sustainable Development (ESD) is redolent with questions for us all on not just what we think, but also how we should live to avoid or reduce climate change, whilst Global Citizenship (GC) brings us questions of identity and diversity, strong issues of cross-curricular concern in the new curricula, and community cohesion.

A Humanities application of P4C used in the field was the investigation of the 1830 murder of Rachel Crossley, near Huddersfield (thrown down a coal pit by the father of her child). At various locations, the story (as sequential stimuli snippets) was read out to the (adult) class, who were then invited to record on film their thoughts and reactions, including what they thought might happen next, and this, it was agreed, developed not just their (historical) sense of period, but also their (geographical) sense of place. There were also some general points of reflection after the journey, including the comment from a PSHE adviser that things are no different today, with problems of teenage pregnancy and violence against women. A full P4C enquiry could have easily ensued from this, given time.

Religious Education – Patricia Hannam

20 years ago, many had thought, with increasing globalisation and secularization of material values, religion would have quietly died. This has clearly turned out not to be the case and developing a genuine understanding of faith will be important in understanding the ways of life and beliefs of others. To do this we first need to develop a secure understanding and appreciation of our own beliefs and values.

Dialogical enquiry in religious education in our classroom communities, where there can be conflict over truth claims, has an especially valuable part to play in helping young people develop their own sense of identity and belonging. Through helping them to work out, with their peers, their values and beliefs about questions relating to the origin of things and what things really matter to them, philosophical enquiry in religious education facilitates a growing appreciation of belief and culture in the world today.

Young people who have had the opportunity to experience philosophical enquiry over a period of time can work confidently with ambiguity and uncertainty. Philosophy for Children is underpinned by a desire to advance what can be understood as 'good reasoning'. This is not just logical reasoning, but can also be exemplified by collaborative reasoning and shared thinking. It is not simply being able to reason, or to be rational; rather reasonableness, combined with sound thinking and clear conceptualisation, forms people who are able to make strong ethical decisions and to live well.

Working with philosophical concepts is something that we do in religious education frequently. A Community of Enquiry is philosophical when the teacher/facilitator encourages students to take the enquiry deeper into the ideas raised. The teacher must be able to recognise a philosophical idea or concept when it comes up. Religious education teachers often have a good understanding here. Philosophical concepts relevant to religious education include justice, love, responsibility, freedom, friendship, hope, God and what it means to be human.

P4C and Personal, Learning and Thinking Skills (PLTS) – Roger Sutcliffe

PLTS stands for Personal, Learning and Thinking Skills, and forms part of the list of the (skills) Foci for Learning in the 2007 QCDA (Qualifications and Curriculum Development Agency) 'Big Picture' of the English National Curriculum.

PLTS were not listed as fundamental skills in the 2000 revision of the curriculum – that list was simply Literacy, Numeracy and ICT - but even before the end of the 20th century it was becoming clear that emotional intelligence, learning to learn, and focusing on thinking rather than rote learning would be vital ingredients of a 21st century education.

In the USA, for example, the 1990 SCANS report (Secretary's Commission for Achieving Necessary Skills) for the Department of Labor, added the following to the basic skills of reading, writing, maths, listening and speaking:

Personal Qualities:

displays responsibility, self-esteem, sociability, self-management, and integrity and honesty.

Thinking Skills:

thinks creatively, makes decisions, solves problems, visualizes, knows how to learn, and reasons.

Good schools, of course, have always, tried to develop the former qualities, though some have done it more explicitly than others. Similarly, good practice of P4C – especially through the process of reviewing – makes explicit how responsibility, the valuing and managing of self and others, and honesty and integrity are fundamental to the Community of Enquiry, and the good judgements it aims for.

It may also be true that schools are increasingly focusing on aspects of good thinking such as reasoning, problem-solving, learning to learn (or at least, thinking about thinking) – again, foci for P4C from the start.

But even the best schools may not have enquired very deeply into the question of how to develop both personal qualities and thinking skills.

As to the former, there is a long philosophical tradition of questioning whether personal qualities (what the QCDA itself terms 'Attitudes and Attributes', such as determination and adaptability) are 'caught' or 'taught'. If the former, then schools would need to model and mould, more than teach, them; and even if it is the latter (or a combination of both), the question of how exactly one 'teaches' integrity or determination remains a tricky one.

Notwithstanding, most P4C facilitators believe that regular participation in Communities of Enquiry does develop personal qualities in young people, and there is much anecdotal evidence to support their belief - for example, regarding classroom or playground behaviour. Even if Lipman's minimum aim of helping children become more thoughtful were achieved, it would be no surprise to find children showing more responsibility for themselves and others; and no doubt many other aspects of their personal development would come under their own scrutiny.

Even if Lipman's minimum aim of helping children become more thoughtful were achieved, it would be no surprise to find children showing more responsibility for themselves and others; and no doubt many other aspects of their personal development would come under their own scrutiny.

But, of course, this highlights the close relationship that the development of personal qualities has with the development of good thinking (leaving aside good teaching for the moment). Arguably, for a person to practice honesty as a rule, they have to think of themselves as honest – or at least of the situation as requiring honesty. Put another way, if a person is not 'thinking straight', they are less likely to be 'acting straight'.

Such a relationship has always been taken as read in the practice of P4C. Even a short experience of taking part in a Community of Enquiry confirms that the process of enquiring together develops thinking skills and personal qualities simultaneously. The personal and interpersonal dimensions are built into the P4C concept of 'Caring and Collaborative Thinking', whilst the reflective, enquiring and creative dimensions are built into the other 2Cs, 'Critical and Creative Thinking'.

The 4Cs do not map one-to-one with the 6 group headings of PLTS listed by the QCDA, but most of the elements in those groups (listed on the next page for reference) can be seen to relate back to the 4Cs.

The PLTS framework

Self-managers

Young people who organise themselves, showing personal responsibility, initiative, creativity and enterprise with a commitment to learning and self-improvement. They actively embrace change, responding positively to new priorities, coping with challenges and looking for opportunities.

Effective participators

Young people who actively engage with issues that affect them and those around them. They play a full part in the life of their school, college workplace or wider community by taking responsible action to bring improvements for others as well as themselves.

Team-workers

Young people who work confidently with others, adapting to different contexts and taking responsibility for their own role. They listen and take account of others' views. They form collaborative relationships, resolving issues to reach agreed outcomes.

Reflective learners

Young people who evaluate their strengths and limitations as learners, setting themselves realistic goals and criteria for success. They monitor their own performance and progress, inviting feedback from others and making changes to improve their learning.

Independent enquirers

Young people who process and evaluate information in their investigations, plan what to do and how to go about it. They take informed and well-reasoned decisions, recognising that others have different beliefs and attitudes.

Creative thinkers

Young people who think creatively by generating and exploring ideas, making original connections. They try different ways to tackle a problem, working with others to find imaginative solutions and outcomes that are of value.

But looking at what is expected of Independent Enquirers, it is clear enough that the majority of them are deliberately practised in Communities of Enquiry:

- identify questions to answer and problems to resolve
- plan and carry out research, appreciating the consequences of decisions
- explore issues, events or problems from different perspectives
- analyse and evaluate information, judging its relevance and value
- consider the influence of circumstances, beliefs and feelings on decisions and events
- support conclusions, using reasoned arguments and evidence

There are, however, a couple of important points made by Lipman about the learning of such skills. One is that developing thinking skills discretely, e.g. by worksheet exercises, is not the 'whole deal'. The art of good thinking, in fact, is to be able to 'orchestrate' one's skills, applying the right one at the right time. This is learnt more naturally in a Community of Enquiry, where different people model different skills to a common purpose. The second point is that skills of any sort are pretty worthless if one has neither the inclination nor the good sense to use them. Engaging regularly in communal enquiry develops precisely such a disposition.

P4C and Communication Skills (Listening and Speaking) – Roger Sutcliffe

There can be no real doubt that communication skills lie at the heart not just of good learning but also of most good acting and living. It is the human capacity to represent things and events in symbols that has enabled our species both to learn far more than any other species has, and to develop ways of acting and living that are 'good' - not just as means to unconscious ends but as deliberate paths to moral goals. (This is not to say, of course, that we always pursue such paths!)

Unfortunately, in their understandable concern about (possibly) falling standards of communication in writing, those responsible for setting the educational agenda in the UK in the late 20th century may have overemphasised the importance of literacy at the cost of oracy.

At any rate, it seems clear that many children entering school in our country now have a need for intensive practice of speaking and listening in order to lay the foundations for learning, and indeed for literacy itself.

Even at the earliest level, P4C provides an excellent opportunity for children to do such practise. Let us set aside for now the question of whether young children can 'do' philosophy. (The question is a serious one, though, and revisited in Level 2 and Level 3 courses.) What makes the Community of Enquiry so conducive to good listening and speaking is simply that the community - that is, the children - focus on questions and issues arising from their own experiences and responses. The art of the facilitator is then to help them attend to the common concerns and build on each other's ideas. What emerges should at least be a constructive and sustained conversation, if not a philosophical dialogue.

A little more 'theory' might be helpful at this point. As mentioned earlier in the handbook, Lipman was influenced in his development of P4C by the work of Lev Vygotsky, particularly the notion that children learn to think, as they learn to speak, from receiving and interpreting the common symbols of their community.

They are, moreover, stimulated to think and to speak by the natural need to communicate back with their community. P4C takes this natural sequence further by highlighting communication that is problematical for children - both as receivers of 'communications' and as developing communicators. In Communities of Enquiry, as much emphasis is placed on problem-finding as on problem-solving - on questioning the meanings of words and assertions, or questioning the assumptions behind them. The key practice, then, that starts and drives the whole thinking process is enquiry, and the key practice that results in significant changes of thinking is reflection.

Of course, the good teacher habitually models both practices (which is why, in fact, we often refer to them as habits of mind or dispositions rather than just skills). But the teacher trained in philosophical enquiry aims higher still: to encourage the same practices in their children by skilful management of their enquiries and discussions.

These aims and processes are made explicit, then, in the sort of language used by the teacher - ranging from the general invitation, 'Can anyone respond to that?' and the basic words of logic (all, some, no, always, sometimes, never, if, so, but, because, can, cannot, etc.) to more specific and challenging calls for questions, suggestions, reasons, conclusions, consequences, connections, comparisons, distinctions, examples, contexts, criteria, etc. By giving children such scaffolds, the teacher helps to raise standards of listening and speaking (and thinking) ever higher.

P4C and Personal, Social, Health and Economic Education (PSHE and Citizenship, and SEAL) – Julie McCann

Every state-funded school must offer a curriculum which is balanced and broadly based and which: promotes the spiritual, moral, cultural, mental and physical development of pupils at the school and of society; prepares pupils at the school for the opportunities, responsibilities and experiences of later life.

However, the 2013 OFSTED report into the quality of PSHE education (Not yet good enough: PSHE education in schools) found that learning in PSHE required improvement or was inadequate in 40% of schools. For those schools that were judged to have outstanding provision, the characteristics were identified as follows:

- Pupils demonstrate excellent personal and social skills
- They form open, harmonious and trusting relationships that enable them to express their feelings and opinions.
- Typically, pupils would listen well to each other in PSHE education lessons, ask thoughtful questions of their teacher and each other and use sound evidence to justify their own views.
- All pupils share a sense of pride in the contribution they make in school
- Pupils are keen to express their own views, are analytical and reflective and ask challenging questions
- They have the confidence to discuss and debate sensitive and controversial issues in PSHE education lessons, socially around the school, and with visitors.
- They have the self-assurance to disagree, while respecting the differing views of others
- Pupils are independent learners and take responsibility.

These characteristics are closely aligned with the practice of Philosophy for Children and creating a 'Community of Enquiry' within the classroom. P4C that is developed as a whole-school ethos can promote questioning, critical thinking, independent and shared reflection, positive self-esteem and respect for others.

Approaches to PSHE education which are didactic and judgmental (e.g. 'you must not smoke') have been found to be less effective and even counter-productive. (Herbert, Lohman 2011) It is more meaningful for children, when exploring challenging or sensitive issues, to use dialogue and reflection. This level of engagement can empower them to have healthier attitudes and to make healthier choices.

Effective PSHE education emphasises not only the knowledge a young person needs around a particular issue, but also the development of attitudes and skills to help them make the best possible choices for themselves and others; attitudes such as, respect for self and others, empathy, appreciation of difference and diversity, resilience, fairness, integrity, self-esteem and confidence and skills such as, communication, negotiation, decision-making, assessing risk, evaluating social norms and resisting-peer pressure.

The features of effective PSHE education are, to a large extent, encompassed within the classroom practice of philosophical enquiry. Within an enquiry, value is given to children's own experiences, and respect shown to the beliefs and experiences of others. The community thinks together and, through dialogue, explores contentious questions. Stress is placed on open-minded, yet rigorous, enquiry; thus providing children a process for conflict resolution which can be transferred to all situations.

P4C emphasises reason (both the need to reason with others, and to be prepared to be reasoned with). Providing young people with opportunities to make reasoned choices with their peers, that are valued and respected, is enormously powerful. This sends a compelling message about their worth, leading to enhanced self-esteem and greater wellbeing.

The practical outcomes of this in a wider context may be the making of more informed and reasoned choices about healthy lifestyles including substance use, sexual behaviour, healthy eating and exercise, resulting in the reduction of crises around both physical and mental health. An ability to articulate opinions, and respect those of others, also reduces the likelihood of violence out of anger and frustration as a result of disagreement. Understanding, and being comfortable with the many grey areas between opposing poles, may reduce the appeal of extremism. Many young people feel the pressures of perfectionism which is closely linked to a range of emotional and mental health disorders.

There continues to be a significant health divide closely linked to deprivation. As many of the issues outlined in the previous paragraph go hand in hand with deprivation and discrimination, embedding the practice of P4C provides a challenge to societal and structural inequality.

References

Herbert PC and Lohman D K (2011) *It's All in the Delivery! An Analysis of Instructional Strategies* from Effective Health Education Curricula, *Journal of School Health* 81 pp 258 - 264

P4C and Values Development (Global Citizenship and Aesthetic Development) – Roger Sutcliffe

The relationship between good thinking and good acting was touched upon in the section on PLTS and, perhaps less directly, in the preceding section on PSHE and Citizenship. It should not be surprising, in fact, to find that the Citizenship curriculum for KS3 specifically encourages:

- renewed focus on critical thinking
- thinking about, and responding to, real dilemmas, issues and problems facing individuals and communities
- developing new ways of thinking about and reflecting on a range of citizenship ideas, concepts and issues including democracy and justice, rights and responsibilities, identities and diversity
- exploring contentious, controversial and sensitive issues and problems including those where the rights of individuals or groups compete or conflict
- interrogating evidence, asking questions, developing judgements and exploring opinions and values other than their own
- making connections between citizenship concepts, experiences and actions

It is obvious, indeed, that the very concept of citizenship needs careful thinking about, connecting as it does with so many other rich, philosophical concepts that have echoed down the ages. (As well as those mentioned above, one might add 'The Pursuit of Happiness', and 'Liberty, Equality and Fraternity'!) And this is before undertaking the equally taxing task of working out how any of these concepts applies to oneself in one's daily life as a student/citizen!

The point, however, is not to daunt either students or teachers with the size of the task, but rather to inspire them with its nature. And no doubt many schools have inspirational citizenship programmes. It is unlikely, however, that any of these would be doing their job properly if they were not enabling young people to extend their thinking beyond themselves and their school to the wider world.

This, of course, is precisely what the Community of Enquiry aims for and enables, and it is what makes it a natural choice for good practice in citizenship education. This was recognised in respect of global citizenship education by OXFAM, when it teamed up with SAPERE to develop the idea of P4GC – Philosophy for Global Citizenship. Several Level 1 courses have taken place in recent years with this particular focus, often in further collaboration with Development Education Centres.

Here are some key concepts in Global Citizenship, which can readily be seen to have philosophical dimensions:

- Commitment to **fairness/ social justice**, and a willingness and ability to act to make the world a more **equitable** place
- Respect and concern for the **environment**, and a willingness and ability to live in a more **sustainable** way
- **Empathy** towards others and a sense of common **humanity**
- An appreciation of **diversity** in all its forms: ethnicity, gender, religion, disability, sexual orientation
- A sense of **identity** and **self-esteem**
- Willingness and ability to collaborate and co-operate with others and to resolve **conflict peacefully**
- An understanding of the **world** and its **affairs**, as well as of one's own **place** within it
- An understanding that the world is **interdependent** and that there are **rights** and **responsibilities** connected with this
- A belief that we have **power** to change things and can make a difference for the **better**
- Curiosity, critical **thinking**, and **self-reflection**
- A willingness to take **responsibility** for our own **actions**
- Willingness and ability to participate in and contribute to the **community** at a range of levels from **local to global**

A booklet by OXFAM on Teaching Controversial Issues can be found online:

www.oxfam.org.uk/education/teachersupport/cpd/controversial/files/teaching_controversial_issues.pdf

This booklet recommends the Community of Enquiry as a suitable approach to teaching and learning about such issues, and includes a review of an action research project in 2005, organised by Cumbria DEC:

‘Teachers observed that some pupils are more confident in expressing their opinions, and findings suggest that the quiet and less confident pupils are more likely to participate and make valuable contributions during P4GC sessions. Qualitative evidence from teachers suggests that pupils are more willing to listen to others and to respect different opinions. Evidence from a school where whole school P4C/ P4GC is practised suggests that creative and critical thinking had a clear impact on the behaviour of the pupils and that pupils were more caring towards peers.’

Finally – although we cannot do it justice here – there is another whole field of values education, apart from the ethical/political field covered by PSHE and (Global) Citizenship, that deserves mention. This is the field of aesthetic education, especially in the appreciation of the arts and natural beauty.

P4C practitioners, notably Dr Sara Liptai and Professor Karin Murriss, have pioneered the development of such appreciation through their work with music and art, and picture books, and have thereby enormously enriched the lives of many young people, not to mention teachers.

P4C has often been framed around two vital questions: What sort of person do I want to be? and What sort of world do I want to live in? The first of these tends towards personal and ethical enquiry, whilst the second tends towards global and political enquiry. Both, however, can be seen to have aesthetical dimensions - turning feelings, thoughts and actions towards a more pleasing, if not beautiful, world. So aesthetical enquiry certainly has a firm place in the practice of P4C and the development of values.

Able, Gifted & Talented – Dr Barry Hymer

P4C is a great leveller, setting challenges for all. In classroom settings, learners bearing the ‘G&T’ label are often used to coming up with the ‘right’ answer quickly and can initially be unsettled by P4C – ‘Am I right?’, ‘How do I know?’, ‘What if I seem not so smart?’ As a consequence, it’s not always the more articulate, intellectually self-confident pupils who first take to P4C. You might feel a little disappointed that many ‘G&T’ pupils from whom so much was expected do not contribute much in the first few enquiries. Bear with it. Over time they will come to see that the interrogation of philosophically rich questions and concepts is tough for everyone – including the most advanced thinkers of all ages – and that engaging with others in these tough enquiries is what best grows intelligence.

In order to accelerate the engagement of these learners,

- Introduce age-appropriate versions of Bloom’s Taxonomy of Thinking, showing how P4C embraces all levels, not just applying existing knowledge and understanding but also conceptual analysis, synthesis (creating new knowledge) and evaluation. Stress that the higher-order levels need time, intellectual effort and collaboration, not a quick, smart answer
- Positively reinforce tentative contributions through close attention, follow-up questions and appreciative comments but avoid praising overt displays of inert knowledge, however impressive or encyclopaedic
- Model it. Admit personal doubt, ignorance and uncertainty. Use phrases such as, ‘Is anyone else as confused as I am? Yes? Great – what can we do about this?’

In the Review stage, seek to make explicit how uncertainty might have led to fresh insights or new lines of inquiry and seek out quotations from ‘G&T’ figures of the past and present which embed this – e.g. this from the footballer, Gael Clichy: ‘We know when we’ve made a mistake. It’s up to us to ask the right questions to make it good.’

Special Needs – Elizabeth Brown

Every child is an individual who learns at their best in their own unique way and almost all learning can be approached and defined in a similar way to identify these preferences. Children who depend upon the experience and expertise of specific additional support need these practitioners to have:

- the skill of analysing progressive steps of achievement into a multitude of tiny targets which is closely aligned to:
- the skill of identifying the essential scaffolding and support necessary to achieve these and:
- the ability to see learning in the ‘round’, how developing one skill supports and progresses another,

alongside a patient, insightful overview which is in for the ‘long haul’ where progress is reflected upon over months and years rather than within weeks. Full participation in a P4C session, for some children, may be the successful achievement of a myriad of tiny steps of success over many years, rather than the starting point.

For children with autistic spectrum difficulties this is a particularly powerful approach because it helps them to consider life from other people’s perspectives, through communicating in a structured way which is supportive, whilst learning to understand, or at the very least learning to listen, to others that think differently to them about a wide range of issues. Adults modelling responses within the group and/or working as a pair is a very powerful approach from which to build independent and more spontaneous contributions.

For children who have a cognitive impairment it is the skill of the practitioner and their experience rather than the developmental stage of the child that can most appropriately define the level of ability that is needed to create meaningful engagement within P4C sessions. Practitioners need a mindset that can see how one achievement links to another on an holistic basis rather than following a purist approach; it is flexibility and adaptability that are essential. It is looking at the ultimate objective and back chaining how this can be achieved through understanding Early Years and Foundation Stage goals and crucially the complex developmental steps that precede these, which may include interpreting intentionality by maximising upon all contributions, however tenuous. The length of sessions also needs careful consideration and one approach is to take one P4C session over a day or several days, of small, perhaps fifteen minute, slots, gradually combining and bringing these together until it is an hour's session.

See overleaf for three key areas to be considered when working with children, young people and adults with special needs.

The Three Key Areas

1 - Communication

Sometimes the additional length of time needed to create pathways for meaningful participation for children to think and then express their thoughts can seem to many people unnaturally long, so consider waiting times for responses carefully and experiment with these:

Establish sessions within which group talking is fun:

- listening with concentration to music or a story then describing and appraising
- looking intently at photographs and illustrations and describing and appraising
- predicting what may be in a bag, a box, a basket being lowered from the ceiling, a suitcase etc.
- playing Kim's Game (<http://en.wikipedia.org/wiki/Kim'sGame>) playing Odd One Out
- reciting nursery rhymes, poems, songs and stories together – especially punch lines and the chorus

Take this a step further by developing questioning skills:

- encourage the children to use one word questions e.g. how, what, where, who, why, when
- further this by linking two words together e.g. Why wet? Why red? Why go?
- practising at this level and modelling questions can lead to more sophisticated questioning skills that gradually become more 'philosophical'.

2 - Social Skills

- tolerating others sitting in closer proximity by gradually reducing the space between
- holding hands with others whilst listening to music etc. breathing exercises to calm and centre us to help when we don't agree with what someone is saying, therefore increasing resilience when things aren't as we want it to be
- increasing tolerances by games of peep-bo in a more adult approach, likewise with blind man's buff
- supporting social conversations at play, break and lunchtimes etc. in 'real' situations to developing both inter and intra relationship skills helping to accept that we all have the right to hold different opinions

3 - Critical Thinking Skills

Making secure and sound judgements is an extremely complex skill, and following a P4C approach very much helps to develop reasoning skills through understanding that there are many choices and options available to us if we are able to think of them all.

Making a decision is very complex, and participating in a Community of Enquiry can make real life situations easier to cope with. The support it provides for emotional and social development, especially being healthy and keeping safe is extremely valuable.

For differently-abled children, one of the biggest achievements is being able to ask a question and then to remain focused upon listening to the answer. Likewise, when being asked a question, being able to remain focused upon answering it. P4C channels a practitioner's thoughts and provides the approach to develop these life skills, whilst also including critical thinking, making sound judgements and decisions and seeking solutions.

Beyond School Practice

P4C and the wider school community – Harriet Goodman

Schools in England and across the UK are increasingly seen as a hub for the whole community, expected to provide a 'core offer' of extended services, including a varied menu of activities out of school hours, support for parents, and community access to educational facilities. P4C has applications in virtually all these areas.

A philosophy club works best as a supplement to enquiry in curriculum time, because young people already familiar with the quiet rewards of thinking together are more likely to stay focused. Most clubs are smaller than the average class, allowing for more active participation, but it is also wise to plan in practical activities, anything from drawing or acting out thoughts during enquiry to creating a corridor display or assembly presentation. Club members may take increasing responsibility for planning and facilitating sessions, a particular strength in a mixed-age group.

Sending children home with 'thinking journals' to encourage discussion of questions raised at school is a good way to start involving families. The next step might be to invite family members to take part in one or more enquiries in class, a wonderful opportunity for family learning as long as sessions are structured to allow equal participation; it might help to give pupils responsible roles such as leading the starter or scribing questions. A Philosophy for Parents workshop, or series of workshops, offers an ideal combination of family and adult learning, offering insight into how children are learning to think whilst also allowing parents to explore their own concerns.

Schools well versed in P4C might consider hosting philosophical enquiries for the wider community. What better way to promote 'community cohesion' than for young learners to engage local people in a process that requires all participants to think through their differences and come to new understandings of how to live together?

"The aim of a thinking skills program such as P4C is... to help (children) become more thoughtful, more reflective, more considerate and more reasonable individuals."

Matthew Lipman

P4C in Higher Education – Darren Garside

Lipman describes in his biography how his university provided a home for P4C, without which the project could never have become established. Today, still, Higher Education (HE) Institutions in the UK are sites that facilitate the critical examination of P4C by practitioner-researchers.

At the heart of a P4C Community of Enquiry lies the valuing of the interplay between understanding the world and acting in it, a perspective that challenges the false theory:practice dichotomy that suggests that university teachers have their heads in the clouds whilst school teachers are only concerned with what works on the ground. With its attention on thinking and argumentation, the 'method' of P4C helps to facilitate dialogue, not only between participants in an enquiry, but also between practitioners in different educational settings. It seems to open up a welcome space for pedagogical, as well as philosophical, investigation and experimentation. Universities facilitate the examination of understanding and in classrooms we enact our practice. The two complement one another and without one the other is diminished. Philosophical enquiry can therefore successfully integrate theory, practice and research.

Until recently, interest in P4C has been located in university continuing professional development (CPD) departments, through taught qualifications at postgraduate level, often incorporating independent research. This landscape is now changing. Undergraduates can now learn either in and/or about P4C Communities of Enquiry. Growing numbers of Early Years, Primary and Secondary Initial Teacher Education programmes feature an introduction to P4C*. At postgraduate level it is possible to research one's own practice through CPD or examine an aspect of P4C at Masters level or through a higher degree.

The primary curriculum in England has recently been reviewed and both the Rose and Alexander (Cambridge) reports will influence teacher education for many years. Doing justice to the reviews is impossible here, yet, simply, both emphasise the how of learning over the what; the vital importance of dialogue in developing understanding; the necessity of making connections between different areas of experience; and the inestimable importance of values. It is hard to conceive of a practice other than P4C that is so superbly suited to promote the development of this understanding in HE.

****SAPERE provides an opportunity for Initial Teacher Training institutions to register as SAPERE Partners. We support those in teacher training to introduce Philosophy for Children to their students who need to know of its relevance to pedagogy and the curriculum. You can find out more on the SAPERE website.***

Philosophy In Pubs / Public Spaces – Rob Lewis

We set up Philosophy in Pubs/Public Spaces (PIPs) after we came across the word 'philosophy' late in life. Thinking about the big questions raised by philosophy, we realised that making sense of this existence of ours takes a lot of careful thought. As such we need to observe carefully, listen a lot and be sensitive to each other's ideas and explanations, but we also need to examine these explanations to see if they are in some ways faulty and to consider how we can improve them, both on our own and by working together.

In using our powers of thought and reason we came to realise that doing philosophy stirred up great waves of wonder and curiosity within us; it enriched and fulfilled our lives and challenged and activated our mind and our bodies. Philosophy has empowered us as thinkers and as people; we stopped accepting easy answers and we could no longer be so easily manipulated by politicians, the media and the marketing ploys of big corporations. Philosophy helped improve us as people, so we took philosophy into the pubs and into community centres and other public places where people meet and feel comfortable.

Has it worked?

In the true philosophical tradition, the answer is yes and no! It is a 'yes' because it is being practised across nine venues in Liverpool and new venues have been set up in Manchester, Brighton and Newcastle. Yes, it is working, because more and more people have a good feel for what philosophy is and they keep coming back, saying that it has added immense value to their lives. It is a 'yes' because we have formed a philosophical

community that goes on outings, lights fires, cooks food and plays music at beach parties in the summer. We have travelled abroad together and gone on weekend breaks that are often full of adventure, fun and philosophy!

In addition, PIPs is getting stronger. More and more of us have built up our skills and expertise, so PIPs will continue to grow as the level of skill and motivation grows too. The effect, or the power, of philosophy is being felt in the lives of people, and as a result our society and our culture are changing. If others join in with this project, eventually the world will change too. As humans, the future is open to us, and we can all shape that future.

In some sense, of course, I have to say PIPs hasn't quite worked. We have to admit we haven't changed the world - but we are still working on that! The world hasn't completely transformed but we have changed a small part of it and such change is growing.

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Appendix 3

Traditional Branches
of Philosophy

97 Traditional areas of philosophy

99 How does P4C relate to academic philosophy?

"It certainly re-kindled some idealism in me and renewed the sense that education is amazingly exciting."

(Teacher)

Traditional Areas of Philosophy – Dr Karin Murriss

There are different ways of distinguishing the various 'branches' of philosophy. A relevant way for P4C of dividing up the subject is outlined below. Philosophy is 'thinking about thinking', as opposed to the sciences which have the natural world (natural sciences) or the human world (social sciences) as their objects of study. In philosophy we think about how we think, not so much about what we think.

As we think in language, much of philosophical practice consists of critical and creative reflection on the language we use when we think about thinking. So, in the applied discipline of Philosophy of Education, we think about what it means to 'know' or to 'learn'. We scrutinise concepts such as 'child' or 'gender' in the classroom, explore the politics and aesthetics of the learning environment and reflect on the ethical issues involved in teaching and learning.

Logic Ethics
Political Philosophy
Metaphysics



Branches of Philosophy

Logic

Logic is the study of reasoning, and examines general forms which arguments may take, which forms are valid, and which are fallacies. It is at the heart of critical thinking. Logicians focus on what words mean, and on what follows 'necessarily', that is, what follows logically from words and sentences. Logic helps to distinguish between good and bad reasoning in the classroom.

Metaphysics

'Metaphysics' refers originally to those books written by Aristotle that literally come after (=meta) his book, the *Physica*. The term is now applied to any enquiry that raises questions about reality that lies 'beyond' or 'behind' those capable of being tackled by the methods of science. Metaphysics is closely related to **ontology**, which is the study of what sorts of things exist and what would count as criteria for existence. Is there such a thing as 'childhood', for example, and in what way do thoughts exist?

Epistemology or Theory of Knowledge

'Epistemology' means 'theory of knowledge' (*episteme*); its central questions include the origin of knowledge and the place of experience and reason in generating knowledge. How we understand concepts such as '*belief*', '*truth*', '*judgement*', etc. profoundly influences our practice as educators and the many professional decisions we make.

Ethics

This branch of academic philosophy concerns itself with the study of concepts such as 'virtue', 'choice', 'freedom', 'duty', 'good and bad', 'right and wrong'. Ethics is the study of morality and goes beyond the practical question 'What ought I to do here and now?' Ethicists study moral theories (meta-ethics). Ethics and morality are two interconnecting ends of the same spectrum. Morality is often associated with personal life, especially sexual habits and rules. Ethics is often therefore confused with 'moralising', that is, being judgemental about people's

Political Philosophy

Political philosophy focuses on how power is distributed in a society and theorises about the legitimacy of various political systems. It studies fundamental questions concerning the social or communal life of human beings and explores questions related to freedom, democracy, justice and rights. As political action is always about change (or preservation), there is an intricate link between ethics and political philosophy as action is guided by conceptions of what is good and bad, better or worse.

Aesthetics

This branch of philosophy studies the judgements we make related to the senses, such as beauty, art, sentiment and taste. Aesthetics studies new ways of seeing and of perceiving the world, including judgements about classroom furniture, architecture of a school, children's art and the quality of resource material.

Here is an overview of the various branches, with examples of central questions and core concepts:

Logic	What is a valid argument?	Good reasons, fallacies
Metaphysics	What lies 'beyond' perceptions?	Fantasy, relationship language/reality, self, child, mind.
Epistemology	What is knowledge?	Belief, knowledge, understanding, learning
Ethics	What should I do?	Good, bad, affirmative action, punishment
Political Phil.	Who or what has power?	Gender, justice, equality, citizenship
Aesthetics	What is art?	Beauty, learning environment

"I think philosophy should begin at school. It is good because it gives you time to think. It helps you to ask questions. It shows you that there can be many answers to one question."

(John, aged 10)

Activity: What is a philosophical question? – by content/area

The purpose of this activity is to connect the various branches of philosophy to typical questions within those areas, so as to appreciate the range of philosophical questions.

First individually, and then in pairs, map (i.e. link) each of the following questions to one of the branches of philosophy listed on the previous page. One question may belong in more than one.

- A. Is a circle round?
- B. Does a horse know it's a horse?
- C. Can computers fall in love?
- D. Is a picture book a good starting point for an enquiry?
- E. Do teachers always have more power than learners?
- F. Are children concrete thinkers?
- G. Does a school building affect learning?
- H. Is it easier to learn indoors than outdoors?
- I. What makes a good metaphor?
- J. Is the mind the same as the brain?
- K. Can a stone be a teacher?
- L. What constitutes a fair punishment?

How does academic philosophy relate to P4C? – Patricia Hannam

There are many ways in which academic philosophy relates to Philosophy for Children. This piece explores three related areas: pedagogy, process, and content.

Pedagogy

Concerned that 'schooling' can hinder the development of clear thinking, Matthew Lipman drew on the work of John Dewey, a political philosopher, who suggested that the primary purpose of education in a democracy should be about fostering thinking rather than the transmission of knowledge. Once we reflect seriously on the purpose of education we become political, moral and educational philosophers. As teachers this can be liberating, giving us a chance to ask questions about a good society and the role of education within it. Formulating clear arguments about the nature of society and education leads to other questions about truth and reality, such as 'How do I know what is real?' or 'Is there one reality?' and it is at this point that disagreements begin to arise. The pedagogical proposal of P4C is regarded as rooted in the work of a group of philosophers called 'pragmatists', which included Dewey and others such as Charles Peirce and William James. Pragmatism acknowledges problems with a view that says there is only one truth about any matter for discussion (realism), and equally sees problems in saying 'anything goes' (relativism). Pragmatism as a branch of epistemology allows for uncertainty in these matters, but insists we take seriously the collective task of understanding how we know anything about the world. In these ways and others, the work of political, moral and educational philosophers and epistemologists influence the development of the theory (pedagogy) underpinning P4C.

Process

Pragmatism opens up a discussion about uncertainty and truth which informs the process we use in P4C. Once the philosophical question is agreed, we use 'follow up' questions to facilitate a philosophical enquiry. When we ask the group to give reasons for their views and invite agreement and disagreement, we acknowledge all views are worth hearing and the answer to the question is not clear. When we ask for examples and counter examples, to develop an argument to support or criticise a point of view, we are encouraging everyone to think clearly and make reasoned judgements about more likely conclusions. We reveal that although we can't find one conclusive answer, without doubt some answers are more reasonable than others. Peirce thought the process of thinking collaboratively was linked with knowing. The rigorous process of questioning by the facilitator reveals our link with academic philosophy and ensures that we are doing philosophical enquiry and not simply discussing a point of interest to the teacher.

Content

If someone observes our classes and asks, 'Where is the philosophy?', we can say we are enquiring into the meaning of concepts as framed in philosophical questions. Concepts are simple ways of expressing big and complex ideas in one or two words. Conceptual language is something that distinguishes human beings and through enquiring into concepts we support the task of making meaning. In this way, P4C helps children and young people explore, with their peers, what kind of people they want to be and what kind of a world they want to live in. All branches of academic philosophy are involved with this task and are interwoven at every level of what we do in P4C.

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Appendix 4

P4C in Wales, Scotland and Northern Ireland

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103 Scotland

105 Northern Ireland

P4C and the Welsh Curriculum – Dr Sue Lyle

Education in Wales is significantly different from the rest of the UK and provides many opportunities to embed P4C in all aspects of school life. P4C is endorsed by DCELLS (Department for Children, Education, Lifelong Learning and Skills) as an important pedagogic tool. Since 2003 it has been steadily growing in popularity and we are confident it will become established throughout Wales in the next ten years. We have a growing number of accredited trainers that provide the capacity to take P4C forward and excellent examples of whole school practices that demonstrate the positive impact P4C can have on children, teachers and schools. The policies of the Welsh Assembly Government provide many opportunities to embed P4C in schools.

Unique in the UK, the Welsh Assembly Government (WAG) has formally adopted the United Nations Convention on the Rights of the Child (UNCRC) as the basis of all its work. The UNCRC (Article 12) sets out the right of children and young people to express an opinion and to have that opinion taken into account on any matter that affects them.

Following on from this, Welsh national policy provides a framework for teachers and schools who wish to promote P4C. The government's vision for Wales was recently updated. 'The Learning Country: Visions into Action' outlines WAG's commitment to: 'Promoting the effective participation of children and young people in decision making on issues which affect their lives.' (WAG 2006: 13)

Commitment to the UNCRC is set out in 'Children and Young People: Rights to Action'. This is the document that takes forward the 'Every Child Matters' agenda in Wales. WAG sets out seven core aims that reflect the importance of listening to children to ensure their views are taken into account.

WAG has a strategic development plan for the implementation of participation of children and young people (0-25) in decision-making. The Young People's Assembly for Wales, Funky Dragon, has representatives from each of the 22 Local Authorities in Wales. Many of the skills needed to take part in Funky Dragon can be developed through P4C and this is beginning to happen.

In schools, the 'School Effectiveness Framework' (SEF) is the key document to guide school improvement. Children are to be 'active participants in improving school effectiveness' and schools are expected to set up pupil SEF committees to debate and discuss what makes an effective school and report to the school's council, senior management and governors.

Further support for the learner voice is also embedded in curriculum documents. In 2008, a Skills Framework (3-19) was introduced that provides guidelines on thinking skills, speaking and listening, literacy, numeracy and ICT to inform the whole curriculum. Teachers have found that their work in P4C meets the learning outcomes of the thinking skills framework and are also able to meet many of the descriptors for speaking and listening.

The statutory curriculum is covered by the Foundation Phase (3-7), Key stages 2 and 3 (7-14), and Learning Pathways 14-19. The Foundation Phase is a child-led curriculum and focuses on the promotion of oracy and thinking skills. The freeing up of the curriculum in Key Stage 2/3 and 14-19, combined with the skills framework, means P4C fits very naturally in the Welsh context.

Unless the inspection framework takes account of P4C it is less likely to be taken up by schools. From 2010 inspections in Wales will be led by HMI and will put pupil voice at the heart of the inspection. The emphasis is on the need for inspectors to 'take care to listen to what learners tell us about the quality of education and training. In all settings, the views of learners should be a key source of evidence' (Estyn 2009: 9). Schools find that pupils who regularly engage in P4C are able to express themselves very effectively to inspectors.

In summary, the policies, curriculum and inspection arrangements are very favourable to P4C in Wales, trainers are in place, and we look forward to continued expansion and development.

P4C and the Scottish Curriculum – Paul Cleghorn

Inscribed on the mace of the Scottish Parliament are the words **Wisdom, Justice, Compassion and Integrity**. One of the purposes of Scottish education is to make young people aware of the values on which our democracy is based, and so help them establish their own ideas and position on such matters. The Curriculum for Excellence (CfE) is an important vehicle through which this may be achieved. Those familiar with philosophical enquiry will immediately make strong connections with the values described above, and see how they may be examined in depth through that process.

The aspiration of the CfE is to enable all children to develop their capacities as **successful learners, confident individuals, responsible citizens and effective contributors** to society. It is intended that it will equip young people with high levels of literacy, numeracy and thinking skills and enable the individual to develop his or her full potential through challenging experiences. These four capacities are strongly linked to P4C. Dr Steve Trickey, who conducted the well-known research on the 'Thinking Through Philosophy' programme, along with Doris Cleghorn, took the elements of the four capacities and identified those that had strong links with P4C. This was also independently done by Dr Catherine McCall, who had similar results. Those elements with strong links to P4C have been highlighted in red in the diagram on the following page.

How can P4C enable these aims to be fulfilled? The answer is by going to the curricular elements. For example, in Science the most important goal is to stimulate, nurture and sustain the curiosity, wonder and questioning of young people. What better vehicle than philosophical enquiry? In secondary school science, the curriculum is to 'promote classroom talk, group discussion and debate about the benefits and risks associated with the applications of scientific knowledge.' Here, one can make links with some of the principles for curriculum design that have been suggested, and in particular, **challenge and depth**. In implementing the Curriculum for Excellence it is important that young people find their learning experiences challenging and that there is the opportunity to explore ideas in depth. One could think of no better strategy to effectively include these elements than P4C. Prof. David Perkins (Harvard) says that it is important to 'wild the tame'. For too long teachers have tried to make things easy for students – when they should be making things difficult. This means adding cognitive challenge through the in-depth investigation of difficult questions.

Similarly, in other curricular areas links can be made to the aims. For example, in English, to 'communicate, collaborate and build relationships', and to 'extend and enrich my vocabulary through listening, talking, watching and reading.' In Religious Education, to 'establish values such as wisdom, justice, compassion and integrity and engage in the development of and reflection upon my own moral values' and to 'develop the skills of reflection, discernment, critical thinking and deciding how to act when making moral decisions.'

In each curricular area there are also a myriad of 'outcomes' to be achieved. Some of the architects of the CfE have despaired at the proliferation of the outcomes, and the writer too would suggest that the four capacities (above) is what is most important to keep in mind when seeking to deliver and enrich the curriculum through philosophical enquiry. In polishing the leaves of the tree (focusing on the outcomes), sometimes the main branches are forgotten – **successful learners, confident individuals, effective contributors and responsible citizens**.

Quotations from *A Curriculum for Excellence* – Documents on: Progress & Proposals, Curriculum Review Group, Curriculum Design, Literacy and English, Religious & Moral Education, Science

successful learners

with **enthusiasm and motivation for learning**

determination to reach high standards of achievement

openness to new thinking and ideas

and able to: use literacy, communication and numeracy skills, use technology for learning, **think creatively and independently, learn independently and as part of a group, make reasoned evaluations**, link and apply different kinds of learning in new situations

confident individuals

with **self respect**

a sense of physical, mental and emotional wellbeing

secure values and beliefs

ambition

and able to: **relate to others and manage themselves**, pursue a healthy and active lifestyle, **be self aware, develop and communicate their own beliefs, and view of the world**, live as independently as they can, **assess risk and take informed decisions**, achieve success in different areas of activity

To enable all young people to become

responsible citizens

with **respect for others**

commitment to participate

responsibly in political, economic, social and cultural life

and able to: develop knowledge and **understanding of the world and Scotland's place in it, understand different beliefs and cultures, make informed choices and decisions, evaluate** environmental, scientific and technological issues, **develop informed, ethical views of complex issues**

effective contributors

with an enterprising attitude

resilience

self-reliance

and able to: **communicate in different ways and in different settings, work in partnership and in teams, take the initiative and lead, apply critical thinking in new contexts**, create and develop, **solve problems**

P4C and the Northern Ireland Revised Curriculum – Kate O'Hanlon

Educationalists in N. Ireland determined to revise the 1990 curriculum in 2002 when it became clear that a changing world required a new way of educating and developing our children.

As a result, the aim for the NI Revised Curriculum for Key Stages 1, 2 and 3, which came into place in 2005, states:

'The N. Ireland Curriculum aims to empower young people to achieve their potential and to make informed and responsible decisions throughout their lives.'

The three objectives which underpin this aim are:

- To develop the young person as an individual
- To develop the young person as a contributor to society
- To develop the young person as a contributor to the economy and environment.

A curriculum founded on such objectives finds an echo in the words which promote Philosophy for Children on the SAPERE website:

'Philosophy can be used to improve teaching and learning, for the lasting benefit of individuals and communities. P4C aims to encourage children (or adults) to think critically, caringly, creatively and collaboratively. It helps teachers to build a 'Community of Enquiry', where participants create and enquire into their own questions and 'learn how to learn' in the process.'

A strand of Thinking Skills and Personal Capabilities has been infused across the subject areas of the N. Ireland Revised Curriculum. They are identified as:

- Managing Information
- Thinking, Problem-Solving and Decision-Making
- Being Creative
- Working with Others
- Self-management.

Whilst this infusion approach has raised teachers' awareness of 'thinking' and of the need to provide opportunities to expand and develop children's skills, it does not encourage an explicit focus. By its very nature, infusion is part of the pedagogy used by teachers to accelerate learning across the curriculum, rather than a context for 'meta-cognition'; it does not provide a focus for teaching the skills of thinking.

As a result, great interest has been shown by teachers across N. Ireland in the intentions and approaches of P4C. It can provide an opportunity for teachers to complement the elements of the Revised Curriculum by incorporating a programme where the aim is to encourage questioning, collaborative working, philosophical reasoning, community enquiry, a valuing of each person's interests and ideas and a valuing of knowledge and wisdom – a real context for expanding the thinking of learners.

Already, programmes of P4C have been incorporated within schemes of work, not only for Years 1 to 10 (Key Stages 1 to 3) but beyond, at GCSE and 'A' level. There have already been impressive effects on young peoples' understanding and on teachers' growing awareness of the possibilities of P4C. Integration of P4C within subjects across the curriculum as a means of introducing complex ideas and consolidating understanding of the issues has been an inevitable development for some schools.

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Appendix 5

Sample Resources

107 Stimulus for Enquiry: *The Professor and the Ferryman*

110 *Granny or the Goldfish*

111 Extract from *Elfie* by Matthew Lipman

115 Extract from *Lisa* by Matthew Lipman

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Stimulus for Enquiry: *The Professor and the Ferryman*

There was once an old ferryman who lived in a hut by the River Ganges. For as long as anyone could remember his family had rowed boats across the river. His father had been a ferryman, and so had his grandfather before him.

Like all the villagers, the ferryman was poor. The money he made by rowing people across the river was hardly enough to feed his family. He had taken over the job of ferryman when he was a boy and had been doing it ever since. Although life was hard he never grumbled, for he was pleased to be of service to his passengers.

The ferryman learned a lot about life by talking to his passengers. He heard about life in the city, but he could not understand why people would want to live there. It seemed that city people spent all their lives rushing about with no time to think. The ferryman rowed slowly. He was in no hurry. He had time to talk and time to think about things.

One day a well-dressed man with a shiny briefcase climbed into his boat. He wore a smart suit and had well-polished shoes. He looked like a city gentleman. Slowly the ferryman began to row his passenger across the river. After a while the man from the city spoke.

'My good man,' he said, 'have you studied any history?'

'No sir,' said the ferryman.

'What?' said the city man in surprise. 'Not studied history? Don't you know how important history is? Are you not proud of your country's history? Why don't you know any history?'

The ferryman shook his head. 'I don't know any history, sir. I can't read, sir. I never went to school and so I didn't learn history.'

'Didn't learn?' said the man. 'There's no excuse for not learning. That is why we are here. You surely learnt some geography?'

'No sir,' said the ferryman. 'I don't know any geography.'

'Well,' said the man, 'geography tells us about the world. Don't you know anything about the world - the countries, mountains and rivers...?'

'I never went to school,' said the ferryman, 'I don't know about these things.' After a few minutes the man asked: 'Have you studied any science?'

'Sci-ence? No sci-ence, sir.'

'Haven't you heard about science?' said the man in amazement. 'About the sun, moon and tides, about how things work? Scientists are the most important people in the world today. Look at me. I'm a scientist. Do you see my briefcase? It is full of important books and papers. I'm a professor of science. If you don't know about science then you don't know about the world. You have learnt nothing! And if you don't know anything you might as well be dead!'

The ferryman looked sad. He had never been spoken to like this before. He felt he knew nothing, so much knowledge hidden in books that he had never learnt.

Suddenly dark clouds moved across the sky. The boat began to rock in heavy waves and there was a roar of thunder. 'We will be caught in a storm,' said the ferryman, 'can you swim?'

The professor looked fearful and clutched his briefcase. 'Oh dear!' he cried. 'I cannot swim. I never learnt!'

The small boat was tossed wildly to and fro by the wind and waves. Lightning flashed and the rain poured down. Suddenly a large wave overturned the boat, and both men were thrown into the swirling waters. The old ferryman lost sight of his passenger in the water and swam slowly to the safety of the shore. But the Professor, still clutching his briefcase, sank and disappeared beneath the dark waters of the river.

Indian folktale, from Robert Fisher (1994), *Stories for Thinking*, Nash Pollock Publishing, ISBN: 9781898255093.

Sample Plan for Enquiry (Stimulus: Professor and Ferryman) – Focus on Caring Thinking (Listening and Appreciating)

Step/stage	Title	Details for facilitator	Mins
1. Getting set	Mind Spy	Partner A pictures something in their mind('s eye) and says, 'I spy in my mind something beginning with ...' (as in 'I-spy') Partner B has 4 guesses about what is in A's mind. After each failed guess, A has to give a clue, such as 'animal', or 'smaller', or 'last letter is Y'. Roles alternate as long as time allows.	5
2. Stimulus	Read Around	One or two lines or sentences read aloud by each person in turn (though with 'right to pass').	5
3. Thinking Time (private, then public)	Finding Talking Points	Individuals think of 1 or 2 'talking points' or 'big ideas' from the stimulus – something they think would be interesting to talk about. Pairs or trios share their 'talking point' in conversation, and agree for one of them to report their conversation to the whole group..	2 2 -4
4. Question-making	Question for Thinking	Reporters invited to share their 'talking points', ideally building on other people's if there is a 'common interest'. Whole group invited to turn talking points / common interests into good 'questions for thinking', i.e. questions that need more thinking and discussion ('discussible questions'). Facilitator to write these on board, with names.	10
5. Question-airing	Celebration	Questions to be celebrated in turn by someone other than original questioners. ('I like X because...')	4
6. Question-choosing	Omnivote (maybe 'blind')	'You may vote for as many questions as you like, including your own.' (perhaps with eyes closed)	2
Break as necessary		Total	30
7. First Thoughts	Questioners Kick Off	Invite the people whose question was chosen to give some of their own first thoughts in response to the person(s) who celebrated their question.	3
8. Building	Speaker Chooses	Invite the last of the questioners to speak to choose the next person to speak, and so on, unprompted, for next 10 minutes. N.B. Advise anyone who wants to respond to anything said to hold hands out (or on their knee / heart, etc.) or thumbs up (on their knee / table, etc.) Facilitator becomes 'chair' again – focusing back on original question to see (a) what has been agreed (b) what remains to think about	17
9. Last Thoughts	Lessons Learnt	Allow time for reflection on 'what I learnt from the enquiry, and how it could change what I think / do'.	5
10. Review/ Planning	2/4/6/8	'How well did we listen, and whose ideas did each of us appreciate?' + What to do next?	5

Below are two 'discussion/enquiry plans' and further activities suggested by Professor Fisher, which might be used as models for creating your own discussion plans.

Thinking about the story -

Key question: What does the story mean?

1. Who was the ferryman? What do we know about him?
2. The story says he never grumbled. - do you think this is possible? Do you know anyone like that? Who?
3. Why did he not live in the city? Do you agree with him?
4. Who was the well-dressed man? Why did he ride in the ferryman's boat?
5. Why did the man think learning history was important? Do you agree?
6. Why did he think geography was important? Do you agree?
7. Why did he think science was important? Do you agree?
8. Do you think the ferryman really knew nothing about history, geography or science? Why?
9. What happened at the end of the story? Do you think the Professor drowned? What might have happened next?
10. Is there a lesson to be learnt from this story? What do you think it might be?

Thinking about wisdom and learning -

Key question: What is worth learning?

1. Why do children go to school?
2. Do you think all children should go to school?
3. What is education? Does it only happen in school?
4. Is what you learn in school more important than what you learn out of school? Why?
5. Where do you learn most - at home or at school? Why do you think so?
6. Which lessons do you think are most important?
7. Which lessons do you think are least important - or not important?
8. Some people are said to know a lot, some are said to be wise. What does 'wise' mean?
9. Do you have to be old to be wise? Why?
10. Do you have to know a lot to be wise? What do you need to know to be wise?

Further activities

- List all the subjects you learn in school. Choose those you think are important, and put them in order of importance. List your favourite subjects. Compare and discuss lists
- Keep a learning log (think book or journal) to write your thoughts about what you learn
- Draw a picture of your favourite teacher. Do others recognise who it is?
- Study the history of your school, e.g. invite someone to be interviewed about their school days in the past
- Design what your dream school would be like

Granny or the Goldfish?

The following dialogue was used by James Nottingham as a stimulus for an enquiry filmed by Channel 4 in 1999. The text is of an imaginary conversation that took place between a 6-year old girl, called Charlotte, and her teacher.

- Teacher: Do you have a pet?
- Charlotte: Yes. I have a cat and a guinea pig. And a goldfish. The cat is called Zephyr and the guinea pig is called Gip.
- Teacher: Do you like them?
- Charlotte: Of course. Everyone likes their pets.
- Teacher: How would you feel if something awful happened to one of your pets?
- Charlotte: Really sad. I had a rabbit once, but a dog got in and ate it. I cried.
- Teacher: Have you heard of Africa?
- Charlotte: It's a long way away. They have jungles there, and wild animals.
- Teacher: There are people there as well. Millions of them.
- Charlotte: I know.
- Teacher: Would you care if someone in Africa were hit by a bus?
- Charlotte: Not much. It probably happens all the time.
- Teacher: Would you rather someone you didn't know in Africa was hit by a bus, or your goldfish died?
- Charlotte: I'd rather someone was hit by a bus.
- Teacher: How about 10 people killed in a bus crash?
- Charlotte: I still don't want my fish to die.
- Teacher: What if the choice is between your goldfish and a thousand people killed in an earthquake? What if you were magic, and had to choose?
- Charlotte: Maybe the people are more important.
- Teacher: What if it's between the people and Zephyr?
- Charlotte: No way. I love Zephyr.
- Teacher: What if it's either ten people in Australia killed in a bushfire or Zephyr hit by a car?
- Charlotte: People I don't know?
- Teacher: Yes. You don't know any of them.
- Charlotte: Then I'd pick Zephyr not to be hit by a car.
- Teacher: What if it's between Zephyr and Grandma?
- Charlotte: Um. Grandma's very old. She might die anyway.
- Teacher: What if it's either Grandma dies in 6 months before she would have, or Zephyr is hit by a car?
- Charlotte: Are you going to tell Grandma what I said?
- Teacher: I don't know. Probably not.
- Charlotte: I think Grandma is more important.

Extract from ELFIE Chapter 1 - Matthew Lipman

Age range: Five to seven

Focus: General reasoning and enquiry

Yesterday Seth said, 'Elfie hardly ever talks. Maybe she's not for real!'

That just shows how wrong he can be! Maybe I don't talk much, but I think all the time. I even think when I sleep. I don't have fancy dreams. I just think, when I'm asleep, about the same things I think about when I'm awake.

Last night I woke up, in the middle of the night, and I said to myself, 'Elfie, are you asleep?'

I touched my eyes, and they were open, so I said, 'No, I am not asleep.' But that could be wrong. Maybe a person could sleep with her eyes open.

Then I said to myself, 'At this moment, am I thinking? I really wonder.'

And I answered myself, 'Stupid! If you can wonder, you must be thinking! And if you're thinking then, no matter what Seth says, you're for real.'

Today Steve said, 'When I grow up, I'm going to be a test pilot.'

And Diana said, 'I'm going to be a doctor.'

I said to myself, 'Why are they in such a hurry to grow up? I like whatever age I am. And I don't want to get any older until I've thought about everything that's happening to me.'

I was sitting next to Sofia, so I turned to her and said, 'Some kids think only about tomorrow, and never about today.'

She said, 'I know.'

'Like,' I said, 'I'm interested in my body. I want to know how it works. And my mind. I want to know all about that, too, and how it works.'

'Yes,' she said.

'And my life,' I said. 'I don't care so much what it will be. I want to know now what it is. I want to be able to think about it and examine it, the way I do my body and my mind.'

Sofia said, 'Yes, 'cause otherwise, if you couldn't, would it be worth living?'

ELFIE – Forethoughts and afterthoughts

The teacher's manual that accompanies *Elfie* is entitled 'Getting our thoughts together', and in the preface Matthew Lipman writes: 'Philosophy is particularly concerned with the ways in which our thoughts relate to one another. There is a myth that children are, at the start, physical beings, (and) only slowly do their minds form. But once children have acquired language, their minds are almost instantaneously crammed with thoughts. Children think constantly, and they reflect upon what they think. It is the promise of philosophy to help them think better and reflect better. Children acquire knowledge constantly, and they try to use what they know. It is the task of philosophy to help them apply their knowledge more effectively, so that they can make better judgements in the course of their lives.'

Judgement is indeed exercised by children as well as adults from moment to moment, even – or perhaps especially – in the choice of one's words. But, it hardly needs saying, not all judgement is good judgement. And just as the practice of walking, for example, can help us be better judges of space and surfaces, so the practice of talking may help us be better judges of people and purposes.

Lipman's whole Philosophy for Children programme, starting with Doll's Hospital for three to five-year olds, is intended to nurture their natural curiosity, and to develop their language and thinking skills. Rejecting rigid theory about child development, it challenges teachers, as well as young children, to play with language just as with Lego – to create and explore 'wacky worlds', even whilst refining their use of common words to deal with perennial problems.

The first of the follow up exercises below, slightly adapted from the manual, succeeds in being both 'wacky' and practically or linguistically useful. Like any exercise in the manual, it can be presented for its potential to help children make better sense of things – in this case not of a concept so much as a convention of printing; or it can simply be presented as a 'fun' exercise in talking and thinking together.

Exercise:

Different printing > Different emphasis > Different meaning

Read this sentence to the class without emphasising any of the words:

WE DON'T WANT ANY SKUNKS IN OUR CLASSROOM.

1. **We** don't want any skunks in our classroom.
2. We **don't** want any skunks in our classroom.
3. We don't **want** any skunks in our classroom.
4. We don't want **any** skunks in our classroom.
5. We don't want any **skunks** in our classroom.
6. We don't want any skunks **in** our classroom.
7. We don't want any skunks in **our** classroom.
8. We don't want any skunks in our **classroom**.

Now show the children these different printed versions and read them with suitable emphases. See if, upon discussion, the children can recognise how different meanings emerge from different emphases.

The following might be helpful in seeing the difference:

- a. You thought we did want some skunks in our classroom, but we don't. (2)
- b. We want some animals in our classroom, but we don't want skunks. (5)
- c. You may want some skunks in your classroom, but we don't want any in ours. (7)
- d. We're happy to have skunks in the corridor, but we don't want them in our classroom. (8)
- e. We know you're trying to put one skunk in each classroom, but we don't want any in ours. (4)
- f. Our teacher wants us to have some skunks in our classroom, but we do not. (1)
- g. We don't mind having skunks outside our classroom, but we don't want them inside. (6)
- h. We're putting up with skunks in our classroom, but don't go thinking we want them there. (3)

Finally, let the children practise their own reading of the different versions (with feeling!).

Leading ideas

In the manuals, Lipman refers to 'leading ideas' from the text. This expression could lead one to suppose that, if the children do not choose to think and talk about these ideas, then they should be led (or even directed) to do so. That is not quite Lipman's intention. For one thing, there would not be time to follow up all the 'big' ideas that are scattered in the text – let alone all the 'smaller' ones. For another, the prime emphasis is on encouraging the children to find their own points and questions of interest, and to 'follow the enquiry where it leads' – in other words, to enable them to think more widely by connecting their concepts. If they do not happen to make connections to the leading ideas, then so be it.

All that said, it is not unusual for the enquiries to touch on at least some of these ideas, and then the 'discussion plans' may be used to deepen children's thinking as much as widening it. Some teachers manage to introduce discussion plans during the course of an enquiry, but many teachers find it easier to use them as follow ups – for example, to stimulate some thinking before asking children to make stories, dramas or pictures of their own, or just as further exercises in collaborative problem solving.

Discussion plan: Talking and thinking

1. Are there things you think but do not say? (If so, give examples, and explore reasons.)
2. Do you ever say things you really don't believe? (If so, give examples, and explore reasons.)
3. Do you talk more at home or in school?
4. Do you talk differently at home and in school?
5. Does talking with others help you think for yourself?
6. Does thinking to yourself help you talk with others?
7. Do you think when you're asleep?
8. Can you think without talking? And can you talk without thinking?
9. What is the difference between thinking without talking and talking without thinking?
10. What is the difference between thinking about talking and talking about thinking? Could they be the same?

Other areas for exploration or enquiry

Wondering

Socrates is quoted as saying that philosophy itself begins in wonder, and when Elfie says, 'If you can wonder, you must be thinking! And if you're thinking then, no matter what Seth says, you're for real', she is echoing Descartes' famous saying, 'I think, therefore I am'. Is there an important insight here? Perhaps the importance lies not in what Descartes thought he was doing – saying something foolproof about some existence – but in what he was actually doing, which was drawing attention to the peculiar nature of thoughts. Thoughts exist, of course, or these words would neither be written nor read. But many other things probably exist that are not thoughts. Some of those other things are pretty wonderful. But is any of them quite as wonderful as the fact that they can be thought about? You might see how your own children respond to the question: 'What is the most wonderful thing in the world?'

Growing up

This is a very powerful idea to children and very much part of their reality (just consider the effect of the words 'grown-ups'). You might help your children explore how they think and feel about growing up: do they share Elfie's concerns about growing up too quickly, for example? Or, if you want to challenge their thinking before challenging their feeling, you could present these 'cognitive challenges': Could a person be old but not grown up? Could a person be grown up but not old? How do you know when you're grown up? Note: In her resource manual, Storywise, Karin Murriss shows how the concept of growing up can be followed up with the picture book, *The Last Noo-Noo* by Jill Murphy, and also how the concept of reality is brilliantly explored in Maurice Sendak's picture book, *Where the Wild Things Are*.

Worth

Children use the expression, 'Worth it!', ironically to mean something like 'I wouldn't bother!' It might be fair to say that with the abstract concept of 'worth' - as with the abstract concept of 'fairness' - adults have failed to recognise just how rich and subtle can be the thinking even of young children. But we can all continually refine our concepts through enquiry, and you might prompt such refining by asking, 'Is the air worth anything?' or 'Is your body worth anything?' or even 'Is your mind worth everything?'

Examination

One of Socrates' most famous sayings is 'The unexamined life is not worth living'. He did not, of course, have in mind examinations as most children know them! Why not put the word 'examine' to examination, by asking your children to give different examples of its use? Is examining a brain the same sort of thing as examining a mind?

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 around the mirror, just like in theatre dressing rooms. 'They might as well have said to me, 'Here, 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.

In school next day, Randy Garlock said, 'Boy, did I have a great time this weekend! My father took me duck hunting.'

'Takes lotsa guts to hunt ducks,' said Mark sarcastically. 'They're always so heavily armed.'

'Very funny,' Randy replied.

'You don't even eat those birds, so why do you kill them?' Mark persisted.

'There's too many of them,' Randy snapped. 'Unless hunters kill off the oversupply, there'll be ducks all over the place.'

'Sure, sure. I'll bet it's only the hunters who claim to have counted how many there are, and who've decided there are too many, just so they can keep shooting them. I'll bet the hunters will keep on killing animals until they're all wiped out.'

'So what?' put in Mickey. 'Good riddance.'

'People got a right to hunt,' Randy said to Mark. 'It's in the Constitution.'

'The Constitution doesn't say anything about hunting,' Mark retorted. 'It just says that men have a right to bear arms for purposes of defence. Next you'll be telling me that people have the right to hunt whatever they like, even other people. I once saw a movie like that, and I've never forgotten it.'

'That's ridiculous!' Randy retorted. 'Killing people is altogether different from killing animals.'

'But if we can exterminate animals because we say there are too many of them, what's to keep us from exterminating people because we think there's too many of them?'

Lisa had been listening to the conversation without saying anything. But now she remarked, 'Right, because once we get in the habit of killing animals, we may find it hard to stop when it comes to people.'

Randy shook his head vigorously. 'People and animals are completely different. It doesn't matter what you do to animals, but you just have to remember you shouldn't do the same things to people.'

The conversation drifted off to other topics, but Lisa was troubled. 'Why is it,' she asked herself, 'that everything looks so simple, and then when you start talking about it, it always turns out to be so difficult? Mark's right: it's horrible the way we slaughter animals all the time. But in order to eat them, we have to kill them first. I don't understand - how can I be against killing birds and animals, when I love roast chicken and roast beef so much? Shouldn't I refuse to touch such food? Oh, I'm so confused!'

LISA – Forethoughts and afterthoughts

'Lisa' focuses on moral or ethical enquiry, which, Lipman writes in the introduction to the Teacher Manual, 'should not be equated with 'values-clarification', 'decision-making' or moral dilemma programs'. In P4C 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 'dialogical' or 'communicative' virtues. These include not trying to trick people (sincerity); listening to them with a readiness to be changed by what they say (openmindedness); allowing your imagination to prompt feelings similar to theirs (empathy), and so on.

It is assumed – but also felt in practice – that such virtues or dispositions transfer beyond the Community of Enquiry to relations and actions in everyday life. Thus moral enquiry is not merely an intellectual process whereby one clarifies other people's values without being affected by them, or one goes through a technique of decision-making (as one might go through a procedure in mathematics) without confronting basic questions such as 'how do I feel about this process or conclusion?'

Dilemma programs might offer more chance of educating young people into making personal and sensitive moral choices, though as Lipman observes they are often based on a stage-theory of moral development originating with Laurence Kohlberg that does not necessarily do justice to the diversity of young people's intellects, or even to their capacities to care for people and things, including abstract ideals (such as justice or fairness itself!).

The characters in Lisa do, in fact, confront a range of dilemmas, beginning with that of whether to eat animals; 'I don't understand,' says Lisa. 'How can I be against killing birds and animals, when I love roast chicken and roast beef so much?' But the question is as open as it could be, and the story does not attempt, in itself, to resolve the dilemma, and nor does the teacher manual. Instead, the aim is to develop, alongside a greater sensitivity to the issues, precisely those intellectual processes – again, some of them might be called virtues – without which it would be hard to make a good judgement.

Thus, Lipman says, a sound moral education minimally involves helping children understand:

- What criteria are and how they function (judiciousness)
- The significance of assumptions (cautiousness)
- The process of reasoning (rationality)
- The giving of good reasons (reasonableness)
- The moral character of situations (sensitivity)
- The relative importance and proportion between parts and wholes (proportionality)
- The opinions of other people (imagination)
- The interests of the community in which one finds oneself (identification)
- The need to take all relevant factors into account (broadmindedness)
- The need to weigh consequences (deliberation)
- The importance of neither overestimating nor underestimating the role of the self (modesty)
- The importance of sizing up other people's and one's own intentions (insight)
- The anticipation of possible harm as a result of one's action (foresight)
- The fundamental importance of preventing moral crises before they occur (precaution)

Lipman also gives some useful pointers as to how one might know that the students are developing such processes or virtues. Evidence that you are being successful in the teaching of philosophical or moral enquiry is that:

- Students will begin to read more slowly
- They will begin to pore over each line with more care
- They will pay more and more attention to what they and their classmates are saying
- They will give more attention to what you say and to their own thoughts and feelings

Meanwhile, the teacher's 'capacity for listening will increase, and you will begin to hear how they use their terms and the contexts in which they use them without unconsciously imposing your adult interpretations on their terms.'

This point about teachers listening more deeply, and becoming more careful in their interpretations, is a vital one in regard to moral education, since it is well said that 'morals are caught not taught' – but often, either under pressure or out of habit, teachers do not model good listening, or do not demonstrate appreciation of the subtleties and nuances of moral terms and situations. Many of the discussion plans and exercises in Lisa explore these terms and situations in imaginative and engaging ways. Here are a couple of examples:

Exercise: Same and different uses of 'wrong'

Consider the following pairs of sentences. Is the word 'wrong' being used in the same sense in each case, or does it have a different meaning in each sentence? If different, can you categorise the different senses?

- 1a. Lila: 'I dialled Joe, but got the wrong number.'
 1b. Griff: 'It's wrong to break a promise.'
- 2a. Stu: 'What's wrong with wearing socks that don't match?'
 2b. Trish: 'What's wrong with eating peas with a knife?'
- 3a. Ingrid: 'The cat looks sick. There must be something wrong with him.'
 3b. Latitia: 'Doing it this way feels all wrong to me.'
- 4a. Samora: 'On my test paper I got 8 answers right and 2 wrong.'
 4b. Herbert: 'So that makes 9, because 2 wrongs make a right.'
- 5a. Nelda: 'Something's wrong with this door: it won't shut.'
 5b. Hugo: 'Something's wrong: I passed my spelling test today.'

Discussion plan: The word 'wrong'

1. Can something be unpleasant to do, and still be wrong?
2. Can something be pleasant to do, and still be wrong?
3. Can something be permitted, and still be wrong?
4. Can something be forbidden, and still not be wrong?

Compare the different examples you came up with, and see if they tell you anything about what makes people say that an action is wrong.

Similar exercises enable the exploration of key moral terms such as rights, privileges, obligations, or reasons and justifications, means and ends, or circumstances and consequences – and these are taken just from the first 6 pages of the story.

Other exercises give practice in the very process of moral reasoning.

Discussion plan: Reasoning analogically in ethics

An act of moral imagination may very well involve analogical reasoning. (Perhaps that is how Lisa is able to imagine how the dog feels when it is beaten.) Discuss the situations below. Do they involve analogies?

1. Tommy's father has lost his job, and his family is having a hard time. Jenny says, 'I can't imagine what it must be like! My parents have always had jobs!'
2. Chita's brother steps on the cat's foot by accident and the cat lets out a loud screech. Chita picks up the cat and hugs it, while saying to her brother, 'You hurt it!' 'Oh, no,' he replies, 'animals can't feel pain.'
3. Kate speaks lovingly every day to her plants. Her sister says to her, 'Why bother?' 'Funny,' Kate replies, 'that's the same thing people say to my English teacher.'

Or, simply, an exercise on difference of degree and differences of kind.

Decide whether the following comparisons represent differences of degree or of kind:

- dark red and light red
- damp and wet
- dead things and living things
- fish and apes
- apes and humans
- children and adults

Sample Lesson Plans

The following pages are devoted to a range of lesson plans, one each for Early Years/ Foundation Stage, KS1 and KS2 and two for Secondary, which could equally be suited to either KS3 or KS4. To a certain extent, all plans will be generic. We cannot predict what questions will be offered and chosen, for example, nor can we plan the participants' responses. We can (and should) plan, however, the skills we'd like to focus on; the make-up of the groups; the individuals we'd like to support, etc. The message therefore is to use these as a guide, rather than attempt to follow them prescriptively.

Early Years/Foundation Stage - Sara Stanley

Title	Perfect People
Stimulus	Playdough people and letter from Planet Leader.
Stimulus details	<p>Letter from the Planet Leader.</p> <p>Dear People,</p> <p>I am giving you a very important job. I am going on holiday and need you to carry on my work. You must create some people for my new planet but they must be the very best people in every way.</p> <p>Please let me know all about the people you make for me. I have given you some people making material. Please create carefully.</p> <p>We cannot risk any mistakes.</p> <p>Thank you</p> <p>Leader of Planet Plato.</p>
Year group	Nursery/Reception
Skill focus	First thoughts. Clarifying ideas.
Thinking focus	'What is a person?'
Preparation	Allow time for children to explore books and stories about a variety of people.
Presentation	This activity is best done in smaller groups of 5 or 6 children at a time, working around a table. Prepare enough playdough for each child to form a model person. (you may wish to provide different colours). Read the stimulus letter to them and ask them if they can make the perfect person. Join in this activity yourself.
Conversation and Thinking time	Whilst the children create their "people" ask them what they are doing to make their person. <i>What does it need to look like? What does their person like to do? What colour have they chosen to make their person?</i>
First words	<p>As the models progress ask the children questions such as <i>Would it matter if your person had no arms? eyes? heart? legs? Does your person have to look like mine? How is your person different to mine?</i></p> <p>Allow them to express their ideas about what makes a perfectly functioning person.</p>
Building	<p>Introduce the idea that the person you have made might not be accepted by the leader because it is sometime badly behaved. Can they suggest some things that it does wrong?</p> <p>Ask the children if they can help you "fix" your person so that it is perfect again?</p>
Last words	Do the children think there can ever be the perfect person or is it ok if they make mistakes or look different?
Questions for Facilitator to reflect on	<p>Were all children able to participate and contribute their ideas and suggestions?</p> <p>Were children able to discuss whether physical difference makes a person incomplete or not?</p> <p>Were they able to develop thinking to think about behaviour?</p>

Key Stage 1 - Alison Allsopp

Stimulus: *Where the Wild Things Are*, by Maurice Sendak

Duration: 1.5 hours with a break

Step/stage	Focus	What the facilitator does
1. Introducing P4C	Understanding what P4C is about	<p>Start with pass the beanbag game in groups to model taking turns. Model first with one group how to pass/throw bag saying name of person you are passing to. Repeat and recall order.</p> <p>Then faster, then backwards.</p> <p>Tell children that you are really interested in their ideas – so is Philosophy Bear. Ask what they think philosophical thinking might be about. Tell the children what they will be doing today – a thinking game, then a book to make them think. Ask for some ideas about rules for talking together. If need be suggest some and ask which are most important and why.</p>
2. Preparation	Warm up thinking games and linking in to the starting point	<p>Play object connections.</p> <p>Ask anyone if they have had a dream. Come and hold Philosophy Bear if they would like to say something about their dream.</p>
3. Starting point and Thinking Time	Presenting the story and allowing for first ideas and sharing them	<p>Read the story and ask what they find puzzling. Tell children you are going to give them time to think on their own, then with a neighbour, to draw their ideas and write questions. For less able pupils, further prompts may be required, i.e. 'What part of the story did you like?' Give the children time to complete their thinking sheet. Back in circle, share ideas using Philosophy Bear and write up any questions.</p>
Break as necessary		Total
4. Asking questions and first words	Posing questions to the children as prompts for discussion. Making choices, giving reasons	<p>Decide where is a good place to begin the discussion from where the general interest of the group lies. Was it a dream? What are the clues in the story about whether Max is dreaming /not dreaming.</p> <p>Children look back at the book to find examples of 'The boy was dreaming when....'; 'The boy was not dreaming when....'</p> <p>Alternatively, as an activity outside the enquiry to develop the concept of 'dreaming', ask 'How do we know when we are dreaming?'</p> <p>Hand out statements which question the concept of 'dreaming' and ask children what they think.</p>
5. Pupils' own question-asking and first thoughts	Listening to children's questions and celebrating them	Share some of the questions the children have asked and celebrate an interesting question which does not have an easy answer. Start to prompt some discussion.
6. Evaluation	Reflecting on what pupils did well and how well the class did together	<p>Hand out smiley cards and ask for response, i.e. 'I enjoyed thinking about the story/I listened well to other children's ideas/I could think of my own ideas about the story/I could think of a question to ask/I think the class followed the rules we talked about.' Discuss with the children what they did well as a class. Refer to rule list and decide which one to focus on or if they needed to add to the list. Run to each smiley face in room on prompt from questions.</p>
7. Opportunities for follow up sessions/activities	Planning for a next session	<p>1) Return to children's question. Philosophy Bear chooses one to talk about for 10 minutes. Remind children of focus. Or:</p> <p>2) Present a question: 'Where would you go if you were Max?' Ask children to draw their ideas to discuss.</p>

Key Stage 2 – Nicola O’Riordan

Stimulus 1: *Refugees* by David Miller (Suitable for year 3 pupils)

Two wild ducks become refugees when their swamp is drained and they have nowhere to swim, eat or sleep. Their search for a new home takes them to areas where they are not welcome or where they cannot find shelter or food. The ducks are close to giving up when “the intervention of an unknown person changes their fate.”

Stimulus 2: *Refugees: A resource book for primary schools* ISBN: 0946787 778

This resource contains activities, personal testimonies and background information about refugees. The book also comes with a ‘Journey to Safety’ game. (Suitable for pupils in KS1/2) Focus on Caring Thinking (Listening and Appreciating)

Step/stage	Title	Details for facilitator	Mins
1. Getting set	Reasoning	Flee from danger – the children work in pairs to decide what items they will need to take with them as they flee from their home. They have 2 minutes to make a list. Children share ideas with the group – what items are necessary? What items could be left behind? How do you feel about the idea of leaving everything you have behind you?	5
2. Stimulus	Refugee stories	Introduce stimulus to class.	5
3. Thinking Time (private, then public)	Finding Talking Points	Individuals take time to think about the stimulus and the emotions they are feeling. Facilitator asks for volunteers to contribute an idea or emotion for a talking point. Facilitator records on the board.	2 4 = 6
4. Question-making	Question for Thinking	In pairs children work together to record philosophical questions regarding any point on the board. Facilitator asks for volunteers to state their question and records them on the board.	6
5. Question-airing	Celebration	Questions to be celebrated in turn by someone other than original questioners. (‘I like it because...’)	6
6. Question-choosing	Voting	Allow individuals 2 votes each. Tally the number of raised hands for each question to find discussion question.	2
Break as necessary		Total	30
7. First Thoughts	Questioners Kick Off	Invite the pair whose question was chosen to begin the discussion by sharing with the community their first thoughts regarding their own question.	3
8. Building	Speaker Chooses	Invite the last of the questioners to speak to choose the next person to speak, and so on, unprompted, for next 10 minutes. Then become the ‘chair’ again – focusing back on original question to see (a) what has been agreed (b) what remains to think about. N.B. Advise anyone who wants to respond to anything said to hold hands out or up (or on their head / heart / knee, etc.).	20
9. Last Thoughts	Lessons Learnt	Allow time for reflection on ‘what I learnt from the enquiry, and how it could change what I think or do’.	7
10. Review/ Planning	2/4/6/8	How well did we listen and whose ideas did we appreciate in particular?	As an extra 10

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
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 e.g. school surveys and attitude polls etc.	As an extra 10

Secondary – Patricia Hannam

Religious Education -

Stimulus: A Walk in The Park by Anthony Browne

Focus on Caring and Critical Thinking

Step/stage	Title	Details for facilitator	Mins
1. Getting set	Mind Spy	The context for this enquiry could be in a bigger piece of work exploring 'difference' or understanding different religious responses to the same question. Partner B has 4 guesses about what is in A's mind. After each failed guess, A has to give a clue, such as 'animal', or 'smaller', or 'last letter is Y'. Roles alternate as long as time allows.	5
2. Stimulus	Read Around	Teacher reads the story to the students showing the pictures. Powerpoint could also be used.	5
3. Thinking Time (private, then public)	Finding Talking Points	Silent reflection: Individuals think of 1 or 2 key things from the stimulus that made them think- something that happened in the story they are puzzling about. In small group of 3 or 4 students (friendship groups would be fine for this theme) students share their thoughts.	2 4 -6
4. Question-making	Question for Thinking	Groups draw together their sharing of puzzling point from the story to develop one philosophical question together. Questions written on the board by one member of each group, or by facilitator if that is a better management strategy for the particular group.	6
5. Question-aring	Celebration	You may vote for as many questions as you like, including your own. (perhaps with eyes closed)	6
6. Question-choosing	Omnivote	You may vote for as many questions as you like, including your own. (perhaps with eyes closed)	2
Break as necessary		Total	30
7. First Thoughts	Facilitator focuses the beginning of the enquiry	Invite the group to identify the key concepts at work in the question. 'What big ideas are there in this question that we may need to clarify before we are able to really answer the question?' Facilitator invites the community to decide which will be the first direction for the enquiry.	3
8. Building	Speaker Chooses	Invite the last of the questioners to speak to choose the next person to speak, and so on, unprompted, for next 10 minutes. N.B. Advise anyone who wants to respond to anything said to hold hands out or up (or on their head / heart / knee, etc.). Then become the 'chair' again – focusing back on original question to see (a) what has been agreed (b) what remains to think about	20
9. Last Thoughts	Lessons Learnt	Allow time for reflection on 'What I learnt from the enquiry, and how it could change what I think or do'.	7
10. Review/ Planning	2/4/6/8	How well did we listen and whose ideas did we appreciate in particular?	As an extra 10

SAPERE Handbook Level 1

Appendix 6

Online guides

SAPERE provides a range of online guides to support teachers at various stages of the P4C pathway. Some of the guides are available on the members' section of the SAPERE website at www.sapere.org.uk; others are on SAPERE's Virtual Learning Environment at <http://www.sapere-p4c.org.uk/moodle/>.

Your P4C trainer or the SAPERE office can advise you where to look for the right support tool for your requirements. You can access the members' section of the SAPERE website with your SAPERE membership user name and password. The Virtual Learning Environment requires you to be enrolled for a specific course, which the SAPERE office will do for you.

Level 1 online guide

The purpose of the Level 1 online guide is to support you through the initial stages of your P4C practice. It provides a step-by-step guide to your first 6 P4C sessions covering:

- Introducing Philosophy
- Questioning
- Big Ideas and Philosophical Concepts
- Initial Full Enquiry Plans

There are a range of further enquiry plans and stimulus suggestions, set up in such a way that you can use them in the classroom to link you directly to useful resources such as video clips and P4C book suggestions.

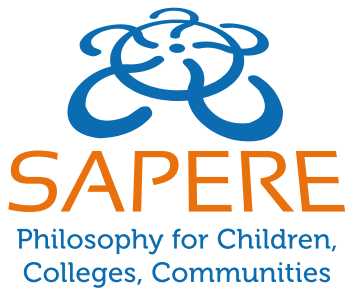
Completion of the 6 steps in the online guide and the associated P4C journal will fulfil the requirements for the P4C Initial Practitioner certificate.

Other course online guides

We provide online guides for our other courses with a range of materials and tools. These include course readings, coursework submission templates and coursework guidance. We provide log-in details for these guides with the joining instructions for each course.

Bespoke online guides

We can provide bespoke versions of our online guides for your school or project by agreement. These can include tailored resources and tools such as forums, calendars, surveys and resource sharing platforms.



SAPERRE is an educational charity dedicated to promoting Philosophy for Children and philosophical enquiry in Colleges and Communities throughout the UK. SAPERE is internationally recognised and our work involves developing and delivering validated training courses, supporting a national community of teachers, trainers and schools, managing projects and collating and publicising research into the benefits of Philosophy for Children.

SAPERRE Handbook to Accompany the Level 1 Course

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