

Editorial

This special issue of the Journal of Philosophy in Schools is based on papers presented at the Federation of Asia-Pacific Philosophy in Schools Associations (FAPSA) conference on *Communities of Inquiry: Significance, Cultural Change and the Ongoing Relationship to P4C*, and held at the University of Melbourne from 1 to 3 October 2022.

The issue was to have been guest edited by Janette Poulton, the then Secretary of FAPSA. Sadly, Janette died on 28 February 2023, while this task was in its early stages. Subsequently, a group of her FAPSA colleagues discussed how to celebrate Janette's enormous contribution to the cause of bringing philosophy into schools. One proposal was to ensure that the special issue came to fruition, and to dedicate it to her. As a result, Philip Cam and Tim Sprod have taken on the role of guest editors, with invaluable assistance from JPS editor Laura D'Olimpio.

Fittingly, this issue begins with a valedictory for Janette—a towering figure in the history of philosophy for children/philosophy in schools—drawn from the many tributes that flowed in the wake of her death. We wholeheartedly recommend that you read of her invaluable contributions.

Given the title of the conference from which these papers are drawn, it is unsurprising to find that they tend to focus on the Community of Inquiry, be it in recounting the genealogy of the phrase, exploring its various uses, or by considering some of the ways in which it can advance the search for truth, nurture the democratic ability to correct our views, develop a sense of place, or build children's capacities for critical and creative thinking.

In 'Justus Buchler and the Community of Query', Maughn Gregory explores the influence of Buchler on Lipman and his conception of the Community of Inquiry. While Lipman was inclined to trace this idea back to the pragmatist philosopher Charles Sanders Peirce, Gregory shows that it is clearly filtered through Buchler, who was both a Peirce scholar and a close colleague of Lipman's in the years that Lipman taught at Columbia University. Nor was Buchler's influence just a matter of theory. Buchler introduced teaching practices in the general education program in which Lipman taught that employed a method of discussion which the Community of Inquiry largely co-opts.

In his detailed examination of the philosophical underpinnings of what Buchler called the 'Community of Query,' especially his concept of judgement, and its application to

education, Gregory shows the extent of Buchler's influence on Lipman and what was to become Philosophy for Children. In doing so, Gregory has drawn our attention to a significant and much neglected strand in the intellectual history of the movement.

There have long been rumblings about inconsistencies in the use of the term Community of Inquiry. As Tim Sprod reminds us in 'What's in a name? The uses of "Community of Inquiry"', it can lead to no end of confusion. While touching on a variety of ways in which the term has been used, he is particularly intent on disentangling narrow-sense uses that stem from the teaching method devised by Lipman and Sharp from broader ones. Even in the narrow sense, Community of Inquiry has been extended beyond reference to the method itself, and applied to a particular session in which this method is employed, as well as to the group that employs it. By contrast, at its broadest, the expression has been used to refer to a conception of education, where being educated is equated with learning to think in the ways associated with the Community of Inquiry paradigm. Again, the Community of Inquiry has sometimes been regarded as a regulative ideal, although Sprod is inclined to treat this as a third and transcendental sense of the term. In any event, he has done us the service of making it clear that the Community of Inquiry is often thought of in other than narrow-sense ways.

Sprod's argument, in a nutshell, is that we should avoid vagueness and confusion by employing the term only in its narrow sense, and find other expressions for the rest. He goes on to give a couple of suggestions for us to consider and, irrespective of whether they are adopted, he has at least begun to get us out of a tangle.

In 'Toward a self-correcting society: Deep reflective thinking as a theory of practice', Elizabeth Fynes-Clinton, Gilbert Burgh and Simone Thornton draw on Australian philosopher Val Plumwood to assert that what democracy needs is the capacity for correction of our views and actions. But how do we build this capacity through education?

With reference to the Deweyan and Peircean influences on Lipman and Sharp, they lay the emphasis on encouraging students' doubt as the route into inquiry and, hence, self-correction. Drawing on Fynes-Clinton's research, they advocate the use of Deep Reflective Thinking, with its four elements: building a repertoire of intellectual skills and processes; engaging in philosophising; ongoing self- and peer-assessment; and the examination of epistemic doubt. Their detailed discussion of these elements and their interrelations will be of great use to practitioners and theoreticians alike. The

authors build a powerful case that, by engagement in Community of Inquiry, students can become well prepared to engage thoughtfully in democratic discourse and life.

In 'Place, empire, environmental education, and the Community of Inquiry', Simone Thornton, Gilbert Burgh and Mary Graham argue that students need to experience how culture, history and environment manifest in their own experiences—as Dewey argued—before they can tackle their wider ramifications. Informed by Australian Indigenous notions of Country, they develop a rich conception of place that goes well beyond mere physical location.

In addressing the implications for the preparation of teachers, they argue that teachers need to go beyond merely learning the procedural steps for establishing a Community of Inquiry, and delve more fully into the underlying pragmatist theory, place-responsive pedagogies and, especially, Indigenous philosophical perspectives and worldviews. In this way, teachers can be better equipped for helping their students to interrogate taken-for-granted attitudes and beliefs.

In 'Newington College: Building thinking communities', Britta Jensen, Kate Kennedy White and Michael Parker report on the very practical measures their school has been taking to meet the Australian Curriculum's requirement to improve students' critical and creative thinking (CCT). In the first part of the paper, the authors survey the nature of such thinking, focussing on the problem of how to ensure that generic thinking skills and capacities can be used across multiple disciplines—the problem of transfer.

The rest of the paper turns to practicalities. Using the Community of Inquiry as their central pedagogy, the school has engaged in wide consultation with their teachers, and instituted extensive professional learning, resulting in what they call a 'detached/embedded' approach. The detached element refers to the explicit consideration, in stand-alone Community of Inquiry sessions, of specific generic thinking skills, while the embedded element involves subject teachers including these skills within their own lessons—both through pre-planned Community of Inquiry sessions and by seizing the teachable moments as they arise.

While Newington College is far from the first school to develop a whole-school approach to using the Community of Inquiry to address the CCT general capability, Jensen, Kennedy White and Parker have ably outlined their still-developing program. Any other schools who are considering paying more than lip service to CCT will find this article of immense help.

On a traditional view, education involves the transmission of knowledge, which in part means presenting students with bodies of fact—things known to be true. As Cathy Legg points out in ‘Getting to post-post-truth’, such a view has been brought into question, so much so that some philosophers and educational theorists have come to regard the very concept of truth as problematic, or even dispensable. So, can the concept of truth be saved in this so-called post-truth world? Legg thinks so and co-opts the pragmatist philosopher Charles Sanders Peirce to show us how.

The reference to Peirce will not be lost on those with a knowledge of the philosophical precursors of Lipman and his notion of the Community of Inquiry. For Peirce, the truth of some matter is what the community of inquirers would ultimately find to be the case were they to persist in investigating it. In other words, it is not a matter of my ‘truths’ or yours, or of engaging in a contest of opinions that admit no independent means of investigation. It is something that we must strive for by learning to inquire.

Legg illustrates the educational implications of a Peircean remedy for the current predicament over truth in her approach to a critical thinking unit that she has taught at the tertiary level. In a world in which students must learn to deal with all manner of online sources, she teaches them how to inquire into their provenance, examine the evidence, and look at sources of criticism. Whether or not her students investigate these things together or on their own, at the very least they are engaging with a variety of voices or sources that can be found online and using the tools of inquiry in the pursuit of truth. While a course of this nature may be at some remove from Lipman’s vision of the Community of Inquiry in the classroom, it is sufficiently close for the reader to see that Legg’s prescription for saving truth from the ravages of a post-truth world has application there.

Finally, we include a review of Laurance Splitter’s latest book, *Identity, reasonableness and being one among others: Dialogue, community, education*, from Tim Sprod. Drawing on a thorough knowledge of relevant philosophical work, Splitter carefully utilises the tools of analytic philosophy to distil his deep and lengthy involvement with P4/wC and philosophy in schools into a magisterial account well worth reading.

The collection of papers presented here give a good indication of the range of matters covered at the FAPSA 2022 Conference, and stand as a great tribute to Janette Poulton.

Philip Cam

Tim Sprod

JPS Special Issue Guest Editors

Vale Janette Poulton**27 October 1953 - 28 February 2023**

This issue of FAPSA's *Journal of Philosophy in Schools* is dedicated to the memory of that tireless worker for the cause of bringing children to philosophy, Janette Poulton.

Many in the world-wide community of Philosophy for/with Children and Philosophy in Schools were shocked to learn in late February 2023 firstly, that Janette was seriously ill and had not long to live and—far too soon—that she had died on the last day of February.

Janette was born to Harold and Dorothy Poulton in Melbourne, Australia. She showed considerable academic ability through her education at University High School and the University of Melbourne, eventually gaining Bachelor of Arts, Diploma of Education, Master of Arts, and Doctor of Education degrees.

Sometime in the early nineties (or maybe late eighties—we have been unable to establish exactly when), Janette came across Philosophy for Children. Certainly, she attended the Teacher Education Residential Workshop run by Ann Sharp and Ron Reed in Geelong from 1 to 9 February 1992. Enthused by the experience, she founded 'Rhyme and Reason'—with Gary King—soon afterwards, to bring the community of inquiry in an arts-based setting to children in schools.

By 1996, Janette was the Education and Innovations Officer with the Victorian Association for Philosophy in Schools (VAPS). Many teachers in Victoria retain very fond memories of their training with Janette, and its life- and career-changing effects. Not content with merely bringing philosophy into classrooms, Janette was also the prime mover in the Philosophy in Public Spaces (PIPS) movement, utilising such areas as the National Gallery of Victoria, the Melbourne Museum, Scienceworks, Melbourne Zoo, and the Immigration Museum. Ethics trails at the Melbourne Museum, Melbourne Zoo, and the Holocaust Museum followed. She worked with the Victorian Curriculum Assessment Authority and was heavily involved in extending VAPS' work into support for teachers of VCE philosophy. These are just some of the main ways in which she became the very centre of VAPS and its mission for the rest of her life.

For all the work Janette poured into VAPS, her involvement and influence were not confined to Victoria. She was also an important figure in FAPSA, for example as a Victorian FAPSA Council member for many years. She was the FAPSA Secretary at

the time of her death, and was, with Lorelei Siegloff, one of the two main organisers of the 2022 FAPSA Conference from which this JPS issue springs. Indeed, it would not be an exaggeration to say that the continued existence of FAPSA over the past 30 plus years is in no small part due to her efforts.

FAPSA, of course, is no longer confined to Australia/New Zealand, and Janette was influential throughout the Asia-Pacific region as well: not solely through FAPSA but also through the enormous enthusiasm she poured into the Philosophy for Children and Youth, Asia-Pacific Network (PCYNAP), not least as Deputy President from 2014. Two projects that spring to mind were the 'Peace Train' workshop with Farzaneh Shahrtash from Iran, working with Japanese students, and her involvement in PCYNAP Online Children's Circle sessions. At the international level, Janette was also involved with the International Council for Philosophical Inquiry with Children (ICPIC). For example, Janette was a member of ICPIC's Philosophy with Children and Teacher Education Special Interest Group, contributing a chapter to their 2022 edited book. All these are great examples of her wide geographical influence.

Indeed, on her death, tributes to Janette poured in from all around the world: every continent (except Antarctica). We would have liked to reproduce them here, if they were not so plentiful. Many recalled her great enthusiasm and dedication, her hard work, her central role in so many projects, her energy and leadership—but beyond that, her warmth, optimism and confidence, the unique beauty of her ideas, speech and actions, her sense of fun, generosity of spirit, and humour.

Perhaps we can leave the last words to someone she worked with closely over the last few years: FAPSA Chair Lorelei Siegloff. '[Janette was a] friend, mentor and collaborator in so many areas of our practice. I can't encompass how much has been lost with her passing, Janette was the keeper of history and lore within our P4C family. And I still grieve the loss of her cheeky humour and sharp intellect, her endless energy and unlimited passion for philosophy.'

Vale Janette Poulton