"Inside-out Pedagogy": Theorising Pedagogical Transformation through Teaching Philosophy

Rosie Scholl
The University of Queensland, rosiescholl@yahoo.com.au

"Inside-out Pedagogy": Theorising Pedagogical Transformation through Teaching Philosophy

Rosie Scholl
The University of Queensland

Abstract: This retrospective interview study focused on the impact that training and implementation of Philosophy, in Lipman's tradition of Philosophy for Children, had on the pedagogy of 14 primary teachers at one school. Semi-structured interviews were conducted to document the impact of teaching Philosophy on pedagogy, the resources required to facilitate and sustain such change, including the necessary dispositions required to teach Philosophy, and the critical junctures in pedagogical change associated with teaching Philosophy. Interview data were coded and analysed to generate a grounded theory regarding the efficacy of teaching Philosophy in terms of its impact on the pedagogy of the teachers interviewed. This pedagogical transformation is then theorised in terms of Vygotsky's Zone of Proximal Development re the learning of the adults in this study. This study formed the pilot for a larger empirical study.

Introduction

This paper is based on a study conducted in a small, inner urban Australian primary school and focuses on what teacher interview data reveals about the impact of teaching Philosophy on pedagogy, in the tradition of the approach developed by Lipman, Sharp and Oscanyan, (1980), known as 'Philosophy for Children'. The pedagogical approach used by the teachers in this study will hereafter be referred to as Philosophy (upper case 'P') and will be differentiated from the discipline itself, shown simply as philosophy (lower case 'p').

The purpose of the study was to examine the impact of teaching Philosophy on pedagogy. Could these teachers' consolidated understanding of the implementation of Philosophy provide a means for understanding how to build on teachers' existing pedagogical repertoire of didactic and transmission style pedagogies, to include critical, dialogic and inquiry-based pedagogies? In doing so, this study sought to address "the great discursive silence ... about pedagogy" (Lingard, Hayes, Mills, & Christie, 2003, p. 12) and the possibilities for pedagogical transformation through teaching Philosophy, because improved pedagogy leads to better student outcomes (Hattie, 2009; Rowe, 2003).

Following is a brief explanation of the process of teaching Philosophy, including the importance of reflection in this process. Teacher and student outcomes to date are then summarised and the methodology and qualitative outcomes of this study are then presented. This retrospective and reflective data then provides a basis for theorising the processes involved in the transformation of pedagogy which can occur through teaching Philosophy.

Teaching Philosophy

Teaching Philosophy (Lipman, Sharp and Oscanyan, 1980) using Lipman's pedagogical innovation, the community of inquiry, aims to teach school age students how to think critically and reflectively and has been taken up globally (UNESCO, 2007). In Philosophy lessons the teacher and students engage in the process outlined in Figure 1.
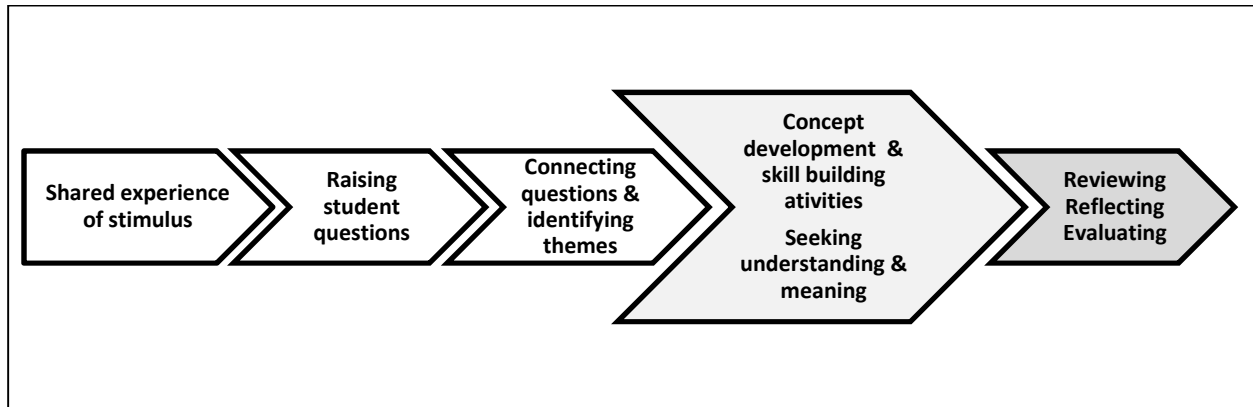
Figure 1. The Process of Philosophical Inquiry.

In the community of inquiry teachers and students agree to operate in a manner which involves listening to each other, respecting each other's ideas, building on each other's ideas and understanding that there may be no single right answer. In its simplest form the process of community of inquiry involves students and teachers in sharing a story (or stimulus). The students then offer their own questions about the events in the story that puzzle them. The students' questions are connected and central ideas or questions for philosophical inquiry are identified. The students and teacher then sit in a circle to engage in dialogic, philosophical inquiry about the students' questions. The teacher facilitates the dialogue by deepening and challenging student thinking through open-ended questioning and through concept and skill development activities. Splitter and Sharp (1995, p. 120) describe the teacher's role as follows:

> To be sure the teacher, as a model of the inquiry process, has a special responsibility to guide her students to assist them in ways that do not subvert or undermine their own initiatives. But the community runs against the grain of many of the metaphors traditionally employed to describe the teacher's role. She does not function as a transmitter of knowledge and values, nor as a banker making intellectual deposits in the minds of her students. She teaches by wondering, by thinking and by doing, in reflective and self corrective fashion, and by helping her students to do likewise.

The teacher's vulnerability, humility and submission to philosophical, dialogic inquiry with the children are crucial to the success of this approach to philosophical inquiry in the classroom. Teachers must genuinely view themselves as learners and act as model learners for their students. "The assumption is that the educator is always in the process of becoming what is required by the ever changing parameters of the learning context" (Butler, 1996, p. 265). This process of becoming is progressed through reflection.

Reflection

Reflection is an integral process in teaching Philosophy. Communal and individual reflection, in and on the community of philosophical inquiry, are crucial to the learning of both students and teachers. Recognition of the importance of reflection is distributed across the literature over a very long period, addressing the learning of school students (Dewey, 1916; Splitter & Sharp, 1995), adults (Argyris & Schön, 1974; Butler, 1996; Schön, 1983; Seashore-Louis, Marks, & Kruse, 1996) and organisations (Argyris & Schön, 1978; Seashore-Louis, Marks, & Kruse, 1996; Senge, 1990). Butler (1996), in particular, highlights the need for teacher reflection because:

> When educators are attuned to the analysis of, and reflection on, their own practice, minute or momentous adaptations of their practice to specific contexts can enhance learning performance. (p. 270)

Butler seeks to explain the model of human agency which describes the role of reflection in connecting the public professional and the personal worldview of the practitioner (see Butler, 1996). He notes that:

> Reflection is ... the open, active communication channel between the outside social context and the inner self. ... The role of reflection [is] as the process that joins the two contexts. (p. 270)

Teacher reflection often occurs in places and times external to classroom practices, through professional development or in the compilation of portfolios (Berrill & Whalen, 2007); if indeed at all. What is interesting about the reflection within communities of philosophical inquiry, as will be later demonstrated by the findings of teacher interviews in this study, is that its genesis, as far as the teacher is concerned, is in the thoughts and questions of students, in class time in a process that the teachers in this study recognised as efficient, synergistic, surprising and as destabilising as it is delightful.

While there has been considerable research to link the teaching of Philosophy to noteworthy improvements in students' cognitive (Camhy & Iberer, 1988; Garcia-Moriyon, Rebollo & Colom, 2005; Millett & Tapper, 2012; Morehouse & Williams, 1998; Niklasson, Ohlsson & Rinborg, 1996; Topping & Trickey, 2007a, 2007b; Trickey & Topping, 2004), affective and social skills (Camhy & Iberer, 1988; Gardner, 1999; Millett & Tapper, 2012; Sasseville, 1994; Trickey & Topping, 2006) there has been less research about the impact of teaching Philosophy on pedagogy.

The Impact of Philosophy on Pedagogy

The effect of facilitating communities of philosophical inquiry on pedagogy has been acknowledged by some working in the field of Philosophy for Children (Cherednichenko, Harvey & Roberts, 2003; Golding, 2005; Splitter & Sharp, 1995). Several small qualitative studies have investigated the impact of teaching Philosophy on pedagogy (Daniel, 1998; Mergler, Curtis & Spooner-Lane, 2009; Roberts, 2006; Roche, 2000, 2011; Yeazell, 1981). Findings from these studies reveal that implementing Philosophy initiates a broadening of teaching knowledge, improvement in the teacher's thinking skills, a critical evaluation of their pedagogy and improved confidence and self-esteem of the teacher. These effects are attributed to the teacher's experience of critical reflection in and on the community of philosophical inquiry, with their students. Such effects are aligned with the adult learning literature (Butler, 1996;

Knowles, 1970; Mezirow, 1991; Schön, 1987) which recognises the power of situated, purposeful, and reflective learning as a catalyst in transformative, paradigmatic shifts.

The teacher interview data presented here is an addendum to the aforementioned studies regarding the impact of Philosophy on pedagogy, and is shared here for educators and systems, to assist them broadly to begin to understand more fully the thoughts of teachers who have engaged in regular facilitation of the community of philosophical inquiry. This data has facilitated the development of a grounded theory-in-use (Argyris & Schön, 1974; Strauss, & Corbin, 1990) of teaching and learning which is interactive, inter-responsive and inquiring for both student and teacher; an experiential mode of teaching and learning, which considers and responds to the student, the teacher and the context (Scholl, Nichols, & Burgh, 2008). This research formed a pilot study for a larger empirical study which tested the efficacy of teaching Philosophy with regard to its impact on pedagogy (Scholl, 2013). The research aims for both projects were similar and are now outlined.

Research Aims and Questions

The aims of this research were in part to document the stories of teachers, who had been involved in implementing the Philosophy program for up to eleven years, in the one school. This research was interested in the following questions:
1. Does the Philosophy program change pedagogy?
    a. What impact does training in, and implementation of, the Philosophy program have on pedagogy?
    b. If this change is positive then, what conditions and resources are necessary to support and sustain this change in pedagogy?
    c. What do teachers report to be critical junctures in, and features of, the change process in terms of their pedagogy resulting from the particular intervention of the Philosophy program?
    d. What dispositions and attributes do teachers report as necessary to successfully implement the Philosophy program?
2. What models might be developed for teacher education or professional development from the knowledge and understanding gleaned from this research?

Within the scope of this paper the first research question and its sub-questions will be the focus of the reported results.

Methodology
Participants

The participants in this research were the principal and 13 teachers in one state primary school in a metropolitan centre in Australia. The teachers had between 18 months and in excess of 20 years teaching experience. They had been at this school from between 6 months to 17 years. The participant teachers included 12 females and 2 males. Their cultural and ethnic heritage was broad, drawing from at least six different nationalities. Their experience and knowledge regarding the teaching of Philosophy ranged from 6 months to 11 years.

Teacher Training

The Federation of Australasian Philosophy in Schools Associations (FAPSA) provides training in Classroom Practice in Philosophy, for classroom teachers. This Level 1 Philosophy Training course involves two days of training which introduces teachers to the process of facilitating the community of philosophical inquiry, including eliciting students' questions, facilitating the discussion, conducting concept development and reasoning activities, and reflection on the procedural and substantive aspects of the community of philosophical inquiry. The Level 2 training course is a five day residential course for teachers who wish to gain Teacher-Educator certification in teaching Philosophy. Level 2 Philosophy courses are designed to follow Level 1 training for participants with either considerable experience as classroom Philosophy teachers or an Honours or higher degree in philosophy. The participants in this research had each undertaken a Level 1 training course in Philosophy and eight participants had attended a Level 2 training course in Philosophy.

Design and Instrument

The interviews were semi-structured and reflective, following Neuman (2004). The interview schedules were designed to gather the broad history and description of pedagogy of individual teachers and at the school generally, followed by particular investigation regarding any changes to pedagogy from teaching Philosophy as described in the research questions. Each participant was interviewed once by the researcher.

Data Analysis

Each interview recording was transcribed by the researcher and reviewed by the particular participant. Interview transcripts were then coded to reveal emergent patterns and themes (Patton, 1990) using nvivo 7 software (QSR, 2006). These interview data and themes were then analysed and synthesised to answer the research questions and subsequently develop a grounded theory-in-use (Strauss, & Corbin, 1990) of the pedagogical transformation of teachers who regularly engage in facilitating communities of philosophical inquiry with their students.

Research Findings

Most of the participant teachers agreed that Philosophy had been instrumental in the transformation of their pedagogy. Generally, the teachers spoke of changes in terms of their pedagogy, moving from a 'banking' (Freire, 1970) model of teaching and learning to a more collaborative, democratic and interactive, inter-responsive, inquiry-based approach that found its impetus in student questions (Scholl, 2005); in student (not teacher) voice. The themes revealed through the teachers' responses are interconnected and include pedagogical transformation, the role students play in pedagogical transformation, the patterns and quality of the interaction between teacher and students, and the importance of reflection to the process of student learning and pedagogical transformation. Each theme is reported on here.

Pedagogical Transformation

The teachers in this study spoke about the models of pedagogy they brought with them from their own schooling and how Philosophy had transformed their own pedagogy to differ from those models.

> Philosophy definitely changed my pedagogy … I guess from the models of teachers I'd seen before I always thought you needed more control than I worry about having now … the teachers that … I'd seen … at other primary schools, that I'd been, were much more … teacher centred … and I guess you know I built my practice on what I'd seen, and I developed my own practice, and modelled my own practice around the good teachers that I'd seen … I didn't really see a teaching model like this until I came to the school and … I always liked the idea of the inquiry approach because … that's the way I would like to learn myself … I was never given that opportunity at school … there was no such thing as an inquiry approach – I was always in trouble for inquiring (laughter). Maxine

The teachers in this study did not describe this process as easy or natural. Rather they talked about the reflection on their existing practice and the process of trial and error which was a catalyst for their pedagogical transformation. The transformation of pedagogy included the realisation that using curriculum as a backdrop for responding to student questions and inquiries through Philosophy, rather than as a script for filling their empty minds, 'opens up' one's pedagogical repertoire.

> I think it's just opened it up really and made it … made my practice more … or my approach more holistic, that's a very fluffy word but, its helped me to not adhere to so rigidly, to you know, in the beginning key learning areas and that type of thing that learning is more open ended … for learning to have maximum benefit to the learner then it should be open ended, it should be inquiry based … you don't need to stick so rigidly to you know sort of syllabus documents and guidelines, I think that's important but it's more important for me to be aware of than for the student to have to work to. Frederick

Such realisations are those which propel teachers beyond the models of teaching presented to them in their own schooling (Lortie, 1975). Teachers spoke about how Philosophy had a made a deep impression on both their professional and personal self, that is, on both sides of Butler's (1996) model of human agency. Butler insists that this process takes personal courage, support and good self-management. Hence, it is understood that no personal or pedagogical transformation will occur without confusion, cognitive dissonance and considerable, persistent commitment to the reconstruction of their pedagogy and self.

> When I look at this one about myself … and Philosophy has made me reflect a lot more about me as a person, about how I learn, about how I, even how I teach. I think it's changed how I perceive myself and then also how I interact with other people. Maggie

The challenge and effort involved in such reflection was rewarded with a reinvigorated or new belief in what students knew and could do, rather than viewing students as 'tabula rasa'.

> I've also got a fairly strong belief and a fairly strong faith that kids can uncover a great deal conceptually for themselves. Frederick

Some teachers indicated that students' knowledge and abilities were surprising.

> You'd be surprised how much the kids know … and how they make connections themselves. Anne

This belief in students needed to be deep and genuine to enable this pedagogical transformation.

> [Teachers] need to really genuinely believe that children have a lot to offer, they need to really believe that it is worth stopping and listening and giving them the opportunity. Sophie

The Role Students Play in Pedagogical Transformation

Thus the students were instrumental in pedagogical transformation, in causing the teacher to reflect and reconstruct their own thinking.

> I think it just changes the way you teach right. … I think that it's made me realize - get the kids more involved in their own learning -does that make sense? So before we do anything now the kids will work together and they'll come up with ideas or, we do a lot more reflecting on things, we do a lot more discussion on things, so that the kids are much more involved, it's not just me up there telling them what they have to do … I just think it's my role in my classroom has changed and my approach to doing things … and the fact that you know I'll push the kids a lot harder like, you know my grade three kids come out with things that I know some grade five kids wouldn't come out with. Jane

As mentioned by Anne previously, students' comments during Philosophy lessons surprised teachers. This element of surprise generated critical junctures in the pedagogical transformation. What students were saying was unexpected. The surprise created reflection in and on action for teachers, in classrooms during and about the teaching and learning process.

> The children and … the types of things they were discussing and the way that they were discussing them and the whole … disagreeing with each other part was, you know and there was no one batted an eyelid at it you know…… It was quite ok to disagree, and I think that was a bit of shock to start with. Linda

This surprise also applied to the substantive aspects of the philosophical inquiry.

> I've sat there sometimes and thought I have never thought about it that way, and I've just been blown away with the way they've thought about things. Maxine

These critical junctures in the form of surprise at students' knowledge and contribution, whilst unsettling enough to cause instant reflection on the part of the teacher, were delightful and often 'liberating' experiences for teachers, which affirmed the pedagogical processes teachers were adopting through teaching Philosophy.

> Through the learning that I've had on my own [and]as a professional but also with the students, the things that students discuss and I think I haven't actually even thought about that in my life before, I've certainly never thought about something in that way before it's been very, very … liberating to me. Frederick

This theme was reiterated by participant teachers.

> Yes but they [the children] influenced the change as well ……. right from the word go. Just being amazed at the novel way they look at things and thinking, I would never have thought of thinking of it that way. Simone

This created an interactive and reciprocal process of teaching and learning in the classroom which broadened pedagogical repertoires and helped teachers become better thinkers through teaching children to think.

> You know I've learnt so much from my kids. It's not just what they've learnt from me in Philosophy. I've actually learnt to think better through what they've thought. Maxine

When asked about specific examples that provided stimulus for teacher thinking and learning, teachers shared the following excerpts. Simone reflected on working with Year 1 students.

> The greatest one was now … I was doing the Philosophy on what is ordinary? And they were really struggling with what is, what is ordinary … and then a little girl in the end said, "I can tell you what is not ordinary", and I said "OK. Alright tell us what is not ordinary," and she says, "A pig diving into water". And I said "Oooh! That's true. That's not ordinary." And anyway I've never forgotten it! Simone

Sarah reflected on working with Year 2 and 3 students.

> We were talking about how much is a lot and one child said "It's a bit more than a bit but not as much as a heap" and another went on to say "You can have a lot of cells in your body but just one has cancer in it and that's a lot." That certainly stuck with me. Sarah

Sarah also reflected on a lesson where her students were interested in the distinction between discipline and punishment.

> We were trying to figure out what the distinction is between discipline and punishment and one student said, "Discipline is something you do to yourself but punishment is something that is done to you". Another student added that, "Guilt is the weapon of both discipline and punishment". I thought that was quite insightful and it was the first time I had ever given it serious thought.

The Patterns and Quality of the Interaction between Teacher and Students

These interchanges were happening within a different classroom structure (see Splitter & Sharp, 1995, p.149). This structure differed from the Interaction, Response and Evaluation (IRE) structure (Cazden, 1988) or default modes of teaching and learning that teachers had experienced in their own school years (Lortie, 1975). The structure of a community of philosophical inquiry allowed the students to respond directly to each other, required the teacher to listen to the students and for the students to listen to each other. Listening was the central strategy for teachers to adopt if they were to broaden their pedagogical repertoire.

> You need to be able to… not talk as much, and listen to the kids more. Maggie

Listening was intricately entwined with the mutual respect engendered within the community of philosophical inquiry.

> Listening and respect are one of the first things I start to develop as a community. Maxine

Listening was important to the substantive aspects of the philosophical inquiry and it helped teachers and students understand the procedural moves being made in the philosophical inquiry, including inquiry and reasoning skills.

> It's a case of listening really well to what other people are doing, because
> [of] some of the tools they use and some of the ways they attack things.
> Nel

This shifted the locus of control in the classroom which was clearly identified by the use of collective or communal pronouns to build a learning community.

> I always use a very much community-based pronouns when facilitating
> sessions with kids, because I'm not important … No - not more important
> than you in this … Frederick

Teachers in this research reported the experience of having to let go of total control and they had a definite awareness that listening and letting go were instrumental in changing classroom learning structures.

> You know and if you are a bit of a control freak, give yourself a pattern
> and let it go child, child, child, child then you, like you've got to get that
> pattern going and have it. Maggie

Whilst it might be envisaged that this would be difficult for teachers it was also the case that it helped teachers to be the teacher they had idealised: To match their espoused pedagogical theories with their pedagogical theories-in-use.

> I've really felt like if it hadn't been for working at this school I probably
> wouldn't be teaching now, and I would put that down to… working in
> classrooms that operate through a framework of Philosophy has really
> helped me see that kids, in order to learn well, really should be in control
> of what they're doing. Frederick

Teachers enjoyed this mutually respectful, democratic and supportive learning environment.

> Just the respect of allowing other people to have a say and really listening
> to what they're saying, and taking in what they're saying and building on
> those ideas and if they're challenging those ideas …in a …respectful way
> that the person … they're challenging doesn't feel … threatened by it.
> Maxine

The learning was fun, surprising and mutually respectful. Furthermore, teachers felt that teaching Philosophy was creating better academic and social learning outcomes for students.

> I think [Philosophy] teaches these children to question, it teaches them to
> think and think well, it teaches them to … to discuss, it teaches them to,
> to explore their disagreements properly. Paula

Through exploring disagreements in Philosophy, students and teachers gained access to substantive and conceptual depth of understanding. Philosophy helped teachers to privilege, rather than silence, student voice.

> [Philosophy has] helped me to understand that kid's views are important
> ... And I guess it's all the … teaching with a more student-centred
> approach just rather than the old chalk and talk thing ... it's I say it might
> have helped me develop a more inquiry-based teaching approach I think
> … you know getting kids to ask questions. Matthew

Privileging student voice meant accepting and working with both students' questions and their answers to those questions.

> Another important thing about Philosophy is that it's the children's
> questions; it's the things that they're dearly interested in. Simone

Teachers noticed that the students enjoyed being heard.

> But [the students] love it. They just love it! I think it's such an
> empowering thing for them that they just, oh WOW, someone will listen
> to me. Nel

Privileging student voice was an important aspect of the pedagogical transformation and it was meaningful for students, too.

> Another important thing is that the children have a voice, and that is very
> special to them and means a lot. Simone

Students' voices, students' questions and students' thoughts, had made teachers reflect. Reflection became central to the progress in the philosophical inquiry and the pedagogical transformation.

Reflection

These teachers recognised that reflection was necessary to assist the students to make progress in the philosophical inquiry.

> So we explored Philosophy through Philosophy I guess in a
> Philosophical way and once I did that with one class and that really
> worked and their understanding was a whole lot better … I began to take
> that on as practice as well ... I think … a learning community has to be
> reflective. That means everybody has to be reflective not just about
> themselves and their own learning but also about the learning of the
> group. Maxine

Teachers realised that reflection on the 'minute' processes (Butler, 1996) of Philosophy lessons, was the necessary element in pedagogical change.

> I always use a very much community-based pronouns when facilitating
> sessions with kids, because I'm not important … No - not more important
> than you in this, and I pointed that out, you know during one of these
> team coaching session things, but really looking at facilitation at that
> *micro* level was very helpful to me. Frederick

Beyond that reflection was the necessary element in the pedagogical transformation following regular facilitation of communities of philosophical inquiry.

> It isn't just becoming good at your own practice or developing your own
> professional practice, it was more than that … .It's that you can actually
> reflect on … your own personal views and beliefs and your own personal
> … knowledge. You know more and that strengthens your own practice as
> a teacher. Maxine

These teachers were actively aware that reflection was "the open, active communication channel between the outside social context and the inner self" (Butler, 1996, p. 270).

Discussion and Contributions to the Field

The comments presented in this paper are the expression of teachers who have become reflective practitioners (Schön, 1983) and are able to attest to the transformational benefits of persistent and regular facilitation of in Philosophy lessons (Burgh et al., 2006; Cam, 1995; Cam et al, 1997; Davey Chesters, Fynes-Clinton, Hinton, & Scholl, 2013; Golding, 2002; Lipman, Sharp, & Oscanyan, 1980) with their students.

The results focused on here are specific to the nature of teaching and learning interactions within communities of philosophical inquiry and the effect they have on pedagogy. The data from these interviews reveals evidence for the efficacy of teaching Philosophy in terms of the impact on pedagogy. In this context Philosophy was implemented as a whole school approach, in a consistent and regular fashion, and this approach was promoted by these teachers as they understood the benefits of learning together and supporting each other in a Teacher Professional Learning Community (Seashore-Louis, Marks and Kruse, 1996).

The outcomes of this study attest to the extensive and profound possibilities which emerge from teaching Philosophy, in terms of student outcomes, professional development and lifelong learning for educators, in an economically sound, resourced and time efficient manner; *in situ*, in classrooms. Such learning requires a supportive and democratic learning environment, a renewed belief in children, and a shift in the locus of control for learning to the learners. Open-minded teachers can empower student voices and include student questions and ideas. Each student can then be listened to and heard as patterns of dialogue ("child, child, child, teacher"), as opposed to IRE patterns, begin to emerge. The classroom can become interactive, inter-responsive and genuinely inquiring, with each person in the classroom situated as a teacher-student (Freire, 1970).

Engagement in reflection during and post Philosophy lessons is a catalyst for progress. Teachers here attested to both student and teacher thoughts causing pedagogy to evolve, to be reconstructed (Bleazby, 2005; Burgh, 2009; Dewey, 1957) or transformed (Butler, 1996). Schools and systems can capitalise on this process of pedagogical reconstruction and transformation by implementing Philosophy. This will involve using the most available resource teachers have – their students – to create an intellectually engaged, skilled, enthusiastic, creative and supple workforce, who can respond and interact well with their students and each other. Such outcomes would also require support and commitment of systems, school leaders, teachers, students and parents. Hargreaves (2003) agrees:

> We can promote a high investment, high capacity educational system in which highly skilled teachers are able to generate creativity and ingenuity among their students by experiencing creativity and flexibility themselves in how they are treated and developed as knowledge society professionals. In this … scenario, teaching and teachers will reach far beyond the technical tasks of producing acceptable test results, to pursuing teaching as a life-shaping, world-changing social mission again. (p. 2)

This work involves re-theorising teaching and learning, ensuring that new practices are accessible to teachers and students so that such theorising can become theories-in-use.

Re-theorising Education: Building on Vygotsky

This research has revealed that transformation from a traditional pedagogy is not to be worked in authoritarian, mechanistic ways (Fullan, 1996). These teachers have been involved in changing their pedagogy through participating in communities of philosophical inquiry with their students, which placed the teacher in the role of the active listener and learner.

Learning has been theorised by Vygotsky (1978) regarding the learning of children in the Zone of Proximal Development (ZPD). It has become evident in this research that Vygotsky's theorising about learning holds true for teachers (adults) who are positioned to learn from students (children). Vygotsky's depiction of the ZPD is thus built upon here to envisage the ZPD

as an inter-subjective space for both students and teachers to learn. In communities of philosophical inquiry learning is two-way, interactive and responsive, inverting and shedding hegemonic assumptions of teacher dominance in classroom interactions.

The teachers were subjected to an element of surprise in the community of philosophical inquiry. Teachers were forced to acknowledge the experience, knowledge, understanding and wisdom of their students. This increased the likelihood of the boundaries on the teacher's side of the ZPD becoming more porous and permeable so that an inter-subjective, third space (Bhabba, 1994) for reflection and paradigmatic transformation, was opened (see Figure 2). The positioning of mentor and mentee remained interchangeable as both teacher and student engaged in philosophical, dialogic inquiries which lead to shared experience and understanding, reflection and transformative, reconstructive learning processes for all participants.
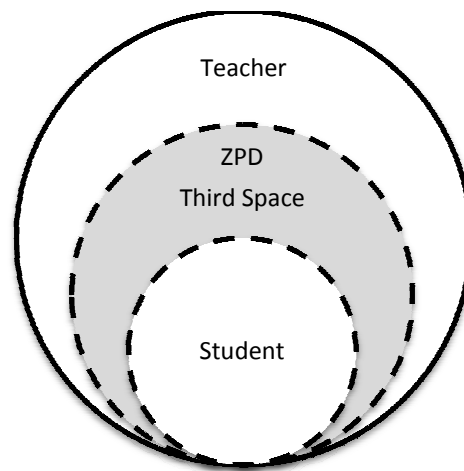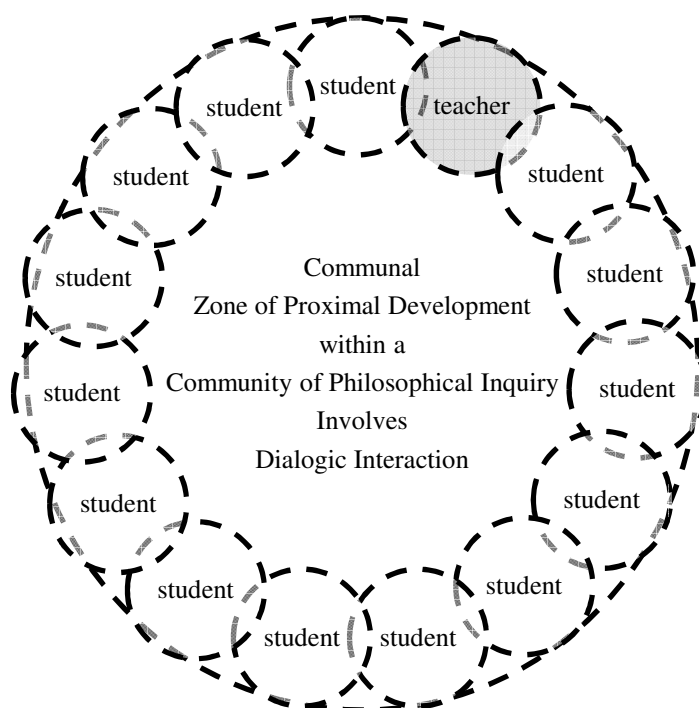

Figure 2 Open Pedagogical Boundaries in Communities of Philosophical Inquiry.

Within the community of philosophical inquiry the students' thoughts and language provided the scaffolding (Bruner, 1961) for the teacher's learning. Whilst this is not the purpose or priority of the community of philosophical inquiry it *often* emerges as an unintended, positive consequence for teachers who facilitate philosophical inquiry with students (Roche, 2001, 2011). Positioning the student as questioner in a dialogue inverts and challenges transmission style pedagogies to transform (Scholl, 2005). The IRE sequence (Cazden, 1988) is no longer dominant because teachers will, in all probability, not have all the answers to students' questions, thus positioning teachers as learners. Note this is a transformation in both the *form* and *substance* of the pedagogy. The form is inverted and the substance is *'deeper'* philosophical inquiry. This addition to Vygotsky's theory has previously been theorised by Freire (1970) and Dewey (1938) and brings together Dewey's notions of freedom, shared authority and openness to experience in learning, which is radically different from a transmission model of teaching and learning.

Lipman (2008) describes his own insight of Philosophy for Children as "inside-out philosophy" (p. 106). What he created has emerged as 'inside-out pedagogy' which leads both students and their teachers to the threshold of their own minds. The teacher, though crucial, is not dominant in the classroom interactions. Their pedagogical repertoire has broadened to include their original transmission, didactic pedagogies and progressive, inquiring, critical pedagogies. A critical pedagogy (see Apple & Buras, 2006; Freire, 1970; Giroux, 1988, 1991, 1992, 1997; hooks, 1994, 2003; McLaren, 1995; Shor, 1996; Shor & Freire, 1987) concerns itself with socially just, educative opportunities which allows for participants to engage in authentic

and transformational learning experiences, one which stands beside and allows the subaltern (Spivak, 1988) to speak, as described by Apple & Buras (2006). In doing so, paradoxically, the teacher opens up learning opportunities for themselves.

Furthermore, teacher and student engagement in the community of philosophical inquiry creates a communal ZPD with multiplicative opportunities for scaffolding and learning, as shown in Figure 3. Consequently, the dialogue within a Philosophy lesson involves a complex configuration of interactions and opening of inter-subjective, third spaces, between and amongst participants. In a genuine dialogue within a Philosophy lesson the teacher operates within many of these third spaces, and students can similarly act in mentoring roles, scaffolding each others' and their teacher's learning in the communal ZPD. This complex web of interactions provides a model of democracy described by Dewey (1944) as "primarily a mode of associated living, of conjoint communicated experience" (p. 87).

Communal
Zone of Proximal Development
within a
Community of Philosophical Inquiry
Involves
Dialogic Interaction

Figure 3 Communal ZPD: Multiplicative Scaffolding and Learning Interactions in the Community of Philosophical Inquiry.

These diagrams (Figure 2 and 3) are intended to provide a visual representation of classroom structures and contexts in which such connected and inter-responsive learning can be facilitated on both the interpersonal plane within the community of inquiry and in the intrapersonal plane through facilitation of reflective processes. This distinction is rather blunt as learning on either plane is not so simply assigned to particular activities and may occur in an interconnected way through revelations within the community of inquiry and through development of, or sharing, student reflective drawings or writing after the fact. Indeed the teacher too, may learn through revelations within in the discussion or reflection after the fact. Either way such learning appears to be a critical juncture in the teacher's pedagogical transformation.

In this study Philosophy has been shown to transform teachers' pedagogy and assist them to re-engage in lifelong learning through interactive, reciprocal learning processes within a communal ZPD in their own classrooms, with their students. Thus teachers model lifelong learning for their students. The community of philosophical inquiry offers a very efficient and effective mode of ongoing teacher professional development and lifelong learning.

Conclusion

The pedagogical transformation experienced through teaching Philosophy, towards a broader pedagogical repertoire, is an artifact of the learning experience of the teacher. Such adult learning can be characterised by mental models (Senge, 1990) which show the learning experience to be challenging or daunting, requiring targeted support and a positive and courageous approach to self-management, throughout the learning process (Butler, 1996; Palmer, 1998). The support that the participants in this study received regarding teaching Philosophy included the Level 1 and Level 2 Philosophy training. The effect of the teachers in this school all learning to teach Philosophy together was the development of a school culture of curiosity, trial and error and learning together to teach Philosophy. This school culture was a culmination of leadership, a collective vision for the school and the necessary sharing of pedagogy to implement Philosophy (a new pedagogical approach). The courage must come from all levels including the teacher and school leaders. The support must come from school leaders and systems in the form of professional development, time, resources and encouragement. These efforts however, will be rewarded by the students.

> I've taken a lot of community of inquiries now with adults and with
> children and I really see the very best thinking coming out of the
> children. Maxine

Philosophical communities of inquiry have been shown to have wonderful benefits for students. This research provides data that asserts the very positive effects that teaching Philosophy has on pedagogy and teacher thinking, in a time and resource efficient manner.

> So [Philosophy has] made me a much more reflective person … it
> certainly … for my own personal self has made me a much better thinker.
> Simone

The knowledge and understanding gleaned from this study suggests that further research into models for teacher education and professional development in Philosophy would be beneficial for teachers, students and education systems broadly. In classrooms where teachers philosophise with students, these interactions cause teachers to reap the benefits themselves of critical, creative and caring thinking, within the community of philosophical inquiry, and more broadly in their lives. They become more thoughtful and reflective people and pedagogues.

References

Apple, M., & Buras, K. (2006). The subaltern speak. N.Y.: Routledge.
Argyris, C. & Schön, D. (1974). Theory in practice: Increasing professional effectiveness. San Francisco: Jossey-Bass.
Argyris, C., & Schön, D. (1978). Organizational learning: A theory of action perspective. Reading, Mass: Addison Wesley.

Berrill, D. & Whalen, C. (2007). "Where are the children?" Personal integrity and reflective teaching portfolios. Teaching and Teacher Education, 23, 868-884. http://dx.doi.org/10.1016/j.tate.2007.02.002

Bhabba, H. K. (1994). The location of culture. London: Routledge.

Bleazby, J. (2005, July). Reconstruction in Philosophy for Children. Paper presented at the 2nd Global Conference on Creative Engagements: Thinking with Children, Mansfield College, Oxford, U.K. Retrieved from http://www.inter-disciplinary.net/at-the-interface/education/creative-engagements-thinking-with-children/project-archives/2nd/session-2-engagement-with-people-process-and-problematic-thought/

Bruner, J. S. (1961). The act of discovery. Harvard Educational Review, 31(1), 21-32.

Burgh, G. (2009). Reconstruction in philosophy education: The community of inquiry as a basis for knowledge and learning. In E. Horton (Ed.), Proceedings of the Philosophy of Education Society of Australasia 2008 Conference: The ownership and dissemination of knowledge. Brisbane: Queensland University of Technology.

Burgh, G., Field, T. K., & Freakley, M. (2006). Ethics and the community of inquiry: Education for deliberative democracy. Melbourne: Thomson Social Science Press.

Butler, J. (1996). Professional development: Practice as text, reflection as process, and self as locus. Australian Journal of Education, 40(3), 265-283. http://dx.doi.org/10.1177/000494419604000305

Cam, P. (1995). Thinking together: Philosophical inquiry for the classroom. Sydney: Hale & Iremonger/PETA.

Cam, P., Fynes-Clinton, L., Harrison, K., Hinton, L., Scholl, R., & Vaseo, S. (2007). Philosophy for young children: A classroom handbook. Canberra: Australian Curriculum Studies Association.

Camhy, D., & Iberer, G. (1988). Philosophy for Children: A research project for further mental and personality development of primary and secondary school pupils. Thinking: The Journal of Philosophy for Children, 7(4), 18-26.

Cazden, C.B. (1988). Classroom discourse: The language of teaching and learning. Portsmouth, NH: Heinemann.

Cherednichenko, B., Harvey, G., & Roberts, J. (2003). Philosophy in Schools as a Literacy Pedagogy. Proceedings of the ACSA Conference, Adelaide, Australia, 059, 235-249.

Daniel, M. F. (1988). P4C in pre-service teacher education. Analytic Teaching, 19(1), 13-19.

Davey Chesters, S., Fynes-Clinton, L., Hinton, L. & Scholl, R. (2013). Philosophical and ethical inquiry for students in the middle years and beyond. Deakin West: ACSA.

Dewey, J. (1916). Democracy and education: An introduction to the philosophy of education (1966 ed.). New York: Free Press.

Dewey, J. (1938). Experience and education. N.Y.: Touchstone.

Dewey, J. (1944). Democracy and education. N.Y.: Macmillan.

Dewey, J. (1957). Reconstruction in philosophy. Boston: Beacon Press.

Freire, P. (1970). Pedagogy of the oppressed (M. B. Ramos, Trans.). NY: Continuum.

Fullan, M. (1996). Change forces: Probing the depths of educational reform. NY: Falmer Press.

Garcia-Moriyon, F., Rebollo, I. & Colom, R. (2005). Evaluating philosophy for children: A meta-analysis. Thinking: The Journal of Philosophy for Children, 17(4), 14-22.

Gardner, S. (1999). Participation in a community of inquiry nourishes participants' perspective-taking capacity: A report of a two year empirical study. Philosophy for children on top of the world. Educational and Child Psychology, 20(2), 65-79.

Giroux, H. A. (1988). Teachers as intellectuals: Toward a critical pedagogy of learning. Granby, Mass.: Bergin & Garvey.

Giroux, H. A. (1991). Border pedagogy and the politics of postmodernism. Social Text, 28, 51-67. http://dx.doi.org/10.2307/466376

Giroux, H. A. (1992). Border crossings: Cultural workers and the politics of education. N.Y.; London: Routledge.

Giroux, H. A. (1997). Pedagogy and the politics of hope: Theory, culture, and schooling. Boulder, Colorado: Westview Press.

Golding, C. (2002). Connecting concepts: Thinking activities for students. Melbourne: ACER.

Golding, C. (2005). Developing a thinking classroom: A workbook for professional learning teams. Melbourne: Hawker Brownlow Education.

Hargreaves, A. (2003). Teaching in the knowledge society. Columbia: Teachers College Press.

Hattie, J. (2009). Visible learning: a synthesis of over 800 meta-analyses relating to achievement. London: Routledge.

hooks, b. (1994). Teaching to transgress. Education as the practice of freedom. N.Y.: Routledge.

hooks, b. (2003). Teaching community: A pedagogy of hope. London: Routledge.

Knowles, M. (1970). The Modern Practice of Adult Education: Andragogy vs. pedagogy. NY: Association Press.

Lingard, B., Hayes, D., Mills, M., & Christie, P. (2003). Leading learning: Making hope practical in schools. Maidenhead: Open University Press.

Lipman, M. (2008). A life teaching thinking. Montclair, N.J.: IAPC.

Lipman, M., Sharp, A. M. & Oscanyan, F. S. (1980). Philosophy in the classroom (2nd ed.). Philadelphia: Temple University Press.

Lortie, D. C. (1975). Schoolteacher: A sociological study. Chicago: University of Chicago Press.

McLaren, P. (1995). Critical pedagogy and predatory culture. U.K.: Routledge.

Mergler, A., Curtis E., & Spooner-Lane, R. (2009). Teacher educators embrace philosophy: Reflections on a new way of looking at preparing pre-service teachers. Australian Journal of Teacher Education, 34(5), 1-14. http://dx.doi.org/10.14221/ajte.2009v34n5.1

Mezirow, J. (1991). Transformative dimensions of adult learning. San Francisco: Jossey-Bass.

Millett, S., & Tapper, A. (2012). Benefits of collaborative philosophical inquiry in schools. Educational Philosophy and Theory, 44(5), 546-567. http://dx.doi.org/10.1111/j.1469-5812.2010.00727.x

Morehouse, R., & Williams, M. (1998). Report on student use of argument skills. Critical & Creative Thinking: The Australasian Journal of Philosophy in Education, 6(1), 14-20.

Neuman, W.L. (2004). Basics of social research: Qualitative and quantitative approaches. Boston: Pearson Education Inc.

Niklasson, J., Ohlsson, R., & Ringborg, M. (1996). Evaluating Philosophy for Children. Thinking: The Journal of Philosophy for Children, 12(4), 17-23.

Palmer, P. J. (1998).The courage to teach: Exploring the inner landscape of a teacher's life. CA: Jossey-Bass.

Patton, M. Q. (1990). Qualitative evaluation and research methods (2nd ed.). CA: SAGE Publications, Inc.

QSR International. (2006). Nvivo 7. Melbourne: QSR International.

Roberts, A. (2006). The effects of a teacher development programme based on Philosophy for Children, Masters Thesis, University of the Western Cape, South Africa. Retrieved 12 May, 2012, from http://etd.uwc.ac.za/usrfiles/modules/etd/docs/etd_gen8Srv25Nme4_9310_1190192248.pdf

Roche, M. (2000). How can I improve my practice so as to help my students philosophise. Masters thesis University of West England Bristol. Retrieved 12 May, 2012, from http://www.jeanmcniff.com/items.asp?id=52

Roche, M. (2011). Creating a dialogical and critical classroom: Reflection and action to improve practice. Educational Action Research, 19(3), 327-343. http://dx.doi.org/10.1080/09650792.2011.600607

Rowe, K. (2003). The Importance of Teacher Quality as a Key Determinant of Students Experiences and Outcomes of Schooling. In G. Masters (Ed.), Building Teacher Quality: What does the research tell us? (pp. 15-23). Camberwell, Australia: ACER.

Sasseville, M. (1994). Self-esteem, logical skills and Philosophy for Children. Thinking: The Journal of Philosophy for Children, 11(2), 30-32.

Scholl, R. (2005). Student questions: Developing critical and creative thinkers. Thinking: The Journal of Philosophy for Children. 17(4), 34-46.

Scholl, R. (2013). Transforming Pedagogy through Philosophical Inquiry. Unpublished doctoral dissertation, The University of Queensland, Brisbane, Australia.

Scholl, R., Nichols, K., & Burgh, G. (2008, November). Interactions within a philosophical community of inquiry: Can they transform pedagogy and what do teachers learn in the process? Paper presented at AARE, Brisbane, Qld., Australia.

Schön, D. (1983). The reflective practitioner. How professionals think in action. London: Temple Smith.

Schön, D. (1987). Educating the reflective practitioner. San Francisco: Jossey-Bass.

Seashore-Louis, K., Marks, H. M. & Kruse, S. (1996). Teachers' professional learning community in restructuring schools. American Educational Research Journal, 33(4), 757-798. http://dx.doi.org/10.3102/00028312033004757

Senge, P. (1990). The fifth discipline. The art and practice of the learning organization. London: Random House.

Shor, I. (1996). When students have power: Negotiating authority in critical pedagogy. London: The University of Chicago Press.

Shor, I., & Freire, P. (1987). A pedagogy for liberation: Dialogues on transforming education. South Hadley, Mass.: Bergin & Garvey Publishers.

Spivak, G. C. (1988). Can the subaltern speak? In C. Nelson & L. Grossberg (Eds.), Marxism and the Interpretation of Culture (pp. 271-313). Urbana: University of Illinois Press.

Splitter, L. & Sharp, A. M. (1995). Teaching for better thinking. Melbourne: ACER.

Strauss, A. & Corbin, J. (1990). Basics of qualitative research: Grounded theory procedures and techniques. Newbury Park, CA: Sage.

Topping, K. J., & Trickey, S. (2007a). Collaborative philosophical enquiry for school children: Cognitive effects at 10Ð12 years. British Journal of Educational Psychology, 77(2), 271-288.

Topping, K. J., & Trickey, S. (2007b). Collaborative philosophical inquiry for schoolchildren: Cognitive gains at 2-year follow-up. British Journal of Educational Psychology, 77(4), 787-796. http://dx.doi.org/10.1348/000709907X193032

Trickey, S., & Topping, K. J. (2004). 'Philosophy for Children': A systematic review. Research Papers in Education, 19(3), 365-380. http://dx.doi.org/10.1080/0267152042000248016

Trickey, S., & Topping, K. J. (2006). Collaborative philosophical enquiry for school children: Socio-emotional effects at 11 to 12 years. School Psychology International, 27(5), 599-614. http://dx.doi.org/10.1177/0143034306073417

UNESCO. (2007). Philosophy a school of freedom: Teaching philosophy and learning to philosophize (status and prospects). Paris, France: UNESCO.

Vygotsky, L. S. (1978). Mind in society: The development of higher psychological processes. (M. Cole, V. John-Steiner, S. Scribner, & E. Souberman, Eds.). Cambridge, MA: Harvard University Press.

Yeazell, M. (1981). What happens to teachers who teach philosophy for children? Thinking: The Journal of Philosophy for Children, 2, 86-88.

Acknowledgements