

Copyright is owned by the Author of the thesis. Permission is given for a copy to be downloaded by an individual for the purpose of research and private study only. The thesis may not be reproduced elsewhere without the permission of the Author.

The Philosophy for Children School
and the
Inequalities in New Zealand's School Achievement

A thesis presented in partial fulfilment of the
requirements for the degree of

Master of Education

At Massey University, Manawatū,
New Zealand.

Bridget Anne Comer

2015

ABSTRACT

The New Zealand educational system has faced major reformation in the last 20 years resulting in an inequality of achievement, also known as the long tail of underachievement. New Zealand's results in the Programme for International Student Assessment (PISA) has steadily declined since the assessments beginning; which is similar to other countries who have initiated high stakes, standardised based testing policies. If New Zealand is to address the declining results and attempt to alleviate the gap between its highest and lowest achievers, and address educational inequalities, then alternative approaches must be considered.

This thesis outlines the Philosophy for Children (P4C) School as a viable within-school approach to addressing educational inequalities through the implementation of the principles underlying the Community of Inquiry (COI), the Philosophy for Children Programme and democratic education as a whole school approach.

ACKNOWLEDGEMENTS

I would like to acknowledge, with deep gratitude, the support and guidance of my primary supervisor, Professor John Clark and my second supervisor, Senior Lecturer Tony Carusi. The multiple conversations and dialogue has contributed to my understanding and thus the shape of my thesis. Your overview of the forest and potential terrain was invaluable, when at times all I could see were trees and an empty map.

Finally, I would like to thank my friends and family, especially Will, Caitlin and Isabella, who have allowed me the time and space to write, to think and to ponder!

CONTENTS

Abstract	ii
Acknowledgements	iii
Contents	iv
List of Tables and Figures	v
Introduction	vi
Chapter One: Inequality of School Achievement in New Zealand	1
Chapter Two: Philosophy for Children (P4C) Programme and The Community of Inquiry (COI)	25
Chapter Three: Democracy and Democratic Education	42
Chapter Four: The Philosophy for Children School, Generation Three (P4C Gen3) – Pedagogical Level	67
Chapter Five: The Philosophy for Children School, Generation Three (P4C Gen 3) - Leadership, Governance and Partnership Level	95
Chapter Six: Implications for Education and Addressing Inequality in Achievement.....	108
References	116
Appendices	137

LIST OF TABLES

Table 1.	2000 -2012 New Zealand PISA Rankings	2
Table 2.	Comparison of OECD Average Results and New Zealand Results (2000 – 2012)	3
Table 3.	Percentage of Students at various proficiency levels on the PISA 2012 Mathematics Subscale Formulating	5
Table 4	Percentage of Students achieving at or above the National Standard by year level	8
Table 5.	Percentage of NCEA Candidates in Years 11 – 13 attaining certificate by ethnicity from 2009 – 2013	9
Table 6.	Schools which have joined in the IES Cluster of Schools.....	17
Table 7.	Ethical Frameworks for Educational Policy	63

LIST OF FIGURES

Figure 1.	New Zealand Trends in Mathematical Proficiency Levels 2003 – 2012	7
Figure 2.	Variation in Financial Literacy Performance within Countries and Economies	11
Figure 3.	Perry’s Conceptual Model for Analysing Education Policy in Democratic Societies	57
Figure 4.	The Elements of the Pedagogical Core	69
Figure 5.	Traditional One Way Dialogue & Community of Inquiry Dialogue	73
Figure 6.	The P4C School: Conceptual Floor Plan	85
Figure 7.	The P4C School Inquiry Model	88
Figure 8.	P4C School Connections.....	99
Figure 9.	Inventory Case Study - Australian Science and Mathematics School (ASMS): Distributive Leadership Model	100
Figure 10.	P4C School Structure	102
Figure 11.	P4C Schools Network	107

INTRODUCTION

The New Zealand Government recognises the country's current educational predicament: that New Zealand has a serious issue with the inequality of school achievement, and in particular the inequality of achievement. Minister of Education, Hekia Parata, stated:

New Zealand has an achievement challenge. Our top students are doing as well as students anywhere in the world, but there is a big gap between our top performing students and those who are not doing so well. International studies also tell us that we are not keeping pace with other high performing countries and jurisdictions and are falling short of our own previous results. We must do better and raise the quality of learning and achievement across the board. Doing this requires whole of system improvement (Parata, 2014a, para. 4.)

The solution proposed by the Government is that “raising the quality of teaching and leadership provides the best opportunity to deliver the improved educational outcomes we seek” (Parata, 2014b, para. 5.) Yet the initiatives introduced to bring these outcomes are problematic and are unlikely to address to the issues at the core of New Zealand's educational inequality nor produce the outcomes that they were designed to accomplish.

This thesis is not an empirical study, instead, it is a conceptual and philosophical thesis which considers a new type of school as an alternative way to address the issue of educational inequality in New Zealand. The thesis breaks new ground in several important ways. Firstly, the Philosophy for Children (P4C) School concept goes beyond the P4C programme within the classroom context, exploring what a P4C school would look like and how it would form part of a community of schools. Secondly, it builds on current educational initiatives such as National Standards, charter schools, innovative learning environments, and Investing in Educational Success as well as previous developments such as integrated schools, with their special character by adopting particular aspects to

incorporate within the P4C school concept. Thirdly, while acknowledging that the P4C school is a within-school solution to a problem which exists externally of the school, the thesis goes well beyond most other initiatives by offering a way forward; it provides a longer term approach for educating children so when they become adults they are sufficiently well prepared to act upon their understanding of equality and democracy to help create a society where the various inequalities, including the inequality of school achievement, are significantly reduced. Finally, although considerable material exists on P4C within the classroom, there is a scarcity of literature on the P4C School and the impact this has on the inequality of school achievement. This thesis will contribute to filling the gap.

Chapter One discusses the inequality in school achievement in New Zealand, and the standardised testing used to measure New Zealand's educational success in comparison to other countries belonging to the Organisation of Economic Co-Operation and Development (OECD). Recent Government initiatives, which have been introduced as an attempt to address the inequality in school achievement, have also been considered.

Chapter Two describes the Philosophy for Children (P4C) Programme and the Community of Inquiry (COI), outlining its history, changes and benefits. Underpinning P4C and the COI are principles of democracy, Chapter Three addresses democracy and its relationship with education.

Chapter Four begins the investigation into the P4C School as a whole school approach to addressing the inequalities in New Zealand education, starting at a pedagogical level. The P4C School conceptualised in this thesis is a new school, existing within the state system, operated similarly to schools of special character. Chapter Five continues the development of the P4C School concept by investigating leadership and governance within

a P4C School and discusses the P4C School at a network level. Due to the parameters of a Masters Thesis, the implementation of such a school, is noted but not discussed.

Finally, Chapter Six addresses implications of a P4C School and how a whole school approach can contribute to addressing the inequality of school achievement in New Zealand as a within-school initiative that, unlike current Government initiatives, in the long term also reaches out into society to address the factors which contribute to inequality and social injustice.

CHAPTER ONE

INEQUALITY IN SCHOOL ACHIEVEMENT IN NEW ZEALAND

Introduction

The inequality in school achievement (commonly referred to as the ‘long tail of school underachievement’) is one of the most serious challenges for New Zealand education today. There has been much discussion and debate amongst politicians, policymakers, teachers, academics and media commentators about the causes of and solutions to New Zealand’s inequality (Johnston, 2015a, 2015b, 2015c).

Over the past thirty years New Zealand’s educational system has undergone major change, shifting from what was once a system in which policy was orientated towards social welfare and democratic education to that of an education model based on provider competition and individual choice (Codd, 1993). The change in Government focus for education has coincided with an interest in New Zealand’s educational standing and the nation’s ability to contribute to the global economy. As such, New Zealand participates in several international standardised testing regimes, including the Trends in International Mathematics and Science Study (TIMSS), the Progress in International Reading Literacy Study (PIRLS) and the Programme for International Student Assessment (PISA). It is PISA which attracts the most attention as the measure of school achievement in New Zealand.

Programme for International Student Assessment (PISA)

PISA was established by the Organisation for Economic Co-operation and Development (OECD) in 1997, in response to an international demand for a consistent assessment which would provide member countries with regular and reliable data on the skills and knowledge of their students and their educational performance compared to other countries. PISA assesses reading, science and mathematical literacy of fifteen year

olds in participating countries, measuring not only the skills within each discipline but also the application of these skills, which is deemed to be important to fully participate in adult life and to contribute meaningfully to society (OECD, 2013a).

PISA was first administered in 2000 and then subsequently every three years. There has been an overall decline in rankings for New Zealand across all three domains (Table 1). Initially, New Zealand ranked 3rd for reading, 4th for maths and 7th for science; by 2012, New Zealand had slipped to 13th for reading, 23rd for maths, and 18th for science (OECD, 2003, 2013b).

Table 1. 2000 – 2012 New Zealand PISA Rankings.

	Reading	Maths	Science
2000	3 rd	4 th	7 th
2003	6 th	12 th	10 th
2006	5 th	11 th	7 th
2009	7 th	13 th	7 th
2012	13 th	23 rd	18 th

Note. (Source: New Zealand Government, 2013).

There is a considerable difference in results between the OECD scores of participating countries compared to that of New Zealand (Table 2). An overall decline is evident when comparing New Zealand’s results, for reading, maths and science, against the OECD averages. Furthermore, there is a disparity between New Zealand European and Asian students (who scored above the OECD average in mathematics) and Māori and Pasifika students (who scored below the OECD average) (Education Counts, 2013a). This disparity is evident within PISA results and within the National Certificate of

Educational Achievement (NCEA) results, which are discussed below. Whilst it may be seen positively that New Zealand remains (in general) above the OECD average, when taken into consideration with the evidence of New Zealand’s decline in rankings, the widening disparity of achievement scores and New Zealand being overtaken by countries whom it previously out-ranked (for example, Germany), the results indicate that New Zealand’s education system is not performing well at the international level. Not only is New Zealand not performing well, despite the country having relatively high achievement (compared to the OECD average), student performance distribution indicates low equality (equity) in learning outcomes (Education Counts, 2013a).

Table 2. Comparison of OECD average results and New Zealand results (2000-2012).

	OECD Reading Average	NZ Reading	Difference between OECD and NZ Reading	OECD Maths Average	NZ Maths	Difference between OECD and NZ Maths	OECD Science Average	NZ Science	Difference between OECD and NZ Science
2000	500	529	+29	500	537	+37	500	528	+28
2003	494	522	+28	500	523	+23	500	521	+21
2006	492	521	+29	498	522	+24	500	530	+30
2009	496	521	+25	499	519	+20	501	532	+31
2012	496	512	+16	494	500	+6	501	516	+15

Note. (Adapted from OECD, 2000, 2003, 2007, 2010b, 2014a).

New Zealand has a high proportion of students (16.4%) achieving in the top two bands (Levels 5/6), and a significant percentage (25.9%) of students performing below level two. Compared to countries such as Finland (18.6% top two bands, 15.6% below level 2), Canada (19.2% top two bands, 17.6% below level 2) and Poland (19.2% top two

bands, 18.0% below level 2), New Zealand's representation of students performing below level 2 is significantly higher (OECD, 2014b) (Table 3). Snook, O'Neill, Birks, Church, and Rawlins (2013) state that New Zealand does have a slightly wider achievement range compared to similar countries, but acknowledge that the results are reflective of both the good performance of high scoring students as well as poor performance from low scoring students.

Telford and May (2010) report on the 2009 PISA results also indicates that compared to the four other countries (of similar economic status/Gross Domestic Product [GDP]) with similar averages to New Zealand (Singapore, Canada, Japan and Australia), New Zealand has the widest distribution of scores between 95-5 percentile and the widest distribution of scores between the 25-5 percentile (Japan is the only exception to this). Between 2009 and 2012 New Zealand's performance declined in all three areas, with the 2006 PISA results indicating a considerable diversity amongst levels of achievement, particularly a larger proportion at the lower end compared to higher achievers (Telford & Caygill, 2007). According to the New Zealand summary report of the 2012 PISA results (May, Cowles, & Lamy, 2013), New Zealand is one of several countries to have experienced a decline in performance between 2003 and 2012 (other countries include Sweden, Finland and Australia). Additionally, New Zealand's average score was significantly below that of seventeen other countries and in comparison to countries of similar economic backgrounds (Canada and Japan) New Zealand's percentage of under achieving students was considerably higher (Table 3).

Table 3. Percentage of Students at various proficiency levels on the PISA 2012 Mathematics Subscale Formulating.

OECD Country	Percentage Below Level 2 (less than 470.07 score points)	Percentage between Level 2 and 4 (from 470.07 to less than 606.99 score points)	Percentage above Level 5 (from 606.99 score points)
Shanghai China	5.5	36.1	58.4
Singapore	10.2	45.7	44.1
Korea	10.6	54.1	35.5
Hong Kong China	10.7	50.2	39.1
Japan	11.6	55.8	32.4
Switzerland	13.2	60.6	26.1
Macao-China	13.5	56.5	29.9
Chinese Taipei	13.9	41.7	44.4
Liechtenstein	14.0	61.1	24.9
Estonia	14.0	69.4	16.6
Finland	15.6	66.0	18.6
Netherlands	15.6	61.5	22.7
Canada	17.6	63.2	19.2
Poland	18.0	62.9	19.2
Denmark	18.4	69.3	12.4
Iceland	20.0	66.6	13.3
Germany	20.4	60.8	18.9
Belgium	21.2	58.3	20.7
Vietnam	21.3	65.5	13.1
Ireland	22.7	30.2	11.6
Latvia	22.9	67.4	9.8
Czech Republic	23.3	62.8	13.8
Austria	23.4	60.5	16.0
Norway	24.8	53.0	12.3
Australia	24.8	58.6	16.5
Slovenia	25.7	59.8	14.5
New Zealand	25.9	57.7	16.4
OECD Average	25.9	59.5	14.5

Note. (Adapted from OECD, 2014b, p. 312).

Over this period some countries have made gains (particularly Hong Kong China, Korea, and Macao-China). Poland and Germany, who were both ranked lower than New Zealand in 2003, now perform better than New Zealand (May et al., 2013). New Zealand's PISA results affirm that New Zealand has a significant proportion of students who are underperforming while the percentage of high achieving students is reducing over time (OECD, 2010a, 2010b, 2010c, 2014a).

The New Zealand Government does not rely solely on PISA results to inform their educational policy and to assess educational achievement success. New Zealand students also participate in two other international standardised tests; the Trends in International Mathematics and Science Study (TIMSS) and the Progress in International Reading Literacy Study (PIRLS). On a national scale New Zealand students are assessed against National Standards within the primary school sector and by the New Zealand Certificate of Educational Achievement (NZCEA) at secondary school level.

The Trends in International Mathematics and Science Study (TIMSS) and the Progress in International Reading Literacy Study (PIRLS)

Results from the Trends in International Mathematics and Science Study (TIMSS) and the Progress in International Reading Literacy Study (PIRLS) assessment also reveal a decline in achievement and further identify a disproportionate number of Māori and Pasifika students at the bottom end of the tail of underachievement. PIRLS assesses reading literacy in Year 5 students, whilst TIMSS assesses science and mathematics at Years 5 and 9.

Chamberlain and Caygill (2013) reported that the range of scores between New Zealand's highest achieving and lowest achieving students was similar to other OECD countries; however, compared to countries with similar levels of economic development, language instruction and orthography (the rules regarding language, including spelling

rules, use of words and use of punctuation), New Zealand's range of scores distribution is much greater. Greaney (2004) concludes that the alarming consequence of international testing such as PIRLS, TIMSS and PISA is not only the identification that New Zealand is slipping in its rankings, but also that there is a disproportionate representation of Māori and Pasifika students in the tail of underachievement. Greaney (2009) suggests that the results from PISA, PIRLS and TIMSS indicate a continuing problem involving New Zealand's inability to address the contributing factors of underachievement and the learning requirements of those students who underachieve (Tunmer & Chapman, 2004; Tunmer, Prochnow, Greaney, & Chapman, 2007). There has been an increase in students underperforming (level two and below) in TIMSS between 2003 and 2012 (Figure 1). Over the same period the percentage of students achieving at level five and six has decreased, suggesting that New Zealand has an increasing number of students underperforming, whilst the percentage of students achieving at the highest levels is also declining.

Figure 1

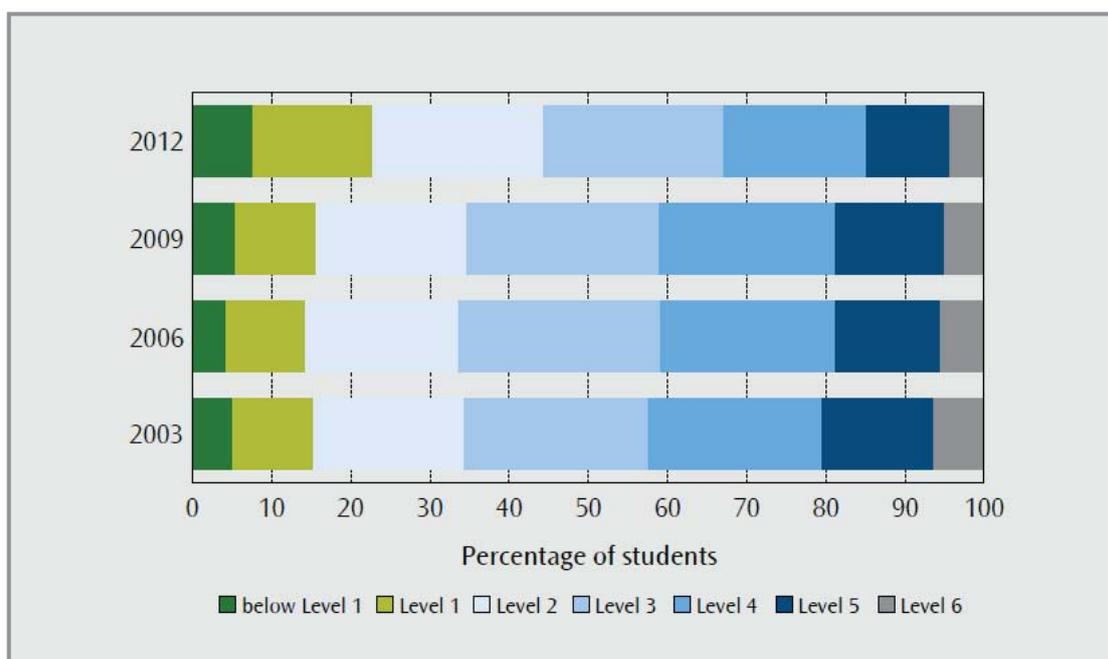


Figure 1. New Zealand Trends in Mathematical Proficiency Levels 2003-2012. (Source: May, Cowles, & Lamy, 2013, p. 13). Reprinted with Permission.

National Standards

National Standards for reading, writing, and mathematics were introduced in 2010, setting clear expectations of what knowledge, skills and understanding is required at a given year level to ensure that students are on track for achieving the National Certificate of Educational Achievement (NCEA) level two (Oakley, 2010). Additionally, National Standards requires teachers and schools to report twice per year in plain language to parents/*whānau*. The standards aim to identify low achieving students, allowing teachers and *whānau* to raise student achievement by giving those students the support they require (Ministry of Education [MoE], 2014c).

There has been a decline in the percentage of students achieving at or above standard for reading, mathematics and writing in the first year of school (Table 4). Education Counts (2013b) reports that overall there has been a small increase in students achieving National Standards and that the gap between Māori and all other students has decreased slightly for writing and reading.

Table 4. Percentage of Students Achieving At or Above the National Standard by Year Level.

Year Level	Reading		Mathematics		Writing	
	2012	2013	2012	2013	2012	2013
After 1 Year	66.8%	65.1%	85.4%	84.6%	77.5%	76.3%
After 2 Years	80.0%	80.0%	79.0%	78.7%	76.3%	75.4%
After 3 Years	82.4%	82.5%	73.2%	74.0%	72.4%	71.6%
End of Year 4	82.3%	82.9%	76.8%	76.8%	73.0%	72.4%
End of Year 5	78.6%	80.6%	70.2%	72.1%	67.1%	68.3%
End of Year 6	81.4%	82.2%	74.0%	75.4%	69.3%	70.6%
End of Year 7	72.8%	74.1%	64.6%	65.6%	61.8%	62.7%
End of Year 8	76.2%	77.3%	66.8%	68.9%	65.2%	67.0%

Note. (Source: Education Counts, 2015).

National Certificate of Educational Achievement (NCEA)

New Zealand's secondary school assessment is undertaken by students in Years 11, 12, and 13. Results show a slight increase in the percentage of student achievement, with distinct differences in percentages when comparing New Zealand European/Asian and Pasifika/NZ Māori (Table 5).

Table 5. Percentage of NCEA Candidates in Years 11 – 13 Attaining Certificate by Ethnicity from 2009-2013.

Participating NCEA Level 1 Certificate Candidates in Year 11 Attaining Certificate by Ethnicity.					
	2009	2010	2011	2012	2013
NZ European	71.9	74.2	74.0	75.4	78.7
NZ Māori	47.1	47.7	48.0	50.5	55.3
Pasifika	50.3	50.8	54.5	58.4	64.8
Asian	77.3	79.3	80.4	79.4	82.0
Participating NCEA Level 2 Certificate Candidates in Year 12 Attaining Certificate by Ethnicity.					
	2009	2010	2011	2012	2013
NZ European	73.3	74.3	75.9	77.4	78.6
NZ Māori	52.4	54.0	56.8	89.0	62.0
Pasifika	52.1	55.4	57.7	62.5	67.8
Asian	81.7	81.3	85.1	85.9	85.1
Participating NCEA Level 3 Certificate Candidates in Year 13 Attaining Certificate by Ethnicity.					
	2009	2010	2011	2012	2013
NZ European	61.3	61.3	62.1	62.1	63.7
NZ Māori	34.6	36.5	39.8	42.6	44.3
Pasifika	32.3	36.0	38.1	44.2	47.8
Asian	69.0	72.2	67.7	70.5	69.6
Participating NCEA Level 3 Certificate Candidates in Year 13 Attaining University Entrance (UE) by Ethnicity.					
	2009	2010	2011	2012	2013
NZ European	57.6	56.6	56.8	57.1	59.1
NZ Māori	28.8	28.4	30.6	32.5	34.2
Pasifika	25.9	25.1	27.4	32.1	34.9
Asian	66.5	68.8	64.5	67.1	66.2

Note. (Adapted from New Zealand Qualifications Authority [NZQA], 2014).

New Zealand Assessment and the Achievement Gap

According to the 2005 Education Review Office (ERO) Report “New Zealand’s best students perform with the best in other countries, but there is a group at the bottom, perhaps as large as 20 percent, who are currently not succeeding in our education system” (ERO, 2005, p. 6). The OECD (2010a) and the New Zealand Treasury (2012) assert that in comparison to other countries with similarly high average scores in international testing, New Zealand has a wide distribution of educational achievement, with a higher percentage of underachieving students disproportionately represented in the lower levels of PISA results compared to other countries with similar scores. Education Counts (2012) indicates that New Zealand is among the top ten PISA countries and economies with the widest spread of achievement. The difference or ‘gap’ between New Zealand’s highest and lowest achievers is a matter of considerable national concern (New Zealand Educational Institute [NZEI], 2013; New Zealand Treasury, 2012; Snook et al., 2013; Tunmer, Chapman, Greaney, Prochnow, & Arrow, 2013).

In order to address the inequality in school achievement, it is necessary to gain some conceptual clarity concerning the expressions used to describe the inequality and wide distribution of achievement in New Zealand education. The distribution has been referred to as ‘the gap’ or ‘the long tail’, which implies that there is a void between the top and lower bands; yet this is not the case, given that New Zealand has students represented throughout all bands of achievement. Perhaps of particular significance is the thickness of the tail (or the percentages of students performing below level two). Similarly, the wide distribution of scores and the high percentage of under achieving students is illustrated in the 2012 PISA mathematics, reading and science scores and proficiency levels (OECD, 2013b, 2014a). Of additional concern is the disproportionate representation of Māori and Pasifika students performing below proficiency level two compared to that of NZ European and Asian students (Education Counts, 2012).

Figure 2 shows the variation in the 2012 PISA results (Financial Literacy Performance) within countries and economies. These are ranked in descending order of the median performance (50th Percentile) and clearly illustrates the width of New Zealand's tail of underachievers (166), which is the largest compared to the countries and economies shown.

Figure 2

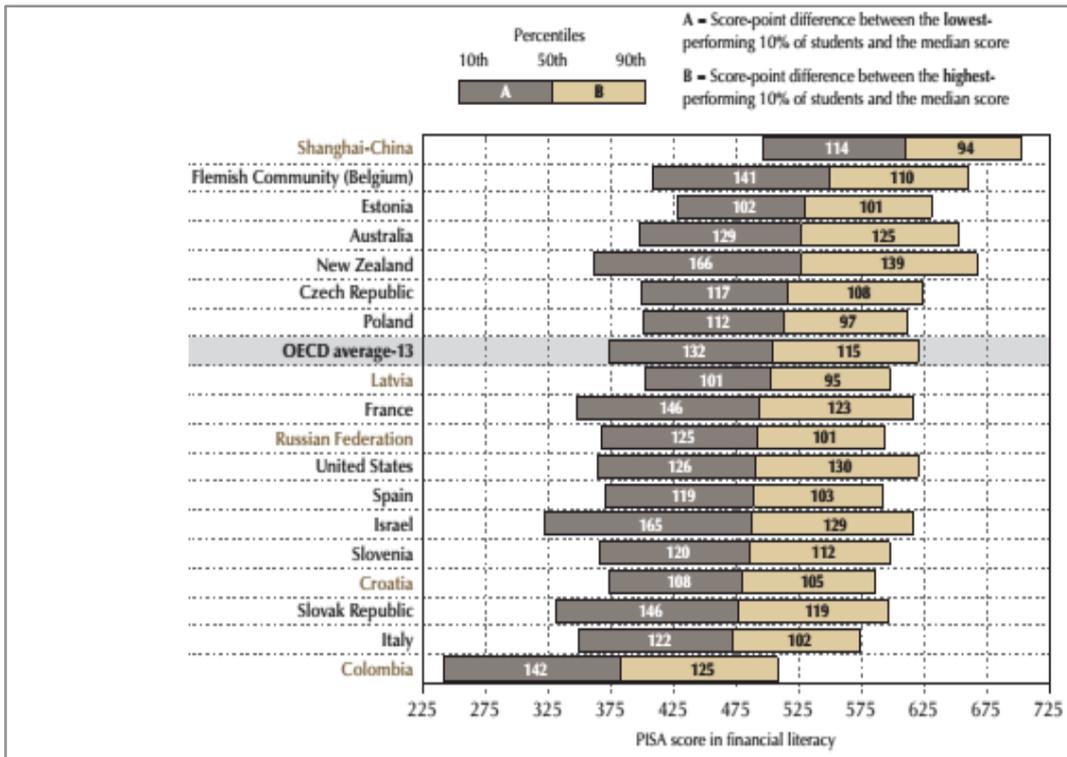


Figure 2. Variation in Financial Literacy Performance within Countries and Economies.

(Source OECD, 2014b, p. 39). PISA 2012 Results: What Students Know and Can Do – Student Performance in Mathematics, Reading and Science (Volume I, Revised edition, February 2014), PISA, OECD Publishing. Reprinted with Permission.

Inequality of School Achievement: Ethnicity and Socio Economic Status (SES)

The New Zealand Treasury (2012) reports that New Zealand has one of the biggest variations of student achievement within school, though Māori, Pasifika and low socio-economic status (SES) students are over-represented in low attainment levels (OECD, 2010a). According to May et al. (2013, p. 30-33), results from the 2012 PISA

show that 38% of Māori students performed below proficiency level two for mathematics, 27% below for reading and 25% below for science. Pasifika students fared worse, with 46% performing below level two in mathematics, 34% below level two for reading and 38% below level two for science.

Research (Aikens & Barbarin, 2008; Biddulph, Biddulph, & Biddulph, 2003; Coley, 2002; Ingersoll, 1999; Kaylor & Flores, 2008; Muijs, Harris, Chapman, Stoll, & Russ, 2009; Orr, 2003) indicates that there is a strong link between SES and school achievement. The New Zealand Treasury (2012) acknowledges that New Zealand's SES contributes more towards the educational achievement of New Zealand students compared to most other OECD countries. Confirming this is the 2012 OECD report which states that more than 75% of student achievement is actually explained by the SES of schools and the students (OECD, 2013c, p. 49). The 2005 OECD study also noted that the single most influential factor contributing to educational achievement is the variance in what students bring to school (OECD, 2005). Harker (2005) suggests that the inequality of student achievement mirrors the variations in social class composition and that between seventy to eighty percent of the variation between schools is due to the socio-economic mix of that school, which leaves only twenty to thirty percent of accountability to the actual school. Other studies (Alton-Lee, 2003; Biddulph et al., 2003) support this, indicating that approximately 75–80% of a students' school achievement is related to factors which occur out-of-school, (income poverty, deprivation, poverty severity and likelihood of poverty persistence).

Snook and O'Neill (2014) provide statistical evidence showing that in 2012, 285,000 (27%) of children lived in 'income poverty homes' (defined as being a household which earns less than 60% of the national income medium after housing costs (AHC). The Child Poverty Monitor 2014 Technical Report states that in 2013 260,000 dependent children (aged between 0-17 years) lived in income poverty homes (AHC)

which is equivalent to 24% of children in New Zealand. Of those 260,000 children, 34% were identified as Māori, 28% as Pasifika, in comparison to 16% European (Simpson, Oben, Wicken, Adams, Reddington, & Duncanson, 2014). Furthermore, Boston (2013) adds that Pasifika and Māori children are twice as likely to be living in severe poverty and are more likely to remain in poverty for an extended period of time. Biddulph et al. (2003) concur, stating that it is widely recognised that there is a strong relationship between home backgrounds and educational achievement.

Current Initiatives to Address Inequality of School Achievement

The inequality of school achievement is a considerable educational issue faced by New Zealand (Clark, 2014a). Various policies and initiatives have been introduced over recent years in an endeavour to address the issue. These include *The New Zealand Curriculum* (2007), *Te Mārautanga o Aotearoa* (2008), *Pasifika Education Plan* (2013a), *Success for All* (2013b), and *Ka Hikitia* (2013c), most of which have a focus on within school solutions (MoE, 2007, 2008, 2013a, 2013b, 2013c). In an attempt to address the inequality of school achievement and raise the achievement for five out of five children and young people, the Government has introduced the following new initiatives: National Standards, Charter Schools and Investing in Educational Success (IES).

National Standards

National Standards were introduced into English-medium schools in 2010, with the intention that they would set clear expectations of the standards that students are required to meet in reading, writing and mathematics from Year 1 to Year 8, thus increasing the likelihood of achieving NCEA level 2. By making the defined standards explicit, the standards aim at assisting teachers, parents and *whānau* to make clear judgements regarding student competence across the three domains.

The Government has claimed that their aim is to raise achievement for five out of five children, stating “At the moment, on average, four out of five kids are successfully getting the qualifications they need from school. Our plan is to get five out of five. Not just 1:2 Māori, 3:5 Pasifika; 4:5 Pākehā and Asian – but for ALL our young citizens. Five out of Five” (Parata, 2013a, 2013b). Ms. Parata’s aim to raise achievement for five out of five is elusive as to what constitutes being successful. If success is to be measured as 85% achieving National Standards by 2017 or by 85% of 18 year olds achieving at least NCEA level 2 by 2017, then there is an issue concerning the number of children who are deemed successful. The two aspirations seem at odds with one another. Aiming to raise achievement for all students is commendable, yet there are still a proportion of students whose maximum potential will not be captured within the narrow assessment range of National Standards and thus will be represented within the 15% failure rate.

Evidence provided by the National Standards 2013 results (MoE, 2013d) indicates that there has been a ‘small positive gain’ in students who are ‘At’ or ‘Above’ standard. There has been an increase of 1.7% for reading, 2.4% for mathematics and 2.6% for writing. However, there is also a significant difference between Pākehā and Asian students when compared to Māori and Pasifika children, which is mirrored in PISA, PIRLS and TIMSS results.

Currently, there is not enough data to assess whether National Standards is going to have a significant positive effect on raising standards. Evidence from the next round of assessment in 2015 will begin to show whether achievement standards are being raised; however, based on the downwards trend shown by international testing, it remains unlikely that National Standards will have the desired impact that they were designed to achieve (Clark, 2014b). The strongest argument for why National Standards will not achieve the intended goal is that it relies on the factors which contribute to underachievement lie solely within the school, when, as mentioned earlier, they do not.

Charter Schools – Kura Hourua Programme

The introduction of charter schools (partnership schools or the *Kura Hourua Programme*) has caused much debate amongst educational professionals, media commentators and researchers. Charter schools were introduced by the National Government (as part of the November 2011 coalition arrangement with the ACT party) with the intention that charter schools would give power back to the communities, thus giving more parental and student freedom and in turn enabling charter schools to create the type of environment that will best support the needs of their children, (New Zealand Educational Institute, 2014).

Charter schools have met considerable resistance from the public, teachers, NZEI, Post Primary Teachers Association (PPTA), universities and media commentators. The difficulties experienced by *Te Kura Hourua ki a Whangaruru* (Northland) provides some weight to the argument that charter schools are not the answer to raising standards of achievement. In February 2015 Education Minister Hekia Parata issued a performance notice requiring the charter school to take immediate action regarding the declining enrolments and attendance issues (Radio New Zealand, 2015). The Education Review Series noted that Parata confirmed that *Te Kura Hourua ki a Whangaruru* had issues of serious concern and that reports had emerged of bullying, infighting and the use of drugs (Education Review Series, 2015). The NZEI (2013) claims that the failure of *Te Kura Hourua ki a Whangaruru* only serves as another indicator of the failure of the charter school policy.

Partnership schools are required to raise standards (yet are not obliged to use National Standards or NCEA as their measure). Moreover, they are not required to employ qualified teaching staff, which raises the question of why emphasis is placed on qualified, highly efficient, expert teachers and leaders as the means by which student

achievement will be raised within the Investing in Educational Success (IES) initiative, discussed below. In addition, partnership schools have the choice of whether they use the New Zealand Curriculum (NZC) or design and utilise an alternative curriculum framework.

Investing in Educational Success (IES)

Another initiative proposed by the current National Government, based on the view that the quality of teaching is the biggest within-school influence on student achievement (MoE, 2014a), is the Investing in Educational Success (IES) scheme. The IES initiative is seen to be a system-wide approach which focuses on state schools collaborating and consulting with one another to raise achievement. New Zealand Treasury's advice on lifting student achievement in New Zealand suggests that "student achievement can be raised by improving the quality of teaching" (New Zealand Treasury, 2012, p.1). The IES scheme aims to raise student achievement by enabling teachers, leaders, schools and communities across the national network to collaborate (MoE, 2014b). According to Ms. Parata, "What we're doing with IES is making sure all kids have their very best show at success by improving the quality of teaching and leadership across all classrooms and having schools work together on shared goals" (Parata, 2014b, para. 5).

The initial scheme proposed new positions for principals and teachers: executive principals, expert teachers, lead teachers and change principals (Rawlins, Ashton, Carusi, & Lewis, 2014). These roles have since been renegotiated so that they have a community focus within schools and across a cluster of schools. Additional funding has been allocated for inquiry time and the original principal role has changed to a principal recruitment fund (Rawlins et al., 2014). The IES scheme is designed to enable the most effective teachers and principals to share their expertise in a wider variety of contexts so

that all schools within the cluster of schools benefit. At a proposed cost of \$359 million over four years (89.75 million per year), rising to a cost of \$150 million per year, New Zealand ought to expect a significant rise in achievement (MoE, 2015a). New Zealand's distribution of underachievement is over represented by Māori and Pasifika, and it has been shown that socio-economic status impacts significantly on achievement. Therefore, if the Government expects the IES initiative to address the inequality in achievement then funding and resourcing needs to be targeted at low decile schools and schools with a high percentage of Māori and Pasifika students, which is problematic given the high proportion of high decile schools which have currently signed up for the IES Clusters (Table 6).

Table 6. Schools which have joined the IES Cluster of Schools.

Cluster of Schools	Number of Schools within the Cluster	Decile Range of Schools opting into the Cluster of Schools.	Mean Decile
Southern Area	6	3,6,7,7,8,8	7
Mt Hutt	6	7,8,9,9,9,9	9
Malvern	4	7,9,9,10	9
Buller	5	3,5,5,5,5,	5
Blenheim	11	2,6,6,6,6,7,7,7,7,9,10	7
Nelson	7	2,5,6,7,7,9,10	7
Picton	5	3,5,5,6,6	5
Napier City	9	4,4,5,5,6,6,7,8,8	6
Napier	7	1,1,1,1,1,2,2	1
Auckland Central	12	7,7,9,9,9,9,9,9,10,10,10,10	9
Midbays	8	8,10,10,10,10,10,10,10	10

Note. (Source: Save Our Schools, 2015).

Charting a Path in an Uncertain Future

The initiatives outlined above have been introduced to address the problem of student under-achievement. These initiatives, which focus on within-school solutions, may have been chosen because, unlike beyond school influencing factors, within-school solutions can be acted upon through education policy and initiatives. Furthermore, emphasis is placed on schools which apparently do not give sufficient attention to literacy and numeracy and have low expectations held by teachers for those students who underachieve (Alton-Lee, 2003; Bishop, Berryman, Tiakiwai, & Richardson, 2003; Brophy, 1983; Rubie-Davies, Dixon, Widdowson, & Peterson, 2009).

Snook and O'Neill (2013) argue that to close the gap there needs to be a more holistic emphasis on government policies that address poverty and social inequalities which contribute to the long tail of underachievement. Clark (2014a) suggests that New Zealand ought to listen to the advice offered and that the country also needs to look within to find the answers, to seek explanations and plausible solutions which are based on all the contributing factors, not just the with-in school solutions, as this is only one part to the whole solution.

New Zealand's level of educational achievement has declined over the duration of participation in international testing and despite implementation of various initiatives the high proportion of low achieving students does not seem to be decreasing. The initiatives introduced by the National Government contain contradictory views about how to raise student achievement. One initiative (IES) posits teacher quality, community, consultation, a mandated curriculum and national standards, whilst another (Charter Schools) gives freedom to disregard qualified teaching professionals, standardised testing measurements and conforming to the MoE's curriculum requirements. Furthermore, despite research indicating that between 75 - 80% of school achievement is related to out-of-school school

contributing factors, the Government continues to focus on within-school solutions. Therefore, if a within-school solution is to address the issues of inequality and contribute to raising student achievement (where success is currently measured by narrowly focused international standardised testing) then the within-school solution must be able to address factors which affect student achievement both within and beyond the school.

New Zealand has a comprehensive and clear curriculum which describes what the country deems to be important in education. The vision expressed within the curriculum aspires for New Zealand's young people to be "lifelong learners who are confident and creative, connected and actively involved" (MoE, 2007, p. 4). The NZC outlines principles to guide decision making and describes key competencies considered to be essential to continual learning and valuable participation in society. Furthermore, the NZC promotes specific values and enables schools to engage students in a wide range of experiences and curriculum areas, whilst developing those values and essential competencies.

Since the introduction of National Standards in 2010, primary schools are obligated to report on reading, writing and mathematics. The implementation of National Standards as a means of measuring student achievement is a narrowly focused snapshot of student's educational achievement and potentially narrows the curriculum. Restricting assessment of achievement solely to literacy and numeracy does not take into consideration the wide range of skills and talents which many children possess beyond literacy and numeracy. Additionally, concerns were raised by Hattie (2009) who noted that not all students follow the same path, therefore not reaching the same level at the same time. A viable within-school solution ought to use assessment in terms of supporting learning by tracking progress, not as a measurement of whether a student is deemed to be above, at or below a given standard at a specific time. Given that each individual tracks their own trajectory of learning in their own time, it is unwise to record

success against a predetermined level and more importantly one that only captures a small portion of what the New Zealand Government has deemed as being important for life-long learning, as outlined in the NZC (MoE, 2007, pp. 4-13). Moreover, the National Standards approach insists on labelling students who have not reached a given standard as being below standard. The negative connotations resulting from being labelled a failure will be self-fulfilling due to the damage it causes to children's self-esteem, thus resulting in disengagement and reduced learning, not only in literacy and numeracy, but across all curriculum areas (Thrupp, Hattie, Crooks, & Flockton, 2009). Furthermore, concerns have also been expressed regarding the language required to be utilised when reporting on National Standards: "We stress that such reporting of the results at each level will distort and impoverish the culture of teaching and learning and assessment within schools. It will undermine the new curriculum and lead to a narrower, less interesting form of primary education for New Zealand" (Thrupp et al., 2009, para. 9.). O'Neill and Adams (2007, p. 2) summarise stating that "when all is said and done, testing and standards are irredeemably education 'lite' policies: both irrelevant (to young people's actual educational needs) and immoral (they conveniently ignore the effects of poverty on educational access)."

Another initiative, charter schools, has potential; however, the way in which they have been rolled out by the National Government is problematic. Charter schools do offer the public an alternative to the public system and allow those operating the charter school to choose whether they participate in National Standards, thus avoiding the problems with National Standards outlined above. The additional freedom extended to charter schools also allows the potential for innovative, specific teaching practices to be developed which cater for the specific needs of those attending. However, in New Zealand's context, the fact that charter schools are not obliged to have qualified, registered teaching professionals who are trained and bound by codes of conduct is cause for concern.

Qualified, registered teaching staff have undergone training and to become fully registered have demonstrated a satisfactory level of competency. Furthermore registered, qualified teachers are required to maintain standards of practice which contributes to the level of professionalism and expertise found in qualified teachers.

Catering to the specific needs of individuals within a classroom is not an isolated idea which solely belongs to charter schools; neither is tailoring the curriculum to meet the specific needs of the community in which the school serves. The NZC (which charter schools are not obligated to use as their point of reference) specifically outlines that the curriculum is designed as a guide: “Its principal function is to set the direction for student learning and to provide guidance for schools as they design and review their curriculum” (MoE, 2007, p. 6). Given the potential scope, breadth and depth provided by the NZC there is no reason why any school could not utilise the curriculum document.

Schools (or groups of schools) such as Montessori, Rudolph Steiner, Kura Kaupapa, or Special Character Schools (e.g. Roman Catholic and Diocesan Schools) have a common interest, methodology or underlying philosophy that link their schools inextricably together. The unifying pedagogy of such schools strengthens the sense of community within. Due to the independence of individual charter schools there is no unifying sense of character or community between charter schools.

Similarly, the IES initiative also has a focus on communities and collaboration as a means for raising achievement, but their network is primarily based on geographical location and opting in. Like charter schools, schools which opt into a specific geographical cluster remain independent in terms of values, vision and specific school-set targets and goals. Also, as with charter schools, the IES initiative, whilst claiming to have a community focus, does not have a specific definition of community nor a unifying community focus, a common vision or belief that links them inextricably together. Clusters of schools (identified by geographical location) which have different

values, visions and goals based on targeted National Administration Guidelines (NAGS) and National Educational Guidelines (NEGS) under the IES scheme are required to “come together to raise achievement for children and young people by sharing expertise in teaching and learning, supporting each other and by forming around students usual pathways from primary to secondary school” (MoE, 2015a). Bringing together schools which have little or no common philosophy or schools which have different visions and pathways in an attempt to find shared goals which can specifically be addressed is unlikely to significantly raise achievement as intended by the IES. Furthermore, schools in geographical locations often already network and share ideas, likewise teachers, who develop relationships with colleagues within schools and across schools. Toko School in rural Stratford, New Zealand, is one such school which already collaborates with other schools within their area as part of two clusters. The first cluster comprises of eight schools, with the aim of increasing opportunities for the children to participate in sport and debate competitions, whilst the second, involving four schools, is based on professional development for teachers and principals (Hawes, 2014).

Another issue with the IES is the level at which the community of schools is aimed at. By definition a community is a group of people who share the same geographical location or who come together with a shared common interest. A school community is the entire school, not just the principal or the teachers of the school. The school community includes the children. The IES programme focuses on the network of teachers; and rightly so if the definition of a school community is only the teachers; however, given that there are more members of that community than just teachers then the IES programme neglects to include those who are supposedly at the centre of concern. If the Government’s focus of the IES initiative is on community, then the IES programme ought to address the participatory rights of all those members who make up the community. Additionally, the IES programme seeks to promote expert/lead teachers and

executive/change principals who have been recognised as being exemplary to provide guidance to other schools. Ironically, it is data from National Standards which is being used to identify these people. Newman (2014) cautions that using National Standards is not an accurate indicator of whether a principal or teacher is an effective one, he claims that “National Standards data amounts to a disturbingly simplistic reductionism of what education is all about” (para. 8).

If a cluster of schools were to come together to achieve shared goals, then schools which have a common unifying philosophy would be more likely to achieve those goals. The P4C School would have a common unifying philosophy that binds each school together, just as each learning space within a school will be united by the underpinning philosophies of the Community of Inquiry (COI) and fundamentals of philosophical traditions, likewise the common link between the classrooms, teams, staff and teachers/students. The P4C School and the network of P4C schools would have a consistent approach throughout the school, a consistent and common frame of reference to connect schools to one another, and possess a common thread to be shared with the community.

The P4C School, because of the nature of the underlying philosophies, which will be discussed in subsequent chapters, is a school where participatory rights of all members is considered, where a true notion of community is understood, felt and experienced and where P4C Schools within a community or cluster of schools has a unifying, cohesive philosophy and way of being which is understood and shared by all. In comparison to the initiatives introduced by the Government (IES at a proposed cost of \$359 million over four years (89.75 million per year), rising to a cost of \$150 million per year) (MoE, 2015a) the P4C School represents a cost effective alternative with a Level One Workshop costing approximately \$240.00 per teacher within the school (Philosophy for Children New Zealand [P4CNZ], 2015).

Each initiative introduced by the Government has its merits; however, not one of them in itself is satisfactory. Compared to the proposed initiatives aimed at addressing the achievement inequalities in New Zealand, the P4C whole school approach, which embraces the P4C programme, the COI and their underlying philosophies, is a viable alternative for addressing the inequality of achievement in New Zealand. The following chapters will illustrate how the P4C School acknowledges the best from the Governments initiatives, yet discards those practices that fail to meet the needs of learners, or that erode notions of education as it ought to be.

CHAPTER TWO

THE PHILOSOPHY FOR CHILDREN (P4C) PROGRAMME AND THE COMMUNITY OF INQUIRY (COI)

Philosophy for Children Generation One (P4C Gen 1)

Philosophy for Children was designed by Dr Matthew Lipman in the late 1960s to address his concerns about the decline in the results from standardised testing and in the lack of ability amongst American university students to utilise critical thinking, problem solving skills and reasoning skills, (e.g. analysing, justifying, and making distinctions). It was aimed at increasing these skills for learners in American public schools. Matthew Lipman drew on a reflective education tradition with its origins beginning with Socrates and included such philosophers as Montaigne, Locke and Dewey to incorporate the notion of education being orientated around the cultivation of thinking rather than the transmission of knowledge (Cam, 1994). Lipman believed that the development of autonomous citizens within a democracy could only come to fruition by bringing children's thinking to the forefront of schooling priorities (Lipman & Sharp, 1978). He was also disturbed by children's negative attitudes towards learning, in particular schooling in general as well as the amount of effort put into learning. Lipman wanted to create a style of philosophy that was appealing, acceptable and available to children (Lipman, 1991). He began addressing these concerns by writing a novel for children, *Harry Stottlemeier's Discovery* (Lipman, 1974) with the intention that this text would allow children to develop a variety of skills to enhance their ability to reason, think critically and problem solve (Reed & Johnson, 1999). Lipman, with Dr. Ann Margaret Sharp, founded the Institute for the Advancement of Philosophy for Children (IAPC), and in association with colleagues at the IAPC expanded the original ideas into programmes

aimed at the different school grades, with novels focussing on different skills (Reed & Johnson, 1999). Each novel illustrates a variety of ‘philosophical’ dilemmas and ways of reasoning. Novels aimed at early grades, such as *Elfie* (Lipman, 1987) and *Pixie* (Lipman, 1981), addressed making distinctions, comparisons and connections and developing analogical reasoning, whereas novels such as *Suki and Mark* (Lipman, 1978, 1980) addressed inquiry into aesthetics, social and political inquiry. These novels were utilised by the teacher as a foundation for provocation and discussion (Lane & Jones, 1989).

The teaching manuals which accompanied the novels assisted teachers to implement the programme, offered guidance for questioning and emphasised the importance of a non-authoritarian and anti-indoctrinatory model of teaching. The novels provided an exemplar of dialogue for both children with adults and children with their peers, with the interactions between the characters in the novel displaying a variety of dispositions, attitudes and roles which children are able to identify with (Lindorp, 1997). The character’s life-likeness depended on the way in which the novel was written and at times characters indicate varying levels of intelligence, with those displaying a higher level of intelligence modelling more intelligent behaviour for others to learn from (Lindorp, 1997). As a result of this format, the programme provided foundational reasoning tools, methods of critical thinking, as well as formal and informal logic which children were able to transfer to other areas of the school curriculum (Lane & Jones, 1989). The foundational work of Lipman has since been built upon, with many additional resources now in print (Lipman, Sharp & Oscanyan, 1980).

The P4C programme involves “rational questioning and intelligent agreement and disagreement between students” (Millet & Tapper, 2012, p. 547). To inquire, think or discuss philosophically is complex. It is not sufficient to simply inquire or to reason. To be philosophical one must consider ‘*what*’ is being reasoned or inquired into (Murriss,

2000). The programme places considerable emphasis on inquiry, encourages alternate forms of using imagination and thought and illustrates how children are able to learn successfully from one another (Lane & Jones, 1989). Furthermore, philosophical inquiry focuses on the analysis of concepts, particularly those which are abstract, complex and cannot be addressed by 'prototype' learning (Van der Leeuw, 2009). Doing philosophy offers children the opportunity to investigate and to inquire as a group; being part of a group involves a shared responsibility for maintaining the integrity of the inquiry (Gregory, 2002). An additional underlying assumption of the programme is that listening and discussion skills are essential elements in the development of thinking and reasoning skills. Bleazby (2004) adds that P4C is a process whereby meaning can be constructed; it aims to facilitate this development through the Community of Inquiry (COI) discussed in the next section.

Splitter and Sharp (1995) note that at the centre of the P4C programme is the concept of reasonableness, in that the desire for P4C and arguably education and democracy is the development of a reasonable person or educated citizen. Splitter and Sharp describe the reasonable person as one who respects others, and is able to take into account the diverse perspectives and feelings of others to the extent where they are willing to change their own perspective on matters of significance and consciously allow their viewpoint to be altered by others. As such, reasonableness is viewed as a cornerstone of the COI, both as a goal and a way of proceeding.

The Community of Inquiry (COI)

According to the Society for the Advancement of Philosophical Enquiry and Reflection in Education (SAPERRE), a Community of Inquiry (COI) is "a group of people used to thinking together with a view to increasing their understanding and appreciation of the world around them and of each other" (2015, para. 1). The notion of community, in

this sense, involves a sense of belonging, and necessitates those within the community work towards a common goal (Watkins, 2005). The COI is characterised by philosophical dialogue; Kennedy & Kennedy (2011) refer to this as the Community of Philosophical Inquiry (CPI). However, for the purpose of this thesis, when referring to the COI, it is understood that the dialogue is of a philosophical nature, consistent with P4C. The COI is a method of philosophical practice typified by dialogue which arises as a response to specific stimuli (text or other media) embracing philosophical traditions and philosophical concepts which are common, central and contestable (Kennedy, 2004; Kennedy & Kennedy, 2011).

Pedagogically, the COI is dialogical and multi-voiced rather than monological, it is co-operative by nature compared to transmission models and its curriculum is emergent and collaborative, meaning that learners contribute to the analysis of concepts and the construction and direction of the inquiry (Kennedy 2004). It is the group which determines the course as opposed to the teacher or facilitator. Kennedy (1999) describes this as the COI pedagogical locus of control shifting from the individual to the group as a whole and where the group becomes self-regulating through the process of dialogical transformation (Fisher, 2007; Splitter & Sharp, 1995; Topping & Trickey, 2007a, 2007b). As a philosophical practice, the COI functions on the understanding that the philosophical concepts discussed and the development of these concepts are common, central and contestable to the members of the community (Golding, 2005; Splitter & Sharp, 1995).

The COI and P4C programme require a different approach to traditional teaching methods. The COI necessitate a shift in perspective regarding classroom management and discipline, a shift from sole control to shared control, and a modification from sole responsibility to shared responsibility (Watson & Battistich, 2006). Similarly, Haynes (2001) calls for a change in terms of assessment stating that if teachers are going to keep the spirit of philosophy authentic, then the assessment and evaluation must be child

focused and in keeping with democratic classroom values. Assessment and changes in pedagogical approaches will be discussed in chapter four.

The COI promotes a spirit of co-operation, trust, safety, and care, as well as a sense of common purpose and develops a need to form self-correcting practices, resulting in the need to discover or understand that which is problematic, intriguing, ambiguous, confusing or fragmented, so as to present a satisfying answer/argument to the community (Splitter & Sharp, 1995). Acquiring thinking skills in the classroom environment is an ideal situation, where children can extend their own logic and reasoning, build on their peer's ideas and gain insight and appreciation through the sharing of ideas. Furthermore, members of the community are building and strengthening relationships between one another. As a result of being part of this collaborative group, students potentially gain more than could have been gained solely as an individual (Murriss, 2000). Moreover, evidence suggests that learners with a sense of belonging to a caring community have increased motivation, self-efficacy and higher levels of achievement (Alton-Lee, 2003). In establishing a COI which is characterised by support and collaboration, the environment allows the individual to develop further philosophical skills as well as contributing to the holistic development of the individual (Splitter & Sharp, 1995).

The Classroom as a Community of Inquiry

Collaborative meaningful learning environments are essential for successful COI's (Splitter & Sharp, 1995). The teacher is considered a member of the classroom COI, and together learners and teacher construct meaningful learning experiences which impact positively on their learning. The P4C programme operating within a classroom as a community of inquiry (CCOI) provides tools which allow teachers to re-assess their role within the classroom and the potential inequalities and injustices which are being played out in the educational setting (Scholl, 2014; Scholl, Nichols, & Burgh, 2008,

2009). The COI calls for a paradigmatic shift in teacher perspective, with a change in the role that the teacher plays in education, life-long learning and meaningful experiences. The COI requires educators to change the way they view learners, in particular children as learners, with a shift from more controlling, autocratic forms of teaching to one that is collaborative and respectful (Watson & Battistich, 2006). Those who are involved in democratic classrooms of philosophical inquiry see themselves as participants in that community of learning, and are as much as possible an equal member of that community.

Beane and Apple (2007) suggest that these classrooms are naturally diverse and diversity is treasured, and not seen as being problematic. Communities within democratic schools are inclusive and reflect the diversity of the wider community. There is a range of ages, cultures, socio-economic classes, genders, abilities and aspirations, each of which enriches the community and adds a lense through which to view and appreciate the world. De Vries and Zan (1994) add that the community must be built upon respect, which teaches respect for the child, their feelings, ideas, and where values and interests are at the centre of a moral, respectful classroom. Furthermore, the COI calls for participants to accept the responsibility of making contributions that are relevant to the conversation, that they follow the thread, listening, supporting and corroborating peers views (Lardner, 1993). It is imperative that the need for procedural rules be derived from discussion, rather than insisting on a set of established rules (Lardner, 1993).

The Role of the Facilitator in the Community of Inquiry

The diverse, multi-functioning role of the COI facilitator is not easily described. It is a position which requires expertise and where success is determined by the relationship between known, experienced and tacit knowledge (Polanyi, 1966). Lipman (1981) suggested that four teacher qualities are necessary for teaching philosophical inquiry. The teacher must model a curious and open-minded attitude to classroom

inquiry, as well as being able to question and challenge without indoctrinating the students with his or her own values. Furthermore, Lipman maintained that the teacher must respect student opinions and thoughts which differ from their own and establish a sense of trust amongst learners, so that learners feel confident to challenge the teacher's thoughts and ideas.

The facilitator is one who collaboratively creates the curriculum, by facilitating the process. However, given that one of the aims of the COI is auto-facilitation, whereby each member participates and exercises some degree of facilitating skills thus contributing to the continuation of the group's maturity, the degree to which a teacher acts as facilitator is dependent on the expertise and experience of the community of inquiry as a whole (Kennedy, 2004). Therefore, one of the main roles of the facilitator is that of distributing his or her role to the entire group, whilst understanding that no two groups will be the same, just as no two sessions will be replicated, therefore the way in which the facilitator distributes the role will require different approaches and skills. The facilitator needs to understand that they are only an authority in the sense that they are a mediator in classroom discussion (Lipman, Sharp & Oscanyan 1980). Given that each situation is different there is a level of uncertainty, yet this uncertainty is viewed positively as it represents the possibility for transformation (Kennedy, 2004). In the COI the experience or prior knowledge and the deep assumption of each member of the group is distributed throughout the entire group.

Kennedy (2004) describes the role as being one where the facilitator is a coach and promoter of dialogue, modelling skills of good dialogue whilst making complicated interventions (on both psychodynamic group structure and conceptual structure of the argument). Facilitators are as autonomy-supportive of students as possible (Niemic & Ryan, 2009), thus invoking a sense of intrinsic motivation for participation (Whalley, 1983). The facilitator initially starts by demonstrating (modelling) and describing the

language and skills utilised within the COI and realises that, whilst there are fundamental moves, no specific move will ever result in the same outcome or direction. The notion that the facilitator stays out of the dialogue is often emphasised; however, the sensitive teacher, with well-timed guidance, encourages dialogue and thinking (Murriss, 2000). Kennedy (2004) suggests that the facilitator functions as a bridge for students in their continuous deconstruction (the breaking down and analysis of concepts) and reconstruction of knowledge amongst the group members; the facilitator chooses to act (or not act) to bring forward the expressions of the group through dialogue. When implementing the P4C programme (within the COI) the facilitator must consider that the discussion is not only impacted by what is said, but also through the teacher's non-verbal communications (Murriss, 2000).

Following Vygostkian principles of internalisation (Vygotsky, 1978), every bridge that is formed acts as a potential model for other members of the group. Davydov (1995) notes that the moves made by the facilitator are continually being internalised and then externalised; learners see the moves modelled by the facilitator, assimilate and adapt the information and then utilise those moves for themselves. Members of that community put into practice the skills which have been internalised and through practice and repetition the moves are further transformed and reinforced. When the process is working well there is a cycle of growth which emerges. Initial themes, ideas and suggestions for links between concepts evolve to include definitions so as to identify criteria for various concepts; this is followed by examples and counterexamples which add clarity or challenge and change the concepts, in turn creating additional concepts, adapted concepts or related concepts that contribute to the clarification of the original concept.

In modelling a presence that understands the effect it is having on the group, the facilitator enters into what Kennedy (2004) refers to as a 'three-way spread of attention'.

The facilitator spreads their attention so that they are aware of the personal felt sense of the argument, the state of the argument as a whole (i.e. the emerging structure, direction, shape, unacknowledged assumptions, and contradictions) and the psychosocial state of the collective self as a whole. This triple spread of attention is the space from which the facilitator acts (Kennedy, 2004; Kennedy & Kennedy, 2011). What differentiates the COI as a pedagogical form is that the facilitator cannot exclude themselves from the group; therefore, the facilitator shares the effect of every move with every member of the community.

Philosophy for Children Generation Two (P4C Gen 2)

In order to accommodate the changing educational and global environment, P4C advocates broadened and advanced Lipman's original work. P4C representatives (e.g. Ann Sharp, Karen Murriss, Walker Kohan, Gareth Matthews, Joanna Haynes, Barbara Weber, and Philip Cam) have questioned previously held ideas and developed new ones, having taken into account advances in thinking and understanding (Vansielegheem & Kennedy, 2011). One of the main critiques of Lipman's work is the emphasis he put on analytical reasoning as being a guarantee to develop critical thinking (Van der Leeuw, 2009). Van der Leeuw points out that the manuals which accompany Lipman's novels focus on skills such as analysing, ordering, and categorising. Lipman's novels were also set in an American context, which was restrictive in terms of global acceptance and relevance to children outside of America. Furthermore, Van der Leeuw claims that reasoning and reflection cannot be achieved when P4C is relegated to specific time slots and an integrated educational system with a framework is needed to allow opportunities for communication, reflection and reasoning to occur throughout the course of the day, thus preparing learners for a transformation of outlook towards knowledge.

It is no longer accepted that there is one best way of reasoning for collective understanding; however, the research into the benefits of P4C within a COI does support the development of reasoning as a result of engaging in P4C. This research is discussed in the remainder of this chapter. Reasoning is understood, moulded and articulated by the community in which it operates. Vansieleghem and Kennedy (2011) point out that what was once known as philosophy for children is now often referred to as philosophy with children, with emphasis on dialogue as an essential and indispensable element of philosophical pedagogy. A shift has occurred from the emphasis of modelling and coaching analytical reasoning to emphasising reflection, communication and contemplation. Vansieleghem and Kennedy (2011) insist that philosophy is not a tool for answers or skills, but a space in which learners can determine the questions which are important at a given time, and where they can pursue answers through dialogue and thinking both as individuals and as a collective. Furthermore, P4C has the potential to be a tool which brings together a commonly held vision for that group of children and potentially the whole of human-kind (Vansieleghem & Kennedy, 2011).

A Typical P4C Session

Initially a P4C Session (P4C Gen1) would have been based around one of the novels purposely written by Lipman for the programme. Students would sit in a circle and take turns to read aloud from the book. Teachers would follow the accompanying teacher's manual to facilitate the discussion. Following the emergence of additional resources and the adaptations to the original programme, a typical P4C session now often begins by reading aloud a story that may depict fictional characters encountering issues of a philosophical nature. Students then identify the issues or general themes within the story that interests them to use for further discussion. In collaboration with the community the group constructs an agenda or lesson plan. For the remainder of that session and subsequent sessions the community considers the issues within a community

of philosophical inquiry. Depending on the maturity of those in the community of inquiry, a wide range of stimuli with underlying philosophical issues can be used (e.g. You-tube clips, photographs, art, newspaper articles, magazines). Often additional interdisciplinary curriculum work stems from the COI dialogue, but at the very least the members of the community reflect on their thoughts, ideas, feeling, values and beliefs and are open to self-correcting their position based on presented reasoning (IAPC, 2015).

The Benefits of the Philosophy for Children Programme

A crucial assumption about P4C is that children are capable of making a valuable contribution to philosophical thinking and as a result can make a valued contribution to their class, their community and ultimately society (Levine, 1983). By engaging in P4C, children's sense of belief in their ability to think for themselves, their confidence, motivation, self-belief, self-esteem and self-worth all develop greatly, thus having a positive impact on all aspects of student learning and development (Allen, 1988a, 1988b). The positive benefits resulting from P4C and the COI closely align with MoE aspirations for the child outlined in *Te Whāriki: The New Zealand Early Childhood* document (MoE, 1996) and the values discussed within the *New Zealand Curriculum* (NZC) (MoE, 2007). The aspirations in *Te Whāriki* state that children will grow up as "Competent and confident learners, healthy in mind, body and spirit, secure in their sense of belonging and in the knowledge that they make a valued contribution to society" (MoE, 1996 p. 9). The NZC promotes the following values; community and participation, equity, excellence, inquiry, innovation, integrity, and respect. The MoE point out that these values are only a guideline and not an exhaustive list and propose that by holding commonly supported values the community is able to "live together and thrive" (MoE, 2007, p. 10). Furthermore, at the primary level the *New Zealand Curriculum* identifies five key competencies: thinking, using language, symbols, and texts; managing self; relating to others; participating and contributing (MoE, 2007).

These are considered essential proficiencies to have in order to “live, learn, work, and contribute as active members of their communities” (MoE, 2007, p. 14). Students who are competent thinkers and problem-solvers actively seek, use, and create knowledge. They reflect on their own learning, draw on personal knowledge and intuitions, ask questions, and challenge the basis of assumptions and perceptions. The P4C programme and the COI support the development of the aspirations, values and key competencies as outlined by the MoE (1996, 1997, 2007). P4C contributes to the development of children’s thinking skills, cognitive and academic skills and towards positive social outcomes (Garcia-Moriyon, Rebello, & Colom, 2005; IAPC, 1991; Lipman & Gazzard, 1987; Topping & Trickey, 2007a, 2007b; Trickey & Topping, 2004).

Cognitive and Academic Benefits

Evidence gathered by Trickey and Topping (2004) indicate that significant gains in confidence, concentration, participation, behaviour and communication resulted from 6 months of P4C. Research has also indicated that children who participated in the P4C programme increased their level of reading comprehension, with a greater increase in those children who had been identified as poorer readers (Allen, 1988a, 1988b; Banks, 1989). Garcia-Moriyon, Rebello, and Colom’s (2005) meta-analysis of eighteen studies found that student’s reasoning skills increased by more than half a standard deviation (approximately 7 IQ points) after the implementation of P4C. Other researchers (Higgins, Hall, Baumfield, & Moseley, 2005; Schleifer & Courtemanche, 1996; Sprod, 1997; Trickey & Topping, 2004) discuss transferability of cognitive skills learnt through P4C and the COI, suggesting that dialogical tools learnt within P4C promote the ability in children to cross-transfer those inquiring skills to other curricular areas. Furthermore, Gorard, as cited in Education Endowment Foundation, (2015a, para. 12.) states “Our results suggest that these philosophy sessions can have a positive impact on pupils’ maths, reading and perhaps their writing skills. But crucially, they seem to work

especially well for the children who are most disadvantaged”. This supports previous research which indicates that P4C is especially positive for disadvantaged students (Colom, Moriyon, Magro, & Morilla, 2014; Education Endowment Foundation, 2015b).

More than Just a Thinking Programme

The P4C programme is more than a course in developing thinking and reasoning skills. The P4C programme has been described as a “cohesive blend of dialogue, metacognition, questioning and reasoning” (Davis, 2007, p. 100). P4C offers children the opportunity to engage in critical, logical and reflective thinking as well as developing rigorous and open-ended thinking. Splitter and Sharp (1995) concur, pointing out that to simply term the P4C programme a thinking skills programme (which it is often classified as) is misleading because it marginalises the ethical, aesthetic, social and political elements which are fundamental to the teaching and learning of thinking. The aim of education is to develop the potential of the individual and to foster educated citizens, who can contribute to a democratic, just and pluralistic society (Clark, 2004). The just society is one in which everyone has a say, where everyone has the right to express choice and has the opportunity to shape their own future, with an understanding that there is a sense of responsibility to that of the common good, the community and the values and morals that underpin an ethically good life (Clark, 2006). P4C contributes to the education of children by promoting and fostering those key qualities of an educated person, in turn contributing to bringing about a just, democratic and pluralistic society. An educated citizen is one who can formulate life plans and make decisions about a desired lifestyle. The educated person regulates their emotions, and makes sound moral and ethical judgements. Furthermore, educated citizens have an awareness of what they would like their future to be like and are able to put together a plan to work towards this goal (Clark, 1998). They require knowledge of the wider world and the ability to make judgements concerning this, as well as possessing the ability to make decisions about how they may

reach this sought after form of life. Essentially, the educated person has moral knowledge (good/bad, right/wrong, rights/duties), emotional knowledge (emotional intelligence/regulation), aesthetic knowledge, the ability to critically think and reflect, to make sound judgements and understand that nothing is beyond criticism, summed up well in Socrates' dictum 'the unexamined life is not worth living' (Clark, 2004, 2005).

It is through critical dialogue, analysis and discussion that judgements can be made about what constitutes a 'desirable lifestyle'. Variances in the definition of such a lifestyle will no doubt be dependent on perspective and experience; however, through philosophical discussion members of the P4C community would work towards developing a general consensus of what constitutes a desired way of life and being.

According to Lipman, Sharp, and Oscanyan (1980) the most effective way to teach children how to think is to transform the classroom into a Community of Inquiry (COI) and promote a curriculum that fosters the development of an educated person. Society benefits as a whole, as it contributes to the development of educated citizens who are reasonable, critical and creative thinkers and display respect for themselves and one another. P4C situated within the COI context is a way of educating children about democracy (United Nations Educational Scientific and Cultural Organisation, [UNESCO], 2007).

Community

A central theme to all that has been discussed so far is the notion of community. The P4C programme is embedded in the COI, where members have come together to participate in an inquiry into an issue which is central, common and contestable. Government initiatives, such as the Investing in Educational Success (IES) scheme, the New Zealand Curriculum, and documents promoting acceleration of achievement also emphasise the notion of community. It therefore, makes sense to investigate the notion of

community as it applies in the educational context and how understanding ‘community’ adds to the discussion.

The word ‘community’ is derived from the Old French word which originates from the Latin word *communitas* or *communis* which means ‘things held in common’. There are several ways in which communities can be categorised, for example, by location, organisation, identity or interest. Community can be defined as “people living in one particular area or people who are considered as a unit because of their common interests, social group, or nationality” (Cambridge University, 2015, para. B2). Additionally, James, Madarajah, Haive, and Stead (2012) conceive the definition of a community as being “a network or group of persons who are connected (objectively) to each other by relatively durable relations that extend beyond immediate genealogical ties and who mutually define that relationship (subjectively) as important to their social identity” (p, 14). Moreover, McMillan and Chavis (1986, p. 16) identified four elements underpinning a ‘sense of community’; membership, influence, integration and fulfilment of needs, and shared emotional connection. Finally, Timperley, Wilson, Barrar, and Fung (2007) add that communities involve participation, meaningful relationships, interdependence, and shared interests.

Communities of Learners

According to Watson and Battistich (2006) the term ‘communities of learners’ is often associated with approaches that build on sociocultural theory and is frequently used to describe the ideal classroom. Research (Brown & Campione, 1990; Rogoff, Bartlett, & Turkianis 2001; Tharp & Gallimore, 1998) suggests that communities of learners promote multifaceted, multi-layered and stimulating learning environments in which higher-order functions develop from the interactions between those members.

Communities of Schools

The MoE (2015b, para. 1) defines communities of schools as being “groups of schools and Kura that come together to raise achievement for children and young people through sharing expertise in teaching and learning and supporting each other and forming around student’s usual pathways from primary to secondary school”. Together, communities set shared goals based on the information gathered about their student’s educational needs, and then work towards attaining those goals (MoE, 2014a). Whilst the MoE claim that communities of schools are the ‘engine room’ of the Investing in Educational Success scheme, they fail to define what community is in any depth other than it being a group of schools which come together to raise children’s achievement.

Community in the sense of living in a particular area is applicable when looking at the IES clusters, and one could argue that the common interest (albeit imposed from an external source; not arising from within the community) is ‘raising student achievement’ given that is what the schools have opted into; however, there is more to community than geographical location, and opting into a cluster with a pre-determined common goal. The imposition of a pre-determined common goal is antithetical to the notion of community as envisioned by the P4C School. Community, in the P4C School/COI sense, embraces the richest notion of community, and includes Timperley et al.’s (2007) notions of participation, meaningful relationships and interdependence. Moreover, the P4C school community is a group of people who are unified by a common interest, particularly in terms of social values, responsibilities and a commitment to a particular pedagogical programme. Underpinning the P4C programme and the COI are the democratic principles of equality, participation, cohesion, diversity, and choice. These principles are role modelled and promoted through P4C and the COI and provide a fundamental pedagogical foundation for the successful implementation and integration of P4C and COI throughout the P4C School.

This chapter has outlined the Philosophy for Children Programme, the Community of Inquiry, the role of the facilitator, and the concept of community. A key notion which underpins these concepts is the notion of democracy and democratic education. The following chapter will discuss the nature of democracy and why democratic education is an essential part of a solution aimed at addressing the inequalities in New Zealand education.

CHAPTER THREE

DEMOCRACY AND DEMOCRATIC EDUCATION

One of the underlying principles of the Philosophy for Children programme and the Community of Inquiry is the notion of democracy. Democracy is generally accepted as both an ideal and a goal, based on people's shared common values throughout the world, regardless of social, economic, political and cultural diversity. It is considered to be a basic right of all citizens, expressed under stipulations of equality and freedom, responsibility and transparency with respect for diverse points of view and in the best interests of the polity (Inter-Parliamentary Council, 1997). Beane and Apple (2007) suggest that democracy is an essential element to our political and social relations; it is the basis on which society governs itself, and what wisdom, social justice, policies and procedures are measured against. Hence, an understanding of democracy is necessary.

Defining Democracy

The word '*democracy*' is a composite of '*demos*' and '*kratos*' or '*kratein*'. The word '*demos*' has several meanings. Firstly, it refers to the Greek village (translated as '*deme*') which acted as a district within the actual state. Another meaning refers to 'the people' as a united collective; therefore, when a boy was enrolled into his 'demos' he became eligible to participate in the Assembly, thus *demos* also refers to the Assembly as a governing body (Blackwell, 2003). The word '*kratos*' can be translated as 'power', and '*kratein*' as being to govern or rule; thus democracy means 'the power of the people' or government of the people or government of the majority (Becker & Raveloson, 2008; Ober, 2007).

The Origins of Democracy

Central to the ancient Greek civilisation was the polis (city-state), which were small, independent communities, dominated by males and united by their race; therefore, membership into a polis was hereditary, participated in by all who were eligible and not open to those outside of the citizen family. However, as the population grew, the polis was built upon. Over time the marketplace or '*agora*' within the polis became the centre of Greek intellectual life (Kreis, 2009). The size of the polis was relatively small; Plato had suggested that an ideal state would consist of 5040 adult males. For both Plato and Aristotle one notion regarding size was that the number should be of such that the citizens knew one another's personal qualities, therefore allowing them to elect officials and make judgements of their peers in a court of law in a sensible manner.

Modern Understandings of Democracy

One of the simplest definitions of democracy is "the government of the people, by the people and for the people" (Lincoln, 1883). This means that the government originates from the people and is exercised by elected people who represent and act in the interests of the people. Historically, restrictions were placed on who was eligible to be involved in democratic discussion and decision making based on gender, age, ethnicity, and social status, thus the right to participate was not afforded to all.

Democracy seeks to promote and preserve the fundamental rights and dignity of citizens to attain social justice. Furthermore, democracy contributes to the economic and social development of the community, whilst strengthening a sense of cohesion amongst citizens. "As a form of government, democracy is the best way of achieving these objectives; it is also the only political system that has the capacity for self-correction" (Inter-Parliamentary Council, 1997, p. iv).

One of the most common features of democracy is elections, which are usually conducted fairly and honestly (Schmitter & Karl, 1991). However, holding an election is not a sufficient condition to constitute a democracy; some countries, which assert that they are democratic (e.g. Democratic People's Republic of Korea), do not ensure full participatory access for all citizens, and exclude particular parties or candidates from competing for a governing position.

Participation

Participation is an essential element of a democracy, whether in terms of passive participation (i.e. being in attendance), active participation or participating in voting for a representative to act on the citizen's behalf. Participatory democracy, where all can participate, improves communication, due process and accountability, whilst giving those most affected by specific policy a voice (Koryakov & Sisk, 2003). Citizen participation is a fundamental part of developing a strong system of self-governance. However, participatory democracy can be time consuming and difficult, due to the many voices and perspectives which need to be taken into consideration. Given that development initiatives are often more successful if citizens have a sense of ownership by being included in important decisions, which have a direct significant impact on them, democracy has its merits. When the number of voices becomes too difficult, members of the community elect a representative to act and or speak on behalf of a collective group; this is known as representative democracy.

Representation

A representative democracy is one where citizens elect a member to represent them on their behalf. An essential component in exercising democracy is the regularly held, free and fair election of representatives which allows the people to express their preferences. The elections must be "held on the basis of universal, equal and secret

suffrage so that all voters can choose their representatives in conditions of equality, openness and transparency that stimulate political competition” (Inter-Parliamentary Council, 1997, p. v). Furthermore, participation in the democratic processes and public life must be regulated fairly, impartially and without discrimination. Participation in a democracy by citizens cannot be taken for granted. Developing a democratic environment which enables the genuine exercise of participatory rights requires the removal of obstacles such as intolerance, ignorance, lack of genuine choices and alternatives, and apathy while promoting democracy through, inter alia, transparency, education and equality (Inter-Parliamentary Council, 1997).

Tensions with the Notion of Democracy

Difficulties arise through the plurality of viewpoints - which qualities ought to be fostered? For example, a market economy focus by the government may favour skills which enable students to perform in the workplace and contribute to the economy, teachers and educators may seek the qualities that will prepare learners as educated citizens, whilst parents and *whānau* may have personal aspirations for their child. Furthermore, there are tensions which exist between some concepts associated with democracy. The dichotomy between freedom and civic virtue is one such tension. On one hand the notion of democracy takes into consideration freedom (for example, freedom of speech), whilst on the other hand there is an expectation that people should restrict speech which is false and socially damaging. Individual freedom of human beings to pursue their own ends, express themselves as they choose and seek personal fulfilment can be at the cost of others. This form of expressive individualism is most suited to a consumer economy where self-indulgence is fostered and satisfied (Bellah, Madsen, Sullivan, Swindler, & Tipton, 1985). Due to the increased focus on the individual at the expense of others, there has been a declining sense of community and in the tradition of shared belonging, common purpose and experiences. Bellah et al., call

for a renewed sense of community, a moral stance of democracy, which focuses on equality, justice, freedom, autonomy, and the opportunity to define and live a good life as determined by the community in which members belong. Soltis (1993) hastens to add that if, however, focussing on the individual over others leads to self-centredness or that the focus on equality and justice lead to the domination of a sub-group, then a less than desirable democratic society will result.

The ideal notion of democracy does not allow for simultaneously promoting complete individual freedom and duty to civic virtue. Articles 18 and 19 of The Universal Declaration of Human Rights outline the individual's rights to freedom (freedom of thought, conscious, religion, opinion, and expression); however, Article 29 states "Everyone has duties to the community ... in the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law for the purpose of securing due recognition and respect for rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society" (UNESCO, n.d., para. 29). Freedom of choice by the individual is an extremely valuable concept within a society which promotes civic virtues, with the intention of orientating citizens towards a particular way of life as opposed to others (Gutman, 1993).

One way forward from the dichotomy of civic virtue and individualism is through the development of a more democratic ideal of education. Education ought to prepare citizens for the conscious reproduction of society (continuation as opposed to replication). For this to happen, citizens must collectively and consciously develop and agree to a set of practices which promote citizens in the future to critically engage in the political processes which govern their society (Gutman, 1993). The challenge for policy makers is to find a common ground amongst competing ideologies (Paris, 1995). Democracy is most often thought of in terms of the political aspects rather than being a

way of life, and educating citizens for democracy by teaching them only about the political structure of their given country and the rights bestowed to them as part of their constitution or treaty tends to take the emphasis away from democracy as being a form of life which "is a much richer conception for educators to consider when trying to bring a living democracy into being" (Soltis, 1993, p. 150). Democracy is more than a form of government; it is "primarily a mode of associated living, of conjoint communicated experience" (Dewey, 1916, p. 87). Mill held a moral and idealistic view of the purpose of democracy, which was to provide opportunities for each individual to develop their talents and skills to the fullest potential, thus providing society with the best use of individual's talents (Mill, 1869). The notion of freedom for the individual and the emphasis on the individual over the community underpinned Mill's theory. Dewey (1916) and Habermas (1984), whilst maintaining the moral and democratic notions, have placed their emphasis on the community and the contribution to growth of both the individual and society. They both assert the benefits stemming from human interaction and dialogue in a collaborative effort towards a better life. The concept of democracy in this form is more idealistic than realistic; however, the emphasis on community is an extremely desirable facet of a democratic life (Soltis, 1993).

Schmitter and Karl (1991) suggest that the idea of a 'civil society' may aid in the co-operation and deliberation process and contribute to the formation of better citizens by facilitating a higher awareness of other's preferences, developing self-confidence in their actions and appreciating the contribution that they are making to society and fostering more civic-orientated thinking, resulting in addressing the common good before individual satisfaction. "At its best, civil society provides an intermediate layer of governance between the individual and the state that is capable of resolving conflicts and controlling the behaviour of members without public coercion" (Schmitter & Karl, 1991, p. 105).

For a democratic state to remain a democracy, it requires the climate and culture to be cultivated and nurtured. The Inter-Parliamentary Council posit that democracy is “reinforced by education and other vehicles of culture and information” (1997, p. vii). Moreover, a commitment must be made by the democratic society towards education in the broadest sense of the notion and more particularly the role that civic education has in the formation of responsible citizens who can make a valued contribution to a democratic and just society.

Democracy and Education

Whilst there is a general concurrence from policy makers and academics in democratic countries that education ought to be democratic, the reality can vary considerably due to a country’s identity, traditions, customs and perspectives. Education systems are seldom entirely democratic or undemocratic; instead, they are more likely to demonstrate degrees of democracy, with the aim of becoming more democratic (Perry, 2004). Reitzug (2003) adds that educational systems which are characterised by bureaucracy and hierarchy are not well suited to student voice and choice.

There are many different views about the relationships between democracy, education and schooling, especially what constitutes a democratic school. Participation, representation, consultation, collective decision making and self-governance can all be construed as being features of pro-democratising schools; however, many of the various claims are incompatible with one another. If a school were to embrace being controlled by either the local community or by parents then teachers simply “become paid mechanics” (Scrimshaw, 1975, p. 61) who are required to carry out the educational tasks set before them. Furthermore, if the entire community were the source of school policy then teachers and parents must relinquish any right to have a determining say in decision making.

The major issue underpinning the various views for school organisation relies predominantly on two conflicting principles, firstly, that people should have freedom over the type of education that they (or in the case of parents, their children) ought to have and, secondly, that educational policy ought to be decided by those competent to do so (Scrimshaw, 1975). For a school to be democratic some weight must be given to those two principles; which view is held to be more important will determine the controlling influence. If importance is placed on educational experts being in charge of decision making, then the natural inclination is to support principals (and teachers as a collective), whereas if participation is held to be more important, then involving learners, parents, and representatives of the community would be a critical aspect. Because participation is viewed as being an integral part of democracy, participation and the involvement of persons whom decisions directly affect are also inherently an integral part of the COI and the P4C programme. Scrimshaw adds that if people have a right to be free, which is generally uncontested, they also have a right to share in decision-making processes which directly affect them. American citizens in the mid 1700's claimed the right to have actual representation within the British Parliament rather than 'virtual' representation. Without actual representation policies passed were not applicable to those who were not actually represented. This commonly became known as 'No taxation without representation' (Ross, 2004).

The democratic underpinnings of the P4C School also require members of the given community to follow several principles. Firstly, internal policy decisions should be made by all those (or their representative) who are directly affected by that decision. Secondly, decisions should be made only after those persons involved have had a full, free and frank discussion. Finally, all members of the given community agree to the implementation and enforcement of those decisions (Scrimshaw, 1975). A point of clarification regarding consultation is also required. If those affected by a decision are to

be involved in the decision making, mere consultation is not enough. Consultation prior to making a decision affecting another does not recognise that person's right to be treated as a free agent, viewing a person or a group of people as a source of information for other people's decisions is unsupportive of the notion of an individual making decisions which relate to them (Scrimshaw, 1975).

Further issues arise when considering who is involved in decision making. If it is accepted that all persons should be able to participate in decision making which has a direct impact on them (i.e. the right to participate in the governance of the school) then this should include children. Scrimshaw argues that this right, based on Mill's view that children do not have control over their senses (Mill, 1869), does not extend to children, that it only applies to "those human beings who are capable of a certain level of reasoned choice, not to any human being at all", therefore excluding some members of the community (Scrimshaw, 1975, p. 64). Whilst this is certainly the case in the public arena when it comes to voting for government representatives, and perhaps at the governing level of a school, there is a valid argument within the primary education system and beyond for the involvement of the learners, (involvement in decision making when it relates to that which affects them could start earlier than primary school). The reason for involving young learners in decision making is that as children develop they become more able to make decisions. By providing opportunities within the learning environment and the school for learners to be involved in decision making, students develop their ability to make rational decisions, thus contributing to the development of a citizen who is able to think critically, make rational decisions and form sound judgements.

Dewey, one of the great defenders of democracy and education, addresses both democratic outcomes and qualities related to educational practice and policy. Dewey supports the idea that the development of an informed and active citizen is part of the role

of education, but more significant is his argument that education should promote a collective sense of common good and a “personal interest in social relationships and control, and the habits of mind which secure social change without introducing disorder” (Dewey, 1916, p. 99).

Democratic Education

Democratic education is both an end and a means. The end result of democratic education is to create democratic citizens who are willing to take ownership of their own lives and are willing to participate in the governance of society. The means by which this is achieved is through democratic education – the teaching of civic virtues. These virtues include critical thinking about one’s self and society, respect for reasonable differences of opinion, deliberation, appreciation of diversity, tolerance, and the ability to self-regulate, which allows for participation in conscious societal reproduction (Gutman, 1993). Democratic education in schools calls for the cultivation of moral reasoning and moral character in future citizens, both of these being required by citizens to create a democratic society. According to Morrison (2008), democratic education “is grounded in the premise that people are naturally curious and have an innate desire to learn and grow. If left un-fettered, un-coerced, and un-manipulated (e.g., by conventional educational practices that often diminish those innate characteristics), people will pursue their interests vigorously and with gusto, and thus learn and make meaning on their own and in concert with others” (p. 52-53).

Heyneman (2002/2003) asserts that there are five essential functions of democratic educational settings. Firstly, educational settings teach the rules of the game; secondly, classrooms ought to be examples of ideal citizenship. Thirdly, educational settings must provide equality of opportunity as well as incorporating the interests and objectives of as many groups as possible. Finally, educational settings ought to provide a

common underpinning of citizenship. Educational governance encompasses parental input, professional and public authority and a representative democracy which maintains the basic rights of members of society (Gutman, 1993). Furthermore, democratic education contributes to conscious societal reproduction, which must be non-repressive. People who are given choice and freedom and have the opportunity to practice democracy are more likely to become better democratic citizens, due, in part, to their ability to negotiate, articulate problems, discuss, and make reasonable, justified decisions (Bhave, 1996; Dewey, 1916; Gatto, 1992; Holt, 1972; Holzman, 1997; Illich, 1971; Morrison, 2007; Shor, 1996).

Non-Repression

In a democracy, the principle underlying non-repression is that the Government or any other group within that country cannot use education to restrict its citizens from critical deliberation on varying conceptions of what society ought to look like or what the good life ought to be. Furthermore, it requires the state to promote the development of rational deliberation (Gutman, 1993). Non-repression requires civic virtues (such as respect and tolerance) which operate as foundations for considering a variety of different lives through rational deliberation. Virtues that are being taught within education must be modelled in both behaviour and argument, “If citizens are to live up to the democratic ideal of sharing political sovereignty, they must learn not just to *behave* in accordance with democratic values but to also *understand* them and therefore have to *think* critically about them” (Gutman, 1993, p. 4).

Non-Discriminatory

A further element required for a society to reproduce itself consciously is that society must be non-discriminatory. This necessitates that all members of society are educated non-repressively. Non-discrimination takes the reasoning of non-repression a

step further by ensuring that various groups (the state, schools, and families) are not excluding whole groups of children from an education which contributes to rational deliberation. The principle of non-discrimination, when applied to education, safeguards against the state and all groups within the state from refusing any *educable* child an education which assists in the preparation for participating in a democratic society. Therefore, within education the principle of non-discrimination becomes a principle of non-exclusion (Gutman, 1993).

Non-Oppression

Gutman's call for tolerance and non-repression as democratic imperatives, whilst being positive, does not give enough weight to ensure that they bring about any stronger form of democratic practice. Simply tolerating or putting up with another's point of view or difference is unsatisfactory, as once heard, it can be easily dismissed. To recognise and attempt to understand differences and points of view calls for more than mere tolerance. Furthermore, the principle of non-repression is weak due to its inability to protect oppressed and marginalised groups. Howe (1997) calls for a modification to Gutman's principle of non-repression to that of non-oppression, claiming that this modified principle will better support the rights of oppressed groups. Implementation of non-oppression can be both formal and informal. Formal implementation consists of the formation of rules and procedures which will guarantee genuine recognition of all groups, whereas informal implementation trusts the 'good will' of those who are engaged in the decision making process to deduce the correct meaning of the rules and procedures already in place so as to ensure that recognition transpires. The principle of non-oppression when implemented, either formally or informally, can cultivate genuine democratic discussion and decision making (Howe, 1997). Non-oppression requires that specific groups who qualify as being oppressed are identified so that they can justifiably claim special protection and support.

Conscious Societal Reproduction

For society to consciously reproduce itself, “it must institute practices of democratic *deliberation and decision making* for its adult citizens, and for children to the extent necessary for cultivating their capacities of democratic deliberation” (Gutman, 1993, p. 5). Dewey envisions democratic education as embracing and enabling diversity of individuals and groups whilst simultaneously fostering communication, and integration into society whilst respecting diversity and developing relationships between the diverse groups.

Democratic education is also transformative and emancipatory. Freire (1992) asserts that democratic education empowers individuals to free themselves from oppressive conditions; furthermore, he argues that being critically aware of one’s situation forges the path towards liberation. Educational practices which support this aim are both liberating and democratic and require a student-centred approach, whereby the teacher enables students to critically engage with learning and situation. Giroux (1989) extends this by stating that the fundamental role of education is to empower students to transform society. Giroux is critical of theories which promote education as a means for class segregation and suggests that schools (as places where students encounter conflict and negotiation) allow opportunities for students to challenge and confront these issues. Given that schools are microcosms of society, the opportunity to interact with the challenges of oppression, social inequality, issues of democracy and other societal problems, better prepares students for addressing these issues in a critical manner, thus bettering society. Therefore, the education systems in which children are part of must practice the principles of democracy. Within the educational setting, children ought to have opportunities to rationally deliberate, think critically and engage in collaborative decision making with regards to issues of direct impact. Moreover, democratic education settings must prepare children to self-govern while they themselves are being governed.

It is, in part, by the educational environment setting a good example of how to govern fairly, that students will learn about fair governance and through teaching, modelling and having opportunities to practice within the learning environment that students will learn how to self-govern, therefore better preparing them for participation in society (Perry, 2009).

Dewey, Democracy, and Education

John Dewey is well known for his contribution to education and democracy. According to Dewey (1938), education should contribute to society and to that of the individual; that is to say education ought to have a purpose for the individual and a purpose for society. Dewey (1938) asserts that educators must move past the polarised arguments and embrace the notion of human experience and its contribution to learning and education. His theory of experience derives from the understanding of continuity and interaction. The term '*continuity*' refers to the influence on a person's future (positive or negative) resulting from an experience. These experiences then influence future experiences. Interaction builds upon the idea of continuity and clarifies how previous experiences interact with present situations. This means that any given experience will be perceived differently by various students due to differing prior experiences. Dewey posited that educators need to understand the impact of continuity and interaction, so learning experiences and environments can be developed to better promote growth and a positive disposition towards future learning experiences, whilst also considering the contribution that those learning experiences will have to society (Dewey, 1938).

John Dewey's Laboratory School (Dewey, 1915) distributed decision making responsibility and authority to all students with the intention that the school would replicate a miniature democratic community where students had the opportunity to practice skills and to take responsibility for aspects of the school which were appropriate to their social and intellectual development (Gutman, 1993). Students who experience an

increase in willingness to undertake respectful, rational deliberation in collaboration with others, whilst being mindful of other's perspectives and differences, is a notion which is consistent with democratic education. Egan (1999) holds that teaching and learning ought to include an increase in narrative and debate regarding the dualistic nature of things. He supports the call for a shift from the traditional teaching method of transmitting essential facts and values to a method consistent with democratic principles. Educational theorists (John Dewey, Henry Giroux, Paulo Freire, Peter McLaren, David Purpel, and Maxine Green) advocate for educational institutions to place a higher value on particular moral and intellectual ideals, as well as advocating for democratic practices. These theorists prioritise a commitment to a system where autonomy and dignity are honoured in a respectful environment which embraces the notion of community and democracy (Morrison, 2008). Furthermore, Purpel (1989) asserts that schools should cultivate a critical approach to enable citizens to intelligently investigate truth and meaning in each individual's life.

A Conceptual Model of Democratic Education

Consistent with Dewey's democratic educational theories, Perry (2009) developed a conceptual model of democratic education policy which integrates five key concepts originating from democratic theory; equality, diversity, participation, choice, and cohesion. She holds that diversity is ingrained in the views of democracy, that there is a plurality of opinions and that in general plurality of opinion is promoted as being a good thing. Perry also asserts that the way in which individuals are viewed is different in a democracy; they are citizens as opposed to subjects, and therefore it is imperative that all individuals have the right to participate in self-governance.

The five key concepts are founded in common understandings of democratic theory. She explains that the concepts of freedom and liberty have been omitted from the

model for to discuss democratic education is to assume that basic freedom exists. Fowler (2004) elaborates, stating that within the educational context freedom is often viewed as being free to choose the type of education, free to participate, and freedom of speech and expression of diverse opinions, hence in Perry's model (Figure 3) freedom is broken down into diversity, participation and choice. Freedom is a limited notion within the educational context because of educational rationale constraints. In the educational context, freedom is primarily associated with the freedom to choose their educational pathway, to participate in educational decision making and having the freedom to express their opinions and worldview perspectives. Perry's five key concepts are outlined, so as to provide a definition within this context.

Figure 3

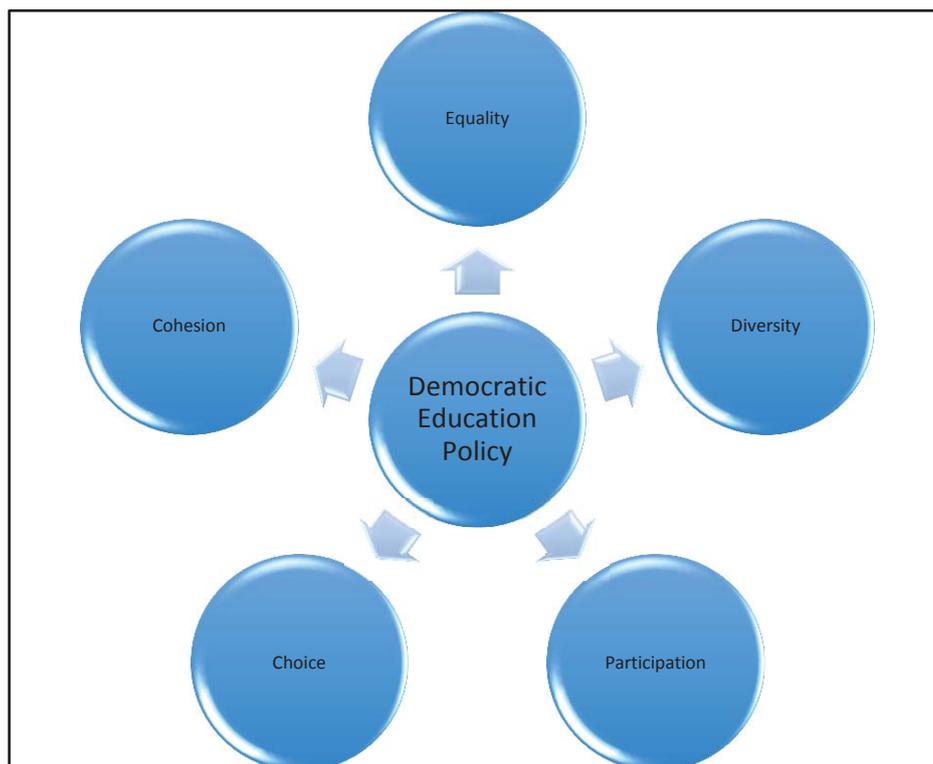


Figure 3. Perry's Conceptual Model for Analysing Education Policy in Democratic Societies. (Adapted from: Perry, 2009).

Equality

According to Perry (2009), one of the main challenges of education and of democratic endeavours is equality of outcomes and of opportunity. Educational policy is guided by the democratic principle of education for and through equality. Two principles are of particular importance. Firstly, “each person is to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all” (Rawls, 1972, p. 250) and secondly, “social and economic inequalities are to be arranged so that they are both (a) to the greatest benefit of the least advantaged and (b) attached to offices and positions open to all under conditions of fair equality of opportunity” (Rawls, 1972, p. 83). It has been argued that a just society is one where there is fair distribution according to the specific needs of the people.

The P4C programme and the COI both require participation on behalf of the members of the community, and an understanding that every member of that community has an equal right to participation, to speech, to a point of view and to be heard. Equality is a foundational element to the COI and P4C; similarly, the development of an appreciation of the notion of equality and of a shared commitment to ensuring that all members of the community are afforded those rights.

To ensure equality of opportunity within a democracy, it may be necessary for the unequal distribution of resources, whether this be in terms of teacher time spent with a student, specific materials or resources tailored to the needs of students, amount of time to complete activities or in preparation for activities. The unequal allocation of resources to those who are less advantaged or able provides those citizens with the opportunity to access learning experiences/activities (in the case of education) which may not have been accessible without extra support. The P4C programme and the COI require that the facilitator enables opportunities for all. Furthermore, equality links with notions of non-

discrimination, non-repression (Gutman, 1993) and non-oppression (Howe, 1997) by identifying those who require additional support to ensure that equality of opportunity is available to all.

Diversity

Democracy supports and promotes a diverse range of opinions, viewpoints and thinking; similarly, democratic education should promote a plurality of perspectives and the expression of these (Perry, 2009). Moreover, democracies embrace the idea of many cultures, with their traditions, beliefs and values, which are represented equally in all facets of education, commonly referred to as multiculturalism. There are several reasons for this type of multiculturalism. Firstly, it supports equality of minority students with the intention of reducing marginalisation. Secondly, education may be made more relevant for minority students by enabling students to learn various disciplines through their own culture. For example, American history has traditionally been taught through the pioneer's perspective; however, there are multiple perspectives and narratives which contribute to the whole picture (Native American, Afro-American) (Grelle & Metzger, 2004). Similarly, New Zealand's past has multiple cultures which have contributed to their country's history; therefore, one culture's narration should not be promoted or taught over another culture's contribution. Finally, multiculturalism aims to encourage all students to actively participate in their diverse and pluralistic society (Asante, 1991; Grant, 1992).

Multiculturalism and appreciation of diversity can be fostered through facilitating the development of critical thinking, promoting diverse and multiple perspectives, recognising every student's valued contribution, including students in decision making and promoting participation (Engle & Ochoa, 1989). Multiculturalism embraces "pedagogical approaches that empower students, encourage them to assume greater

control over setting their own learning goals, and to collaborate actively with each other in achieving these goals” (Cummins, 1989, p. 64). Additionally, multicultural education aspires to ensuring that all students have the opportunity to succeed in school. This requires that the education setting takes into consideration a range of teaching pedagogies that are respectful of student’s cultural traditions and backgrounds. Altering teacher practice to meet the needs of minority students is consistent with democratic education because it allows all students to have equal access to education (Perry, 2009).

Participation

Participation is a fundamental democratic notion which takes into consideration concepts of power, control, decision making and self-determination (Perry, 2009). “Participation in a democracy is not a matter of subservience to power or blind loyalty to the state. It is a willingness to be responsible for the state and to engage at all levels in the decisions that chart its course” (Engle & Ochoa, 1988, p. 1). Dewey (1927) stated that democracy “consists in having a responsible share according to the capacity in forming and directing the activities of groups to which one belongs and in participating according to need in the values which the groups sustain” (p. 147). Citizens in a democracy are required to understand the world in which they live, as well as thinking independently so as to participate in that world (Barr, 2005). It is through education, and participation within the democratic educational setting, that learners gain the skills required to fully participate in society.

Gutman (1993) argues that all citizens ought to have control over education, whilst also ensuring future citizens retain this right; students, parents, families, educators and communities should all have opportunities to participate. Perry (2009) does caution that this power must be limited to ensure that the democratic foundation and promise of education are maintained. In adhering to this caution, the notions of non-discrimination and non-repression are met; therefore, whilst having the right to democratically control

education (through representative or participatory democracy) citizens cannot disallow a child a rational education nor permit any one way of life being imposed.

The degree to which participatory democracy is fair depends on the extent to which all persons involved are able to participate. It is possible for participatory democracy to exacerbate inequality if those who are disadvantaged are outnumbered by a dominant majority. Furthermore, if governance is decentralised, the equality of resourcing available to schools is altered, adversely affecting disadvantaged communities. Moreover, advantaged citizens tend to have more resources, opportunities and the ability to use possibilities for participation to their advantage, which increases inequality.

Choice

Perry (2009) discusses how choice of school can be put into effect by the family, student or school. Selection by the school has often been based on academic achievement or a specific talent (e.g. sport or art) and as such viewed as being undemocratic on the basis that it reproduces social inequalities, by restricting disadvantaged students (Jenkins, Micklewright, & Schnepf, 2006; West & Hind, 2006). The OECD (2005) reports that school selection further increases the achievement gap, whilst decreasing the overall achievement of the country.

Choice of schooling has added a competitive element between schools, which advocates of school choice argue increases educational quality and could lead to improving low SES families' access to quality education (Glass, 1994). In 1987, the New Zealand Treasury's brief to the incoming government promoted choice as being a "key that would presumably unlock all that is both desired and desirable in education" (Codd, 1993, p. 79). Choice would apparently increase opportunities for both consumers and educational settings, guaranteeing greater efficiency and equity. Those who agree with the New Zealand Treasury's notion of choice assume that making choice available is the

same as all people being able to choose. Codd (1993) explains that any rational parent, who was offered the choice of sending their child to a good school over a bad school, would naturally choose the good school; however, not all parents are in the same position so as to be able to make those choices. Depending on social position, some families will have more resources and income, thus opening up the degree of choice. Furthermore, by some families exercising their right to choice, other families are disadvantaged due to limits on opportunities to choose. The impact tends to be negative and social unity and public good is undermined (Abella, 2006; Gewirtz, Ball, & Bowe, 1995; Kristen, 2006; Lubienski, 2006; Miller-Kahn & Smith, 2001). Moreover, the above researchers suggest that the main benefactors of school choice are the middle to upper-class and that these classes are more likely to exercise this right of choice. School choice, according to Perry (2009), has the potential to segregate society further, which may result in quality deterioration.

The promotion of educational choice for New Zealanders has been part of the education reform agenda since New Zealand Treasury's brief to the incoming government (New Zealand Treasury, 1987). The Picot taskforce stated that choice will "involve a wider range of options for both consumers and for learning institutes (Taskforce, 1988, p. 4). The language used within these documents firmly places education as a market commodity (New Zealand Treasury, 1987, p. 33). Those who view education this way do so at the cost of social justice as an ethical framework for educational policy (Codd, 1993). The distributive principles of education from a market-liberal viewpoint promote average benefits for all, even at the cost of those less advantaged becoming further disadvantaged, whereas a social justice perspective places the emphasis on equity over choice (Table 7).

Schools which offer ethnic, linguistic, religious or other special character traits do allow the opportunity for specific minorities to participate in an education which is

respectful of their culture and beliefs, without having to assimilate into a dominant majority. Perry (2009, p. 442) concludes that school choice should be very carefully managed to prevent the individual right to choice from trampling the individual right to an equitable education or the collective right to a society based on tolerance, respect and trust.

Table 7. Ethical Frameworks for Educational Policy.

	Market-Liberal Utilitarianism	Social Justice as Fairness
Primary Social Objective	Choice	Equity
What is distributed?	Education as a preferred good (exchangeable commodity)	Education as a primary social good
Distributive Principle	Utility (optimal average benefits for all – even if disparities are wider)	Fairness (Inequalities are justified only if they benefit those who are disadvantaged)
Main Criterion for Resource Allocation	Efficiency (invest to maximise aggregate gains)	Need (Invest to improve opportunities for least advantaged)
Major Educational Outcome	Increased educational productivity	Fairer distribution of educational benefits.
Major Social Effect	Disproportionate acquisition of resources by most advantaged (profit for some)	Redistribution of benefits by limiting choice (welfare for all)

Note. (Source: Codd, 1993, p. 82). Reprinted with Permission.

Cohesion

The notion of cohesion includes concepts of trust, integration, membership and inclusion. Cohesion is fundamentally about the relationship between individuals, groups, communities and the nation. Cohesion in this context is what holds the community together. Dewey (1916) calls for a balance to be found between the required diversity in

curriculum and its implementation and with the equally important notion of holism and integration. Dewey's vision for a democratic life is one in which society is accessible, open to movement and change and one where there are many and varied interests and interactions between groups and individuals. Dewey stresses the importance of co-operation, connection, relationships and integration of both his theories on educational curriculum and the social structure of society, adding that division, separation, and isolation erode democracy.

Education which fosters integration and cohesion (or the sense of community) is important for all students regardless of privilege, though integration here is not thought of in terms of a minority or oppressed group being coerced into adopting the practices or beliefs of a majority. Consistent with notions of diversity, appreciation, non-discrimination, non-oppression which have been discussed previously, integration is an opportunity for all members of society to access education regardless of their ethnicity, gender, race, beliefs or traditions.

Cohesion can be promoted through educational policy which addresses the desegregation of schools, by enabling inclusive education for students of various socioeconomic backgrounds, able-ness and ability (Perry, 2009). Educational policy which supports the diversity of all students and addresses the various needs of those students promotes cohesion between diverse individuals and groups. Furthermore, reducing inequality in education for disadvantaged students and integrating students from a range of backgrounds (culture, ethnicity, SES) has been reported to have positive effects for majority students as well as minority students (Gurin, Dey, Hurtado, & Gurin, 2002).

Dewey's notion of the democratic classroom is that of an intentional democratic model which illustrates the concepts of the ideal democratic society. Dewey maintained that the classroom ought to be a social environment where all members of the community

are engaged in whole class projects and where all children have the opportunity to participate (Burgh & Yorshansky, 2011).

Education as a Social Change Mechanism

The education system functions as an instrument for social and cultural change, influencing learners, their families and the wider community. At the centre of this social change is the individual learner (Clark, 2005a). According to White (2004), education influences and reflects the values of society; therefore, education also provides the means to transform current day society to that which we aspire if environments are cultivated to do so. Cam (2000) concurs, stating that educational establishments should not simply be projections of social conditions; rather, they ought to be projections of the type of society that we would want them to be. Cam recommends that educational settings should foster those values and attributes that would contribute to the realisation of a democratic society (2000). For Dewey (1916), this equates to turning our schools into communities. If Clark, White, Cam, and Dewey are correct, then it follows that one ought to be educated in an environment which supports the development of the educated person and emulates the type of society that the community desires. The role of the COI and the COI facilitator, as part of a reconstructing process, is particularly significant in potentially reconstructing education and the wider society (Bleazby, 2013; Fisher, 2005). Codd (2005) summarises the issue well:

The kind of social transformation towards a social democracy can only be achieved if there is a new focus on democratic education and a preparation for a revitalised teaching profession that has a shared vision of democratic citizenship and a capacity to make that vision a reality in our classrooms and schools. Where current neo-liberal policies emphasise performativity, conformity, and maintenance of the status quo, a democratic vision would have the aim of

preparing independent thinkers who can intelligently question prevailing norms and values. Where neoliberalism emphasises the skills and competencies needed to function effectively and productively in the system, a democratic vision would also emphasise the concepts, capabilities, and knowledge required for testing theories and for questioning and justifying beliefs. Where neoliberalism emphasises values that serve the commercial interests of a market environment (e.g. competition and consumer choice) a democratic vision would emphasise the values of co-operation, trust, and social justice. And finally; where current policies accept the aims and content of education as a given, a democratic vision would take these to be matters for open enquiry and critical judgement (pp. 27-28).

The role of the Philosophy for Children School, which is based on the Community of Inquiry, the Philosophy for Children programme and a democratic vision through democratic education is pivotal in the successful restructuring of education, thus contributing to viably addressing the inequalities in New Zealand education. The Philosophy for Children School concept combines P4C, COI and democracy to create an environment which is fair and just. The P4C programme and the COI promotes critical thinking, reasoning, justification skills and the ability to analyse concepts and work collaboratively, which in turn would contribute to addressing the issues of New Zealand's inequality of achievement. The following chapters explore the concept of a P4C School at the pedagogical level and at an administrative, governance and partnership level.

CHAPTER FOUR
THE PHILOSOPHY FOR CHILDREN SCHOOL
GENERATION THREE (P4C GEN 3)

THE PEDAGOGICAL LEVEL

Introduction

The P4C School is an innovative combination of pedagogical learning approaches, brought together, as a within-school solution, to address the inequalities of New Zealand student achievement. A learning approach can be defined as a patterned set of generalised ingredients and relationships that are promoted as desirable for the learner and the learning outcomes. It defines what the teacher's role should be, the content of the learning, pedagogical approaches, ways of grouping learners, educational aims and conceptions of the child, and other key matters, all to be interpreted in specific circumstances according to the general precepts.

Given that within the COI the teacher and students are collaboratively planning their learning and understanding and that open and flexible learning spaces contribute to more collaborative community practices, then open and flexible learning spaces should also contribute to promote pedagogies which are consistent with P4C and the COI pedagogy and form the basis for learning spaces and school design. For optimal learning to occur, students must be engaged in their learning tasks and with one another. Co-operative learning offers a practical means of creating an environment in which learners are able to develop and master skills and knowledge, in combination with developing creative and innovative skills which are deemed as being essential for being successful in the 21st Century (OECD, 2013d). Furthermore, innovative pedagogy has been promoted as contributing towards the development of skills for the 21st Century, in particular introducing a range of innovative pedagogical options.

A considerable amount of literature (Cam, 2006; Haynes, J., 2001; Haynes, F., 1997; Lipman, Sharp, & Oscanyan, 1980; Matthews, 1980; Murriss, 1992; Splitter & Sharp, 1995) already exists on the P4C programme and the steps that the facilitator makes within the COI to guide the philosophy session. Since this thesis is about the P4C School, rather than P4C within the classroom this thesis will not delve into classroom practice in terms of facilitating the P4C session.

The Philosophy for Children School is characterised by the community of philosophical inquiry, where critical thinking is promoted through dialogue. The P4C School embraces an interdisciplinary approach to the curriculum and is founded on collaborative education theories and democratic education. An action learning approach has been adopted where learners take an active role in determining learning objectives and self-planning. The underlying principles of P4C, democracy and the notion of the Community of Inquiry call for the transformation of classrooms into communities, specifically in this case communities of inquirers. Therefore, more is required within the classroom than teaching philosophy in isolation; similarly, there is more to the P4C School than simply having P4C taught in each classroom. This chapter explores the potential of the Philosophy for Children Generation Three (P4C Gen 3): The Philosophy for Children School.

Innovative Learning Environments

In 2013, the OECD released the Innovative Learning Environments Project (OECD, 2013d). This publication outlines core elements to innovative learning, based on the literature synthesis carried out by Dumont, Istance and Benavides (2010). The OECD's innovative learning environments project (OECD, 2013d) postulates that one of the essential elements for today's economy and society is innovation, including how students learn. Learning environments are conceptualised as eco-systems which involves both learning activity and learning outcomes and are considered in an organic and holistic

sense (OECD, 2013d) (Figure 4). At the centre of the eco-systems, the OECD has placed what they label ‘the pedagogical core’ (OECD, 2013d, p.11). For the purpose of discussing the P4C School, I shall refer to the OECD pedagogical core as the pedagogical four, thus reserving the title ‘pedagogical core’ for the essential core elements of the P4C School (P4C, the COI and democratic principles).

Figure 4

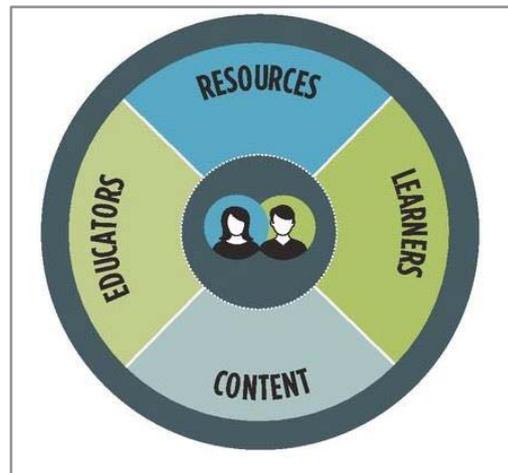


Figure 4. The Elements of the Pedagogical Core. (Source: OECD, 2013d, p. 23). Innovative Learning Environments, Educational Research and Innovation. Paris, France: OECD Publishing. Reprinted with Permission.

The Pedagogical Four

The pedagogical four consists of learners, educators, content and resources and are based on the results arising from Dumont, Istance and Benavides’ (2010) synthesis of literature, represented by Figure 4. Within the P4C School, at the heart of the pedagogical four is the pedagogical core: The Community of Inquiry, the Philosophy for Children programme and democratic education. These three pedagogical practices are the essential foundations upon which the P4C School is built and permeate throughout every level of the school. The pedagogical practices of the P4C School in combination with the OECD’s pedagogical four significantly influence the structure of the school architecturally and organisationally. The innovative learning environment (ILE)

principles wrap around learners, which are placed at the centre of the elements considered to constitute an ILE (Figure 4). The elements of pedagogy and organisation, learners, content, educators and resources will be discussed next and related to the concept of a P4C School, (a summary of the seven principles of innovative learning environments can be found in Appendix A).

The OECD model consists of elements which make up the pedagogical four, and are not independent of one another; they are relational and dynamic, with each section impacting on the other in a multitude of ways. The outer layers of leadership and feedback, information and evidence as well as learning influence all the layers of the structure. Shaping these middle layers are the cornerstone findings from cognitive research on learning (Dumont, Istance, & Benavides, 2010) (Appendix B).

Learners

Learners are the centre of the learning environment. At the P4C School, learners start at five years old. The P4C School considered here, as an illustrated example, is a full primary school (Year One to Eight). Ideally, students would have the opportunity to follow on from the P4C Primary School into a Secondary Education facility which promotes the same ideals and values in an approach consistent with the P4C Primary School. The P4C School would be open to learners and their families who prescribe to the underlying special character of a P4C School.

Organisational and Pedagogical Aspect for Learners

The P4C School, whilst being open plan and accessible to all, would also have specific learning areas designated for mixed age groups. The P4C School would be divided into three main groups (junior, middle and senior), where teachers would collaborate with one another and the children to determine different groupings as required for specific purposes. Communities of inquirers would be responsible for collaborating

and negotiating specific grouping of learners if required. The key is flexibility and collaboration with the children about suitable groupings and optimal learning opportunities. Furthermore, opportunities for peer learning and teaching would be made possible across all age groups. Different teams may choose to utilise wider age groups for specific purposes, and to address the needs of particular students or groups.

The P4C School pedagogy (P4C, COI and democracy) must always be held at the centre of decision making, as such it is imperative that learners are included in the decision making processes about groupings and learning experiences. The definition of learners, however, is not restricted to children, but would also incorporate a parental and community programme which would help raise awareness of the P4C programme, interdisciplinary learning and COI, thus enabling parents and *whānau* to better support the learner and further developing the sense of community between the school, members of the wider P4C School community and the community in which the school is located. The P4C School approach would be inclusive and promotes the rights of all learners to education. Learners would be integrated within the classroom, with special needs children also having access to a separate classroom, which would provide space and resources to specifically support their learning. Students may, at times, choose to work individually (whilst adhering to the community's guidelines – which are constructed by the community), for it is a combination of taking responsibility for oneself whilst considering the common good of their immediate community and those external communities to which they belong which are also at the forefront of becoming an educated citizen. Even very young learners have the ability to take responsibility for their learning (for example, in a pre-school Montessori classroom children choose their activities and the duration which they attend).

Learner Voice

Within the P4C School learners would have the right to participate in the decision-making process of those decisions which will directly impact their learning and well-being. Similarly, learners have the right to freedom of opinion and expression. Based on these two democratic principles, learners have a right to express and hear their thoughts, ideas and opinions on their education and the educational environment as active participants within that community. Furthermore, the notion of equality promotes the voice of every person in the community. One of the key reasons why student voice is so important is that it gives learners a sense of agency over their learning, thus increasing levels of engagement (Hannon, 2012). Learners within the P4C School collaboratively plan their learning; therefore, it is imperative that educators listen to what learners have to say and how they would like to negotiate their learning. Interaction between educator and learner allows for planning, discussion and reflection on their learning or the learning of the community.

Learner Voice through Meetings

Learner voice is also heard through meetings (the role of meetings will be discussed within chapter five). Each learning community of inquirers has a meeting agenda board where members of the community can add items to be discussed at the weekly meeting. The items on the agenda are discussed adhering to the rules of the COI and notes taken. If issues need to be taken further, the learners will elect a representative to take these issues to the appropriate community/group for further discussion. Younger members of the community may choose the educator or have educator support; however, older members of the P4C community would develop sufficient communication skills to represent the learner community of inquirers on their own.

Interactions between members of the community are fostered so that they are networked. Splitter and Sharp (1995) illustrated traditional classrooms as being a to and fro between the teacher and individual children (Traditional One-Way Dialogue) (Figure 5), whereas P4C and the COI promote Perry’s democratic principles and values student voice. Typical dialogue (COI Dialogue) within the P4C School would resemble an elaborate network, where each circle represents a person within that community (Figure 5).

Figure 5

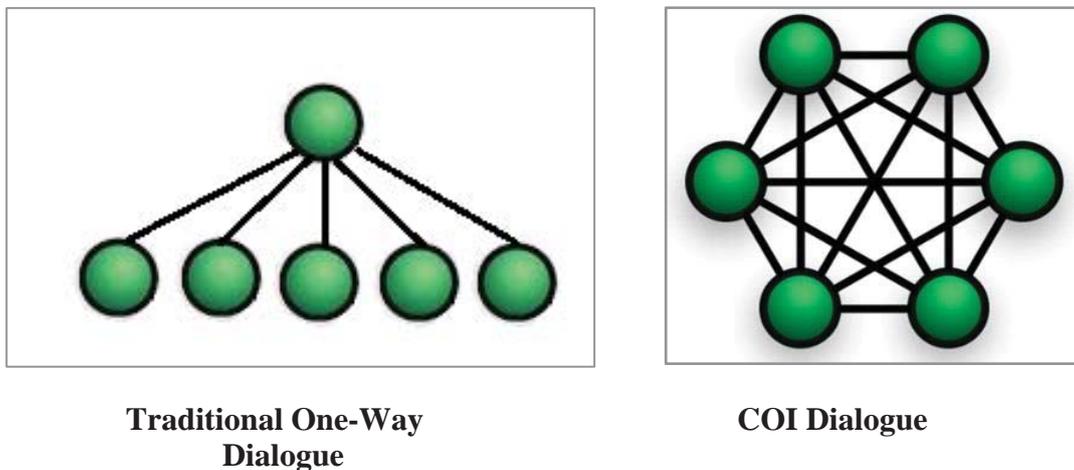


Figure 5. Traditional one way dialogue between teacher and individual students and COI Dialogue. (Adapted from: Splitter & Sharp, 1995, p. 149). The COI Dialogue image Adapted from “Network Topology Fully Connected”. Licensed under Public Domain via Commons-<https://commons.wikimeida.org/wiki/File:NetworkTopology-FullyConnected.png#media/File:NetworkTopology-FullyConnected.png>

Peer Learning

The P4C School also embraces the more reciprocal nature of peer learning. Peer learning involves the mutually beneficial sharing of ideas, experience and knowledge between learners (Boud, 1988a, 1988b). Because reciprocal peer learning is based more on experience, learners are better able to contribute equally, issues of power are less evident than when one person is the designated teacher therefore assuming a type of

authority (Boud, Cohen & Sampson, 2001). The emphasis is placed on the learning process and recognises the emotional support that is fostered amongst learners engaged in peer learning. The P4C School acknowledges the fluidity of roles within the course of a learning experience, and allows freedom for learners to assume those roles within learning experiences. These interactions may be in person or through connections with other P4C Schools which are part of the P4C Network of Schools discussed in chapter five.

The Educator

The P4C School is an innovative learning environment in which educators play a significant role. Education for the 21st Century has called for new definitions of teacher's roles. Part of the call for change has been from the 'sage on the stage' to the 'guide on the side' (King, 1993); however, Wiliam (2010) cautions that emphasising such a change in teacher roles promotes an either/or choice, when in actual fact it is about creating an optimal environment so that maximum learning can occur. Furthermore, a shift from 'sage on the stage' to 'guide on the side' has been construed as relinquishing teacher responsibility for ensuring the occurrence of learning. What Wiliam proposes is that teachers are responsible for ensuring that an environment conducive to learning is created. The P4C School achieves this by engineering a whole school approach towards optimal learning through the implementation of the democratic principles, the P4C programme and the COI. The P4C School philosophy places a strong emphasis on the community of inquiry, democratic practices and the notion of community as a whole. The impact of the community and the sense of community held is an essential part in the construction of meaningful learning opportunities.

Organisation of Educators

The OECD model (Figure 4) includes ‘educators’ within the organisational and pedagogy section, specifically promoting variations in teaching which will expand pedagogical possibilities. The OECD (2013c) posits that enlarging the profile of educators can be one way of broadening the breadth and depth of available knowledge, expertise and contributions to learning. Including external experts who can enhance the learning and experiences for students, as well as supporting teachers in their development of curriculum disciplines is important.

Regrouping Educators

The P4C School calls for a shift from the traditional one teacher/one classroom scenario to that of collaboration. There are three main reasons which arise from OECD case studies (OECD, 2013d, p.74) for choosing to a collaborative pedagogy. Firstly, collaboration, collaborative planning and the sharing of professional development strategies emerge. Secondly, working together allows particular pedagogical understandings to be shared, providing additional ideas or strategies for colleagues and thirdly, particular identified groups/learners may get additional support or extension than would otherwise be possible for a sole-charge teacher. Another aspect to consider in the regrouping of educators is the environment in which they are to collaboratively teach. The environment must be conducive to team teaching and allow for visibility; visibility of teaching practice within open and whole environments as opposed to traditional notions of the classroom. The learning environment will be discussed further in the section on resources.

Team Teaching to Expand Pedagogical Possibilities

As previously mentioned, the example of a P4C School would be divided into three main teaching teams; Junior (Years 1-3), Middle (Years 4-6), and Senior (Years 7-

8). Each teaching team would be assigned a community of inquirers (for administrative and record keeping purposes). Consistent with participatory democracy notions, each home teacher would conference with their home group of children discussing learning interests and needs. The children would have the opportunity to suggest areas of potential learning, often arising from the community of inquiry discussion. Each community of inquiry therefore would have the opportunity to make links between children's interests, providing potential opportunities to connect learners with similar interests in project based learning.

Team Teaching to Specific Learners

Team teaching allows teachers the opportunity to address the needs of specific learners or groups of learners who would possibly receive less attention in a whole group setting. Teaching as a team provides teachers with the opportunity to attend to different needs, different subjects and give more in depth attention to more learners at the same time. A number of groups, ranging in size, could potentially be working collaboratively on different disciplines, inquiries or projects at the same time; team teaching allows teachers to attend to the different demands of different groups.

Varying Teams and Individual Teaching

Collaborative teaching offers the opportunity for teachers to learn from one another and to support teaching practice. There are many different ways in which teams may orientate their day, group learners and work together. Depending on the strengths of particular teachers, they have the flexibility to utilise their strengths across many variations of grouped learners, thus providing more learners access to expertise. Furthermore, when learners see teachers acting in a collaborative manner they see a consistent approach towards learning and teaching throughout the school. If students are expected to learn in a variety of ways (collaborative, independent, interdependent), then

there also ought to be role models where learners can see the adults in the environment operating on the same principles. Similarly, if students are grouped in a particular way (either by choice or guided) then teachers should be open to the notion of teaching in a variety of contexts, with a variety of colleagues.

Collaborative teaching naturally encourages informal reflection, discussion and feedback, but taken a step further, it can form the foundation of a solid professional development practice, thus strengthening teaching and learning. The Professional Learning Community (PLC) model is one way which ensures an opportunity for teacher's to learn about new pedagogical practices, to share ideas and thoughts and to develop new knowledge and understanding (Resnick, 2010). Collaboration, feedback and reflection amongst teachers are an important factor in enabling the improvement of student learning outcomes. This type of interaction between teachers is best described as a 'professional learning community' (Stoll, Fink & Earl, 2003). The P4C School would utilise PLC's in a variety of contexts. It would be expected that each team had an individual PLC, as well as other PLC's which form and disband as required. A teaching staff PLC or P4C PLC which followed the rules of a COI would provide the forum for professional development as well as discussing issues or decision making discussions. In order to understand the rationale and research behind professional learning communities requires some elaboration.

Professional Learning Communities (PLCs)

A PLC is defined as a group of people, (in this instance administrators and teachers) who gather together to critically investigate their teaching pedagogy, through collaboration, with the aim of enhancing student learning outcomes (Bolam, McMahon, Stoll, Thomas, & Wallace, 2005; Du Four, 2004; Hord, 1997, 2004; Morrissey, 2000; Riveros, Newton, & Burgess, 2012; Sackney, Walker, & Mitchell, 2005). The goal of a PLC is to engage in continual inquiry, so is therefore consistent with the P4C School and

COI pedagogy, and aims at achieving the school's strategic goals, whilst cultivating and supporting collaborative learning, trust, respect and unifies the staff through a shared common vision focused on educational outcomes (Morrissey, 2000).

The rules of the COI (Appendix C), which all P4C School teachers would be familiar, would guide the discussions within the PLC. Adhering to these rules helps to establish a sense of trust and security amongst staff, which is deemed necessary for a PLC to be effective (Louis & Kruse, 1995). Research (Bolam et al., 2005; Hipp, Huffman, Pankake, & Olivier, 2007; Sackney et al., 2005) has shown that strong PLC's contribute to increased student achievement. Interactions within the PLC and throughout the P4C School must be collaborative and embedded in the daily operation of the school and consistent with the core pedagogy of P4C and the COI. Moreover, for PLC's to be successful it is crucial that the focus remains on pedagogical practice which supports student's learning (Hipp et al., 2007; Huffman & Hipp, 2003). Consistent with other recommendations about the inclusion of external partnerships, Newman and Wehlage (1995) endorse external expertise stating that the inclusion of external experts ensures a balance between internal and external knowledge. This notion supports the idea of establishing a network or cluster of P4C schools and developing PLC's which can draw upon one another for inspiration, support and guidance.

PLC's and Professional Development

A disposition towards life-long learning, if the vision promoted for learners is that young people will be "confident, connected, actively involved and lifelong learners" (MoE, 2007, p. 8), requires a commitment towards teacher's continual learning. As such, professional development is essential to achieving this. Professional learning communities (PLC's) form the basis of professional development within the P4C School. Collaboration amongst teaching teams, specific purpose PLC's and mini-communities

which form as a result of addressing specific needs also contribute to the collaborative professional development. Because the P4C School is based on P4C, the community of inquiry and democracy a thorough understanding of the concepts involved and how this influences teaching and learning practice is imperative. Therefore, initial training and development would be focused on these aspects. Also, due to the importance based on dialogue educators, administration and management would come together to discuss the direction for PD and the needs of particular people within the community. Participation in this process is consistent with participatory notions of democracy. Mentoring and the use of action/inquiry research would also be aspects of PD within the P4C School.

Mentoring

This would also form part of the professional development scheme. It has been suggested (Hagger & McIntyre, 1996; Yeomans & Sampson, 1994) that mentoring has a positive impact on both the mentors and new teachers in terms of increased self-reflection, new and improved teaching approaches, enhanced knowledge, improved communication skills and feelings of validation and support (Davies, Brady, Rodger, & Wall, 1999; Feiman-Nemser, 1990; Lopez-Real & Kwan, 2005). Furthermore, mentoring by senior members, those with particular expertise and peer mentoring can be beneficial for all educators in terms of collaboration, reflection, and developing further knowledge and understanding. This shared mentoring concept also shifts the focus from hierarchal models where PD is dominated by an individual.

Action and Inquiry Research

Using similar frameworks as the learners, educators within the P4C School will use an inquiry-based research model to conduct research into their own pedagogy and the impact that this has on student learning. PLC's or mini-communities may form to support one another through the process and provide safe places for sharing their research

with colleagues, thus potentially positively influencing the practice of colleagues of their immediate P4C School community, within other schools (including the P4C Schools Network) and wider afield.

Resources

The resources section of the OECD model (Figure 4) is another component that influences all other co-existing components. The availability and access to resources impacts on learners, educators and learning; similarly, resources are influenced by the needs of those who utilise them. Furthermore, the P4C School concept challenges long-held beliefs about what the educational structure and environment ought to be like. Innovations such as the P4C School require the notions of single classrooms, isolated teachers, uniform timetabling and particular traditional teaching approaches to be abandoned. Educational approaches, structures and environments must be flexible enough to meet the needs of today's learners. Therefore, this section on resources addresses time and the schedule as resources as well as discussing digital resources and the design and use of innovative learning spaces.

Flexible Use of Time

The P4C School would be designed so that students could engage with the learning periods of time that allow for deep learning to occur. This means that the traditional 45 minute subject lesson would not be the normal pattern. Instead of the curriculum being approached as a document that must be covered in allocated periods of time, teachers in the P4C School would embrace the idea that “each student’s ultimate learning success is more important than the covering of particular achievement objectives” (MoE, 2007, p. 39), therefore addressing the curriculum in terms of depth of learning and allowing sufficient time for that learning to occur.

Daily timetables would remain flexible throughout the school, with each teaching team, in collaboration with their community, deciding what suits their learning community of inquirers best. For example, it might be that the junior community of inquiry has designated break times, with flexible learning periods between those breaks, whilst the senior team may choose to include a flexi-period, in which students have the choice as to how they utilise that time (i.e. lunch, study, and learning).

Adapting the Schedule

Different people learn in a myriad of different ways; equally, different people learn at different rates. Traditional teaching has taken the form of whole class teaching within specified time frames on one particular subject. Teaching in this method makes it difficult to attend to the needs of each individual child (Dumont, Istance, & Benavides, 2010). Furthermore, teaching for a pre-determined measure of time does not take into account the different rates that students learn. As a result of this some students may not do as well as they could, potentially leading to underachievement and a decrease in self-esteem which has previously been shown as a contributing factor to success (Seaton, Parker, Marsh, Craven, & Yeung, 2014).

Digital Resources

Innovative learning environments often make exceptional use of digital resources and invest heavily in the infrastructure to support the effective use of these to support learning (OECD, 2013d). The focus on learning with technology within the P4C School is a learner-centred approach in contrast to the technology-centred approach. There are several distinctions between the two concepts. Firstly, the technology-centred approach focuses on what technology can do, and its role is to provide access to instruction with the goal of using technology for teaching. Whereas, with the learner-centred approach the focus is on how the human mind works, the role of technology is to aid human learning

with the goal of being able to adapt technology to promote learning. The major issue with a technology-centred approach to learning is that technology-centred approaches fail to take the learner into consideration. The assumption is that learners and teachers will adapt to take into account technology rather than new technology adapting to meet the needs of the learners and teachers (Norman, 1993). Meaningful learning occurs when learners engage in appropriate cognitive processing during learning. Cognitive processing includes selecting, sequencing, sorting, classifying, and integrating and assimilating information. The P4C School would enable learners to access information through digital resources such as the internet, and would provide a range of digital devices to further enable recording, creating and producing products that result from learning projects. Furthermore, technology would be utilised to form virtual learning environments, increasing equal opportunity to access education which might not have been previously available and to form connections between learners, teachers and other P4C School communities, thus creating a network of learners which could be drawn on for further collaborative learning opportunities.

Innovative use of Learning Spaces

When designing learning spaces the following principles ought to be considered: firstly, learning spaces ought to facilitate engagement and be motivating; secondly, learning spaces should recognise the social nature of learning, providing spaces where various sized groups or individuals can choose to work in and, finally, the learning environment should encourage interdisciplinary, collaborative work (Dumont, Istance, & Benavies, 2010). Modern Learning Environments (MLE's) are promoted by the Ministry of Education's School Property Strategy 2011 – 2021, which states that "Modern schools comprise of flexible teaching zones that can easily be reconfigured and used in a variety of way.... modernising classrooms and converting them into modern teaching spaces will be a high priority over the coming years.... Achieving this outcome is critical to modern

education delivery and will ensure that the performance of the physical environment is linked to educational outcomes” (MoE, 2011, p. 13).

The P4C School learning environment considers learners as the centre of the school. The learning environment would promote inclusive learning through collaborative and interdisciplinary social investigation. Furthermore, inquiry learning will utilise both virtual and actual forms of communication to build additional connections and communities within a network. The network concept will be discussed in chapter five. To ensure consistency with the democratic nature of the school (collaboration, consultation and participation), when developing the school, a consultation process would be gone through to get the ideas and suggestions from the community which the school would serve. This would include the learners, as their contribution towards their ideal learning space gives ownership to the learners and begins to develop a sense of belonging. Learners at the P4C School have input into how their learning environment should be laid out. Consistent with learner voice and democratic practice, decisions which concern the learners would be discussed with the learners. Their thoughts and ideas are crucial in developing a sense of belonging and developing their views about the worth of their thoughts, suggestions and ideas.

The traditional notion of a ‘classroom’ is dispensed with in the P4C School; no longer would learning spaces be confined to the closed door, four wall scenario of the past. Learning spaces, like the community, need to be connected. Learners need to have access to a wide variety of resources (OECD, 2013d). Learning spaces in the P4C School would consist of both multi-functioning and purpose specific environments which are resource rich and designed for various sized group workshops. Learning spaces would be age appropriate, in terms of furniture and resources available; no two children are exactly the same, therefore a diverse range of activities and resources are available for various children to access and utilise. Learning spaces would also provide ample floor space so

that children can commune easily for philosophy or work that requires a large amount of floor space. Learning spaces would be connected so that learners can move with relative freedom to access resources or spaces which suit their learning needs. Furthermore, the learning environment would incorporate a variety of gardens (native, harvesting and floral), as part of the gardening programme, which the learners care for and utilise within their learning. The community kitchen and community space provide not only an additional learning and teaching space, but also provides a central hub for the wider P4C school community to gather. Outside the kitchen area, raised gardens could be built and maintained and an orchard, for example, would also be developed. Links with the community for the establishment, maintenance and using the produce would form part of the learning (similar to the plant to plate programme – but extended so that children of all ages would be part of the process).

Figure 6 illustrates a possible floor plan with four learning communities, with a separate learning area for students with special needs. A larger version of the floor plan can be found in Appendix D. The learning environment encourages a sense of belonging, connectedness and transparency through its open flexible learning spaces, yet provides a variety of specialist areas in which individual, small and large group work can take place (Baldasso Cortese, 2015). The original floor plan (the lower left hand section, Figure 6 and Appendix D) was designed for approximately 250 students. The “project embodies a decade of pedagogical thinking and learning at Baldasso Cortese, bringing together current ideas in contemporary learning, community engagement, sustainability and technology to create a 21st century school for children that is a ‘Community Hub’”. (Baldasso Cortese Architects, The Arch Daily, 2015 para. 1). The environment was designed (like the vision for a P4C School) to enable the community to focus on the stage of each child rather than being bound by age, to encourage collaboration, exploration and community of inquiry learning.

Figure 6



Figure 6. The P4C School: Conceptual Floor Plan. (Adapted from Baldasso Cortese Architects, 2013). St Mary of the Cross School. http://www.archdaily.com/632550/st-mary-of-the-cross-primary-school-baldasso-cortese-architects/555a72bde58ece6a9f00006b_st-mary-of-the-cross-primary-school-baldasso-cortese-architects_floor-png/). Adaptation is the upper right hand wing with additional toilet block. A larger version of this can be found at Appendix D. Reprinted with Permission.

The Content

The final component of the OECD's pedagogical four (Figure 4) is the content or curriculum. The OECD (2013d) describes innovative content as addressing the values, competencies, abilities and knowledge which are to be developed within the given learning environment. Considerable attention has been focused on 21st Century skills. The definition of what constitutes 21st Century skills is varied, however the OECD suggest that in general terms 21st Century skills “refer to such skills as the ability to apply flexibly meaningfully-learned, well-integrated knowledge in different situations and the ability to cope with the social, communication, and emotional demands of rapidly-changing environments” (OECD, 2013d, p. 45). Within these skills collaboration and creativity feature strongly as does the use of digital technology and the development of social competencies.

The Government introduced charter schools as an initiative to address the inequality in education; given that charter schools are not required to implement the New Zealand Curriculum (MoE, 2007), then the right to choose whether a school follows the NZC or not should also apply to other educational settings. Therefore, the P4C School, like charter schools, would not be obligated to utilise the New Zealand Curriculum. The MoE (2007, p. 44) state that when a school is designing and reviewing their curriculum, learning objectives should be chosen in “response to the identified interest and learning needs of their students”.

The P4C School would adopt a primarily interdisciplinary, inquiry based approach to learning thus addressing the content in terms of depth of learning and enabling sufficient time for that learning to occur. Learners are not presented with the world in neat packages where one subject is considered external to others. Problems encountered within the wider world combine numerous subjects and view points, and are often a combination of problems needing to be addressed. Therefore, attending to

learning from a combined method allows learners the opportunity to “integrate information into consistent knowledge structures and to practice its flexible transfer to new topics” (OECD, 2013d, p. 50). The activities which learners engage in are defined by the questions that learners seek to address and by the skills which they can acquire within that project or topic, rather than separating subjects into distinct separate disciplines or ‘pillars of wisdom’. New Zealand ought not to be bound by the epistemological model which divides subjects into distinct pillars of wisdom, which the curriculum is based on (Clark, 2005b). If the P4C School chose to utilise the New Zealand Curriculum, an approach which strengthens connections between subjects would be taken, as opposed to teaching subjects in isolation, philosophy is a discipline that underpins all others, is a natural part of learning (fitting within the scope of the NZC) and is crucial to developing critical thinking within all disciplines.

The Inquiry-Based Approach

Inquiries within the P4C School would arise from dialogue within the community of inquiry and would be related to issues which are common, central and contestable. The inquiry model (Figure 7) is comprised of two different inquiry models. The outer cycle is the Community of Learners Network Classroom Inquiry Cycle (OECD/British Columbia, 2012), whilst the internal cycle is adapted from Clinton Golding’s P4C COI model (Golding, 2014). The outer cycle would be used for project based learning, whilst the inner cycle is the process which the COI follows for philosophical inquiry. Both share a similar structure and are inter-related. The inner philosophical inquiry model may be utilised within aspects of the outer community of learners inquiry model, adding to the depth of thinking involved within a project based inquiry.

Figure 7

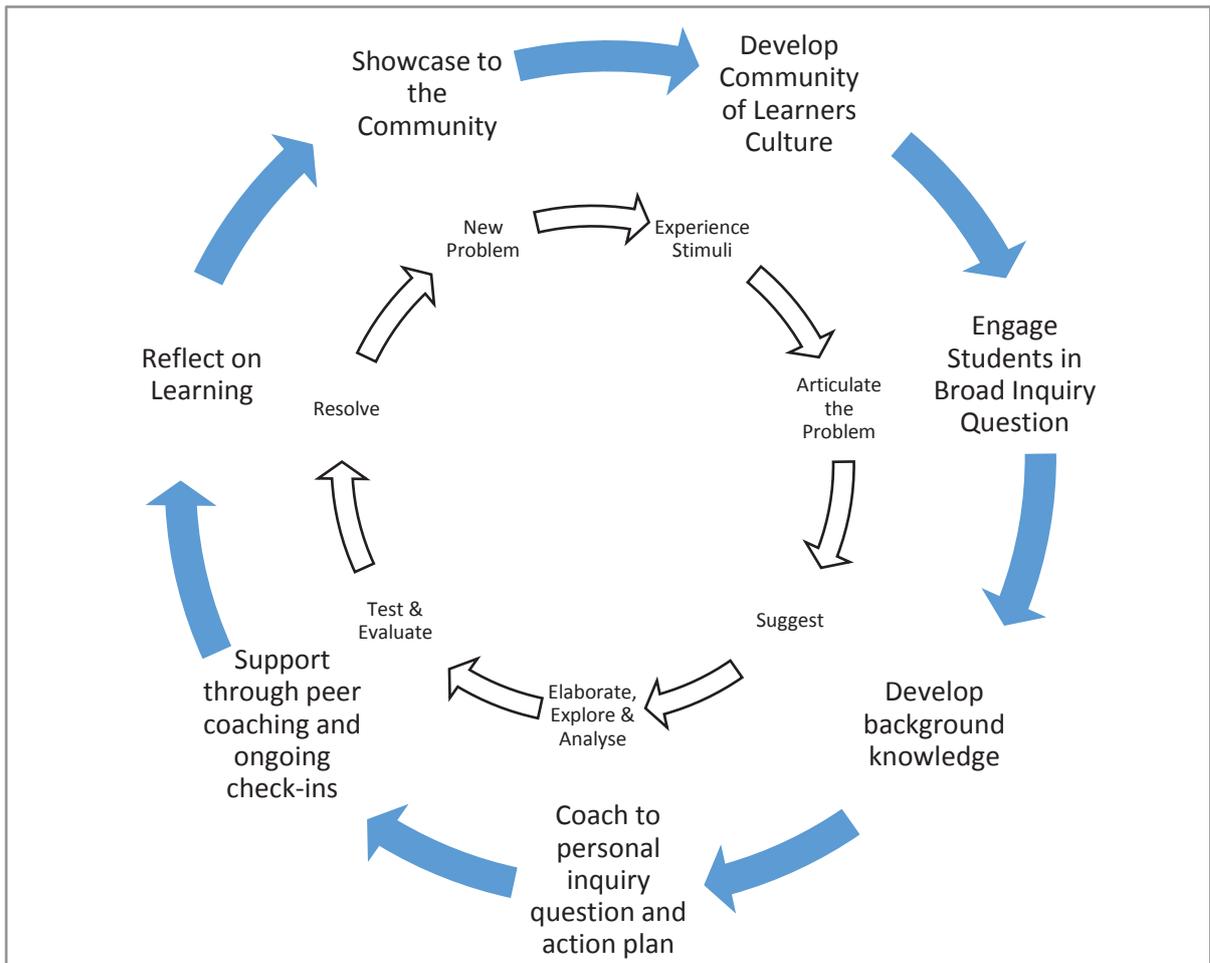


Figure 7. The P4C School Inquiry Model. Adapted from OECD (2012a) and Golding (2014). Outer circle: Community of Learners Network Classroom Inquiry Cycle.

(Source OECD/British Columbia, 2012a, p. 7). Inventory Case Study: Community of Learners Network. Reprinted with Permission.

Inner circle: Community of Inquiry Model. (Adapted from Golding, 2014).

The Secretary's Commission on Achieving Necessary Skills (SCANS) (United States Department of Labour, 1991) indicated that students require learning environments which allow them to explore real life problematic situations and consequential problems. The P4C programme and the COI provide the development of dialogical and analytical skills which enable students to engage at a deeper level with those problematic situations. Furthermore, Barron and Darling-Hammond (2010) assert that learners must be given opportunities to develop 21st Century Skills in the context of meaningful projects which

facilitate sustained engagement, collaboration, research, managing of resources, culminating in a major product or performance. Moreover, the quality and understanding of knowledge is paramount to the quantity of knowledge which is acquired. The emphasis is on the depth of knowledge which can be applied in a range of contexts, thus contributing to problem solving and mastering skills in dynamic changing situations (Dumont, Istance & Benavides, 2010).

The P4C School has a clear character, one which is based on democratic education and the fostering of educated citizens through the community of inquiry and an interdisciplinary approach to learning based on the needs and interests of children. Given the philosophical and democratic nature of a P4C school, in which community plays an integral part, members of that community will be familiar with a consultative, collaborative community of inquiry where values, principles, the content, mode and ethos are a shared vision, which is open to dialogue and critique. The way in which the P4C School engages with the curriculum must be consistent with the rules which guide the COI (Appendix C). Additionally the COI rules and the skills learnt (for example critical thinking, problem solving, dialogue and reasoned arguments) would be encouraged to be utilised across all areas of learning, not just within a designated P4C session.

Information and Evidence about Learning

The elements which combine to form the P4C School are all inter-related and influence one another; therefore, utilising a linear diagram does not fully capture the dynamics and nuances envisioned. Planning, learning logs and portfolios, and assessment would also link directly with the learner, learner voice and the educator. Visibility of teacher work would link with the pedagogy around learning spaces, teacher professional development and collaborative team teaching.

Planning

Because of the inquiry-based, learner centred, P4C/COI/democratic way of the P4C School, planning will look significantly different to that of the traditional classroom. Planning is emergent, collaborative and based on where the children's interests are and where the inquiry is leading the children. General themes and timeframes may be negotiated and following conferencing and signing up for workshops, the children then take responsibility for negotiating their way through the agreed upon learning inquiry. Assessment and feedback is a daily part of the programme and children choose when they are ready to prove that they have mastered a skill.

Learning Logs and Portfolios

To ensure that detailed records of student learning are kept in accessible formats, each child will have a curriculum learning log and record keeping files for learning so that areas covered can be noted. An emphasis would be placed on rich deep learning as opposed to attempting to cover the entire curriculum sparsely. Accompanying the learning log would be the student's portfolio: a record of learning. Formats and examples of learning evidence would vary depending on the student's preferences. To ensure that the volume and variation of data is kept manageable, technology will be used to store and access data, examples of these include blogs, google docs and e-portfolios with hyperlinks to other documents. The school would also utilise a whole school governing system in which achievement results could be entered, so that this can be used in collaboration to further inform the design and redesign of the environment.

Visibility of Teacher Work

Not only would learning environments be open and transparent (consistent with flexible learning environment pedagogy), but educators would also be required to

document their learning and reflective practice, as well as utilising online collaborative networks to further learning and development.

Learning environments require information to inform practice and to facilitate necessary changes for the good of the community. Data and information systems provide invaluable information to assist in the management of collaborative environments as the shift occurs from disjointed, unconnected learning spaces to those which embrace personalised learning within collective, collaborative learning environments (OECD, 2013d). Furthermore, the sharing of ideas, thoughts and resources with other educators also contributes to consistency and supports one another in maintaining the pedagogical core values.

Research and Evaluation by the Learning Environment

Evidence gathered from the learning environment, by all members of the community, must be shared with the various levels of the school. It is the sharing of information which informs decision-making, where all members of the community are able to actively participate and have their voices heard and where that information will be carefully considered by others. The relationships between the various elements of the school are reciprocal; feedback from learners, educators, administration and governance must be to and fro, discussing, collaborating and deciding as a community for the good of the community. The collection of rich, meaningful data not only informs practice and governance, but most importantly it informs the direction which learners, educators and the school ought to take.

Assessment

Globally, in most classrooms, assessment is commonly administered at the end of a sequence of learning (summative assessment). This form of assessment assumes that provided students adhere to the optimal course of learning then at the end of their journey

they will have reached the desired destination (Dumont, Istance, & Benavides, 2010). However, given the different trajectories of each individual student, no two students are going to reach the same point, exactly at the same time, having taken the same route. Therefore, assessment needs to be part of the learning process, aiding in progress. Bloom (1969, p. 48) suggested that assessment ought to be used “to provide feedback and correctives at each stage in the teaching-learning process”. Bloom noted that assessment is more effective if it is separated from grades and used primarily as a teaching aid.

Summative Assessment

According to the MoE (n.d.) summative assessment is generally used for the awarding of qualifications, selection for courses or jobs or as educational accountability measures. These high-stakes assessments can have a negative impact on teaching and learning and contribute to the narrowing of the curriculum to ensure good performance results, this impacts on student motivation as they become focused on the consequences of attaining poor results (MoE, n.d.). Summative assessment can also be used as feedback to inform programme enhancement. Scriven (1967) notes that summative and formative assessments are not two different types of assessment; they are interpretations of information collected at different times and differ in how the data is interpreted (i.e. the data either leads to a final statement about performance or informs learning and teaching throughout the course of learning) (Hattie, 2003).

Formative Assessment

This type of assessment is used to inform the teaching and learning process. In an ideal situation the teacher will utilise the information from assessments and use it collaboratively to plan next learning steps (MoE, n.d.) Formative assessment is carried out constantly informally through observation and interaction. Formative assessment tends to be low status and therefore is less formal compared to summative assessment.

Formative assessment gleans information on what the learner has achieved and what has yet to be achieved, then through feedback provides guidance to further progress. The purpose of feedback is to reduce the discrepancies between current levels of understanding or performance level and a specific goal (Hattie & Timperley, 2007).

Self and Peer Assessment

Learner assessment and peer assessment are one way of integrating assessment, learning and teaching. To enable learners to self-assess, they must understand the criteria and standards to which they are working and will be assessed by. Learners must then make justified judgements about their work in relation to the criteria. Conferencing between the student, their peer and or teacher enables feedback and guidance to be offered, which is then used in planning their next steps for learning (Poskitt & Taylor, 2008). “By assessing others’ work, students have the opportunity to see different ways of tackling a task and during the feedback they need to analyse the strengths and weaknesses of the effort. This embeds a deeper understanding of the learning.” (Middlewood, Parker, & Beere, 2005, p. 147).

Assessment of P4C

In accordance with the principles of P4C and the COI, assessing P4C by a reductionist approach such as written tests (as with other subject areas), which is simply a snapshot of recalled knowledge at a given time and subject to countless influencing factors, is not a suitable means of showing growth, development and understanding.

The focus on the COI as the base of assessment is important because the work of the collective group provides the standard for a substantial part of the individual’s progress. Not only does one learn that the individual has developed listening, talking, and reasoning skills within the group context, but also that the individual has developed as a person; for example, they have developed a sense of respect for other’s thoughts and

ideas, show the ability to self-correct and work with others (Splitter & Sharp, 1995). In addition, the community ought to be a primary focus with regards to who is involved in the assessing. P4C encourages children to assess themselves, in particular themselves as part of the community, and to assume the responsibility that a teacher would assume when assessing. P4C and the COI demand another way of assessing, not only of P4C, but within education in general; if teachers of P4C and certainly within the P4C School are going to remain true to the spirit of philosophy, there needs to be a more child-focused and compassionate approach to assessment and evaluation (Haynes, 2001).

This chapter has discussed the pedagogical level of the P4C School in relation to the OECD (2013d) pedagogical core (pedagogical four) section of their model for innovative learning environments. The underpinning philosophies of the P4C Programme, the COI and democratic education are dynamic and interwoven throughout every section of the pedagogical four, thus affecting learners, educators, pedagogy, organisation, design and layout of the physical environment, inquiry based learning and assessment. The following chapter continues to develop the P4C School concept, focusing on the governance and partnership level.

CHAPTER FIVE

THE PHILOSOPHY FOR CHILDREN SCHOOL

GENERATION THREE (P4C GEN 3)

LEADERSHIP, GOVERNANCE AND PARTNERSHIP LEVEL

Introduction

The presence of strong school leadership that involves teachers and others is one of the most commonly accredited features of successful schools (Hofman, Hofman, & Guldmond, 2002; San Antonio, 2008). Democratic leadership, which is consistent with the democratic way of life, enables greater empowerment at the administrative and governance level, incorporating as many interested parties as possible. San Antonio (2008) reports that a common characteristic of school-based management is the presence of a governing body, consisting of representatives from the various groups, who make decisions or help the principal to make decisions. The ability of a leader to collaborate successfully with those involved is imperative to successful leadership. Furthermore, successful leaders exemplify collaboration through their actions and by advocating for collaboration they also value input from all participating representatives and possess effective listening skills and promote open communication.

Leadership which promotes collaboration is grounded in notions of participation: “A society which makes provision for participation in its good of all its members on equal terms and which secures flexible readjustment of its institutions through interaction of the different forms of associated life is in so far democratic” (Dewey, 1916, p. 99). Democratic leadership is concerned with the development of an environment which supports participation, collaboration, dialogue and the sharing of ideas and the democratic ideals as proposed in Perry’s democratic model (2009). “A democratic stance towards participation and decision making involves establishing conditions that foreground:

respectful relationships, associations, consideration, reflexivity, consultation, empathy and active co-operation and community mobilisation” (Gale & Densmore, 2003, p. 132). The P4C School makes a case for educational leadership and governance which is characterised by distinctly democratic directions and influences. Flattening the traditional management structure, so that leadership, administration and governance are a shared responsibility is one way of readdressing the top down hierarchal model of traditional school structures.

Traditionally, school leadership has been considered to be the responsibility of a person in a position of authority (i.e. principal), where the position is described in terms of directing and influencing others in pursuit of an articulated goal or vision. However, Timperley asserts that the hopes of a “strong leader with exceptional vision and action” (Timperley, 2005, p. 395) bringing about transformation of schools has been thwarted for several reasons. Firstly, there are too few leaders, as described above, to meet the requirements of being a leader in today’s society (Copland, 2003). Secondly, the principal often undertakes many administrative tasks which frequently leaves inadequate time to address transformational leadership tasks and less time to cope with daily commonplace responsibilities (Elmore, 2002; Gronn & Rawlings-Sanaei, 2003). Furthermore, if the person holding the position of school leader leaves the school, then the school also loses the expertise. In contrast to the traditional model of school leadership, Camburn, Rowan, and Taylor (2003) suggest a model which is more sustainable and achievable for schools, where leadership is viewed in terms of the tasks and activities required to be undertaken and are spread across multiple people or groups.

Non-traditional school structures are not unheard of in New Zealand. For example, Selwyn College in Auckland adopted an approach where co-principals became part of a senior management team of six. Three of the management team were rotated every three years, with new personnel brought in from the wider staff. Selwyn College

also utilised project teams to investigate projects and present proposals to the whole staff for consideration. A majority vote determined whether the proposal would be accepted or a committee needed to reconvene to further explore ideas or alternatives so that a majority approval could be gained. Furthermore, students were often included in those committees, invited to join in professional development meetings and had their own council, modelled on the school's shared chair or shared principal model (Glenny, Lewis, & White, 1996a). Similarly, Hillcrest Avenue School created a 'flat' leadership model which included all three teachers, asserting that the structural change would contribute to collectively holding power and validating the collaborative school approach (Court, 2001). Students from these schools described their environment as valuing representation, equity and teamwork. Students also acknowledged the change in culture, saying that the school was more collegial, honest and collaborative. Furthermore, Selwyn College was reported to be modelling "responsible citizenship in a democratic society" (Glenny et al., 1996b, p. 25). A more inclusive, collaborative model for school leadership, governance and administration has been reported to improve teacher communication and morale and given teachers a greater sense of input into issues which affect them (Barnett, McKowen, & Bloom, 1998; Gursky, 1990).

Distributed Leadership

Leadership, viewed from this perspective, can be described as "a set of functions or qualities shared across a much broader segment of the school community that encompasses administrators, teachers and other professionals and community members both internal and external to the school. Such an approach imposes the need for school communities to create and sustain broadly distributed leadership systems, processes and capacities" (Copland, 2003, p. 376). A formative distributed approach to leadership is consistent with the roles of the facilitator, the democratic notions (participation, equality, choice, diversity, and cohesion) and COI principles; and formative in terms of the

requirement to collect as much information as possible to inform decision making. To design and redesign an environment necessitates as much engagement as possible from as many people as possible; it is for this reason that leadership would be spread amongst a larger team of representatives (this may draw on external expertise outside the P4C Community).

Spillane, Halverson, and Diamond (2000) suggest that distributed leadership is evident amongst many leaders, whilst acknowledging that there are a variety of ways in which the distribution may occur. Administrative and management tasks would be designated to teams (mini-communities of inquiry) according to strengths and interest, thus supporting the collaborative nature of the school. For example leadership tasks may be allocated to specific teams which have been formed for the purpose of attending to that task and may disband after those tasks have been attended to. One of the benefits of a distributed model of leadership is its potential to build capacity amongst the school through developing leadership, collegiality and professionalism amongst the P4C School community (Camburn et al., 2003).

Democratic-inspired leadership is understood to be grounded within the acts that may originate from any person within the school community (including students, *whānau* and staff) (Reitzug & O’Hair, 2002). Democratic leadership is founded in the understanding that all members of the community possess a right to having a say in the governance and in the decision making processes on those issues which affect them. The P4C School would embrace democratic notions throughout the entire school involving the facilitation of processes which would then allow individuals or collectives to analyse, clarify, discuss and challenge goals, practices, policies and directions for the school (Lambert, 1995). The intention of distributed leadership within the P4C School would be to share the responsibility and open up the community so that stakeholders have a voice

and vote in the governance and direction of the school, thus increasing connections, participation and communication throughout the school (Figure 8).

Figure 8

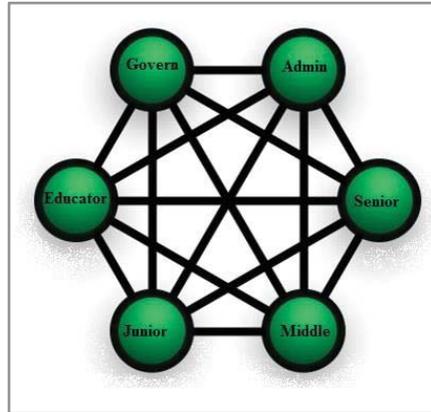


Figure 8. P4C School Connections. (Adapted from “Network Topology Fully Connected”. Licensed under Public Domain via Commons-<https://commons.wikimeida.org/wiki/File:NetworkTopology-FullyConnected.png#media/File:NetworkTopology-FullyConnected.png>).

Furthermore, shared responsibility would contribute to enhancing the understanding and practicalities of the P4C School philosophies (P4C, COI and democracy) and enhance the cohesion between community members. The common direction would always hold fast to the pedagogical core; without P4C, democratic education and the COI at the centre of all decisions and learning, then the school ceases to be a P4C School.

The model designed by the Australian Science and Mathematics School (ASMS) utilises sets of teams to work on distinct areas for development and sustainability of innovative learning. This model is one, which could be utilised by the P4C School, because of its inclusive nature (Figure 9). Teams are established according to the task and leadership is understood to be vested in those with expertise and knowledge of

individuals rather than being allocated to a specific role. The ASMS model illustrates the interaction between teams, learners, educators and the community.

Figure 9

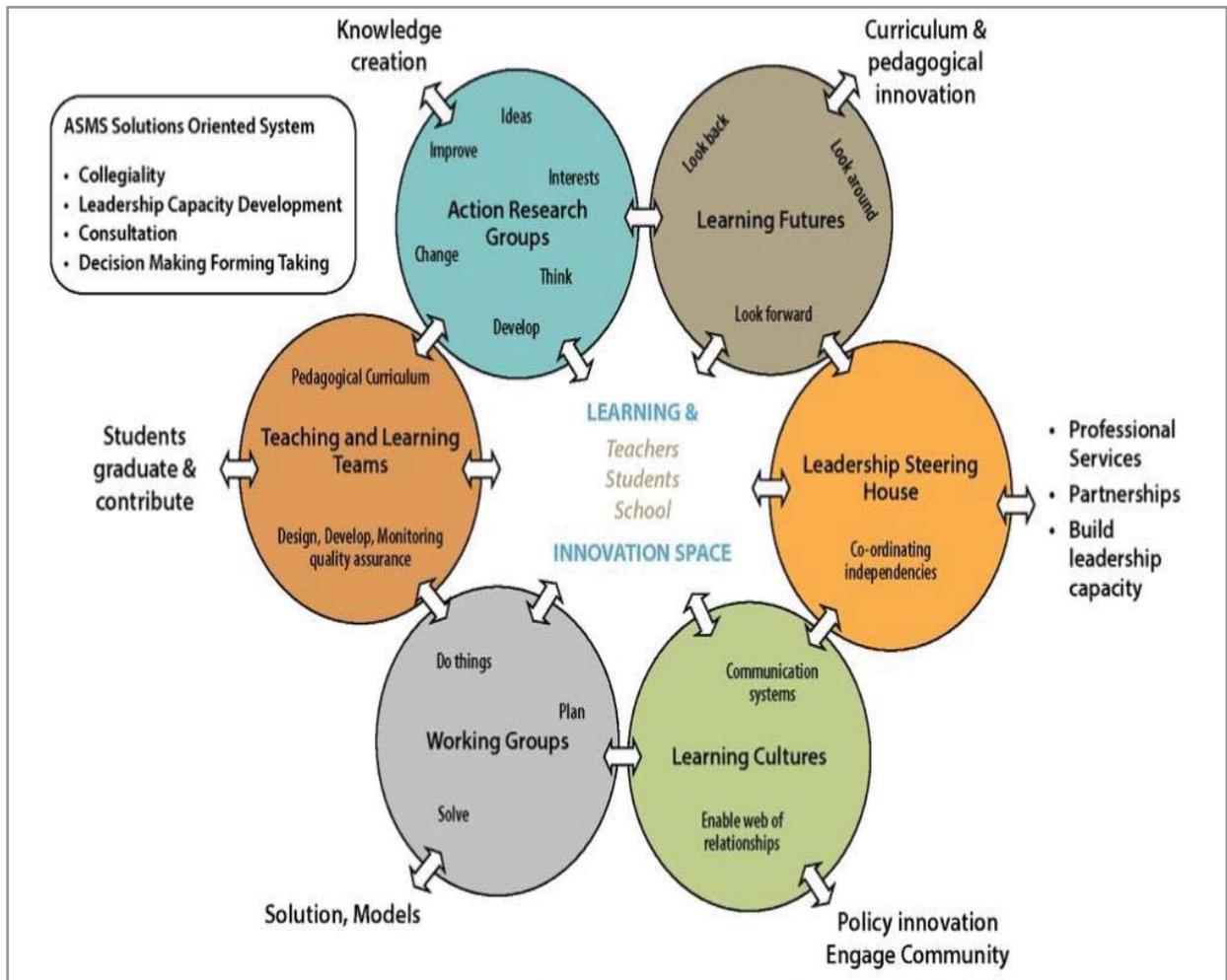


Figure 9. Inventory Case Study - Australian Science and Mathematics School (ASMS) South Australia: Distributive Leadership Model. (Source: OECD/Department for Education and Child Development, South Australia, 2012b, p. 17). OECD Publishing, Paris. Reprinted with Permission.

The P4C School Structure

The P4C School would be structured so that all learners would have participatory rights within their community of inquiry and the ability to elect representatives to sit on their respective representative community of inquirers (junior, middle and senior syndicates) as well as the educator community of inquiry. Figure 10, whilst being a hierarchal looking diagram is a ‘bottom up’ system in which each section is a community of inquiry, therefore embraces the democratic, COI and P4C principles at each level. Due to smaller numbers of learners within each community of inquiry, every individual would have the right to fully participate in decision making at their COI level. In addition syndicate communities of inquiries would have the option of addressing issues on the school agenda either as individual communities of inquiry (JCOI1, JCOI2, and JCOI3) or as a collective team community of inquirers (i.e. junior, middle or senior community of inquirers) where all students have the right to participate. Furthermore, should issues arise at a higher governance level, which directly affect specific individuals or groups, participatory rights will also be extended to those concerned to attend those relevant meetings (Figure 10).

At the syndicate level, representatives are elected from the individual COI’s at each level, therefore each syndicate group (junior, middle and senior would have three representatives, thus a learner’s COI would comprise of 9 representatives plus elected teaching representatives). The educators COI would include all educators and a representative from each learning level (junior, middle, and senior) elected from the learners COI.

Figure 10

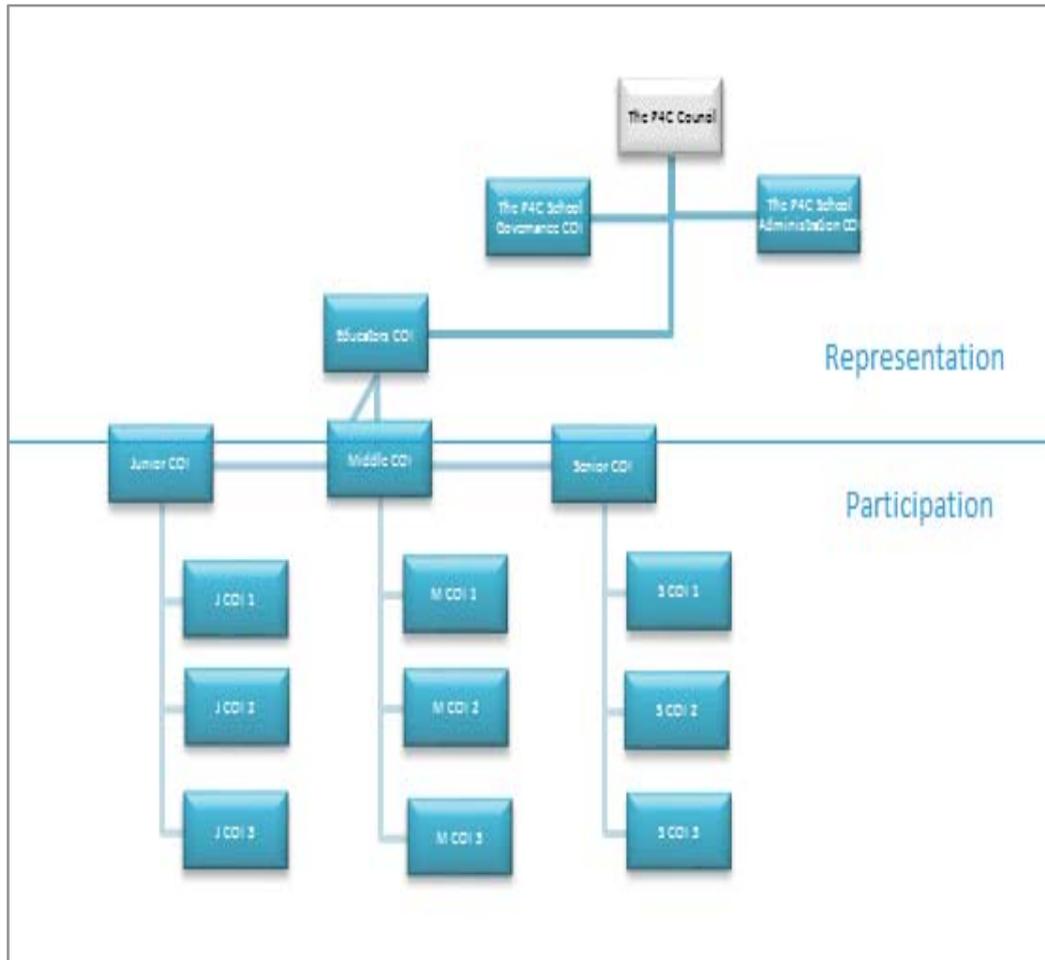


Figure 10. P4C School Structure illustrating various Communities of Inquiries and Democratic levels.

Community Meetings

Schools which have embraced democratic notions as a key principle for their school often have ‘the daily meeting’. Schools such as Sudbury Valley, Summerhill, Howard Case, and Epping House Schools have employed whole school meetings as the forum in which all decision making occurs (Fielding, 2010). The small number of members of the community in these schools enables a full participatory democracy; small numbers within the group is a key factor in participatory democracy success. Where larger groups exist, community of inquirers meetings will occur, with representatives voicing the collective community of inquirers decisions and thoughts.

Community of Inquirers Meetings

The P4C School would facilitate ‘meetings’ with learners from their community of inquirers, addressing items on the whole school agenda. This may involve discussing issues and putting forward their individual thoughts and making collective decisions about issues which would then be taken by a representative to a representational meeting. Individual syndicate communities of inquirers may also have their own agenda to address issues which are specific to their sub-community. Issues which cannot be resolved at the community of inquirers level may also be taken by the community of inquirers representative to the next level community meeting for discussion. Consistent with COI facilitator roles, the educator would initially facilitate the meetings until members of the community became familiar and competent enough to facilitate the meeting. Appointing a chairperson to run the meetings could be one way of attending to this, where the position is routinely filled by a different person, so that all members have the opportunity to act as the chairperson. Similarly, representatives could be voted into position for a term, or depending on the consensus of the group, could be rotated through in order.

The P4C School’s Partnership Network

“Contemporary learning environments will not be sustained by working in isolation but instead need to be connected to diverse partnerships, networks and professional communities” (OECD, 2013d, p. 133). Partnerships between the school community (*whānau*, learners, teacher, staff) and the wider community have the opportunity to strengthen connections by becoming involved in the pedagogical four (resources, learners, educators and curriculum design and implementation) and by embracing project-based, community of inquiry driven learning. The ability to create networks *kanohi to kanohi* (face to face) maybe preferred by some, whilst the use of

technology allows the formation of networks, connections and relationships with those who are at a distance (OECD, 2013d).

Extending Learning Environments through Partnerships

Innovative learning environments such as the P4C School Concept understand the importance of partnership, not only within the school context, but in establishing partnerships between the schools, the wider community and further afield. The advancement in technology allows for easy access to the whole world, and therefore the opportunity to develop many integral networks, thus providing opportunities to connect with and across the whole world. Intellectual and cultural capital is substantially increased as part of extending the learning community (OECD, 2013d). The P4C School would also be cognisant of ensuring that partnerships and connections are made to enrich the core pedagogies, in which learning and learners are central. The development of partnerships broadens the range of expertise, resources and learning opportunities available and contributes to decentralising learning; to breaking down the walls between schools and experiential learning. As a founding P4C School, the school may become a “beacon of expertise” (OECD, 2013d, p. 149) where the pedagogy and school environment is an exemplar of innovative learning spaces. The OECD states that innovative schools often play a role in the education of others and are often visited by learning leaders and educators.

P4C Community of Schools – A P4C School Network

The P4C School embodies the notion of community, not only in relation to the sense of community that is created within the learning environment, but also in terms of its place, within the community in which it belongs, and as part of a wider network which shares the same goals, aspirations and values.

The Government has implemented the IES Scheme, where clusters of geographically based schools come together to form a community in an attempt to raise achievement. Likewise, the P4C School (for whom the notion of community is not merely a loose description) would establish a network of P4C Schools. This network of P4C School communities would be united by a common pedagogical core and commitment to the philosophical underpinnings of P4C/ the COI and democratic education, which would exude through every facet of the P4C Community. Unlike the IES scheme, the P4C Network (Figure 11) would develop relationships and connections between all levels of the school and not just teachers and management (as in the IES scheme). Toko School in Taranaki also prescribes to the same philosophy. Collaboration at Toko School is not just for the teachers “it is embedded in the culture of the school and is the natural way that the children work, play and learn from one another” (Hawes, 2014, p. 24). Hawes reports that the collaborative philosophy is applied at every level throughout Toko School and extends beyond the school environment out into the local community.

The P4C School would be collaborative and identifiable by its commitment to participation; therefore it ought to be the right of all members of the P4C community to be able to participate in the development and maintenance of links and networks between like-minded schools, albeit in varying ways; for example, the use of technology to log into different workshops being held at other geographically located schools or to conduct online COI’s and inquiries accessing expertise external to the P4C school which the learner physically attends. Due to the special character of the school, it would be unlikely to find several schools in the same geographical location, therefore online interaction between schools, at the learner level, educator level, and at the governance level would be one way of facilitating regular contact. For example, a network of P4C Schools might consist of a small rural school whereby the COI consists of all students across years 1-8, a

large inner city (e.g. Auckland) intermediate school where multiple COI's are comprised of year 7-8 students and a medium sized town primary school with students from years 1-6, where COI's are structured similarly to the P4C school described within this thesis. The degree to which participatory democracy can extend is determined in part by the size of the school. The smaller the school, the easier it is to implement a more participatory democracy, whereas larger schools would utilise a combination of participatory and representative democracy. The development of such a network would provide opportunities for strong pedagogical support and discussion, as well as extending learning opportunities between students within environments which share the same pedagogical underpinnings and way of being. The utilisation of technology so that students of all ages can connect with students and teachers at other P4C Schools within the P4C Network would increase collaboration, cohesion, participation and the ability to access additional resources for all students and teachers.

As the P4C School is based on P4C and the COI, it is imperative that educators within the school have contacts that can support their pedagogical practice. Connections with facilitators within higher education agencies who can support teacher practice would also be sought. P4C Schools educators would attend P4CNZ and FAPSA conferences which would enhance learning, reinforce existing partnerships whilst providing additional opportunities for educators to network, thus increasing links between educators and P4C Schools. Similarly, networks and links could be extended utilising technology so that P4C Schools across the world could connect.

The P4C Council

Whereas previous levels of the structure (Figure 10), would deal primarily with educational matters, the P4C council would act at the political, governing body level, comprising of an elected representative from each school for a period of time determined by the school community (e.g. annually or bi-annually). The role of the P4C Council

would be to act as an intermediary/liaison with the Ministry of Education, to provide governance and guidance regarding funding and resourcing matters and to be responsible for the promotion and marketing of P4C Schools, much like the Montessori Association New Zealand, the Federation of Rudolph Steiner Schools and the New Zealand Catholic Education Office. Furthermore, the P4C Council establish and maintain connections with the New Zealand national organisation (P4CNZ), and the Federation of Australasian Philosophy in Schools Association (FAPSA) to support and co-ordinate the training and development of educators within the P4C School. The support of a qualified philosopher, who could offer guidance and clarification on philosophical issues, would also be sought to sit on the P4C Council.

Figure 11

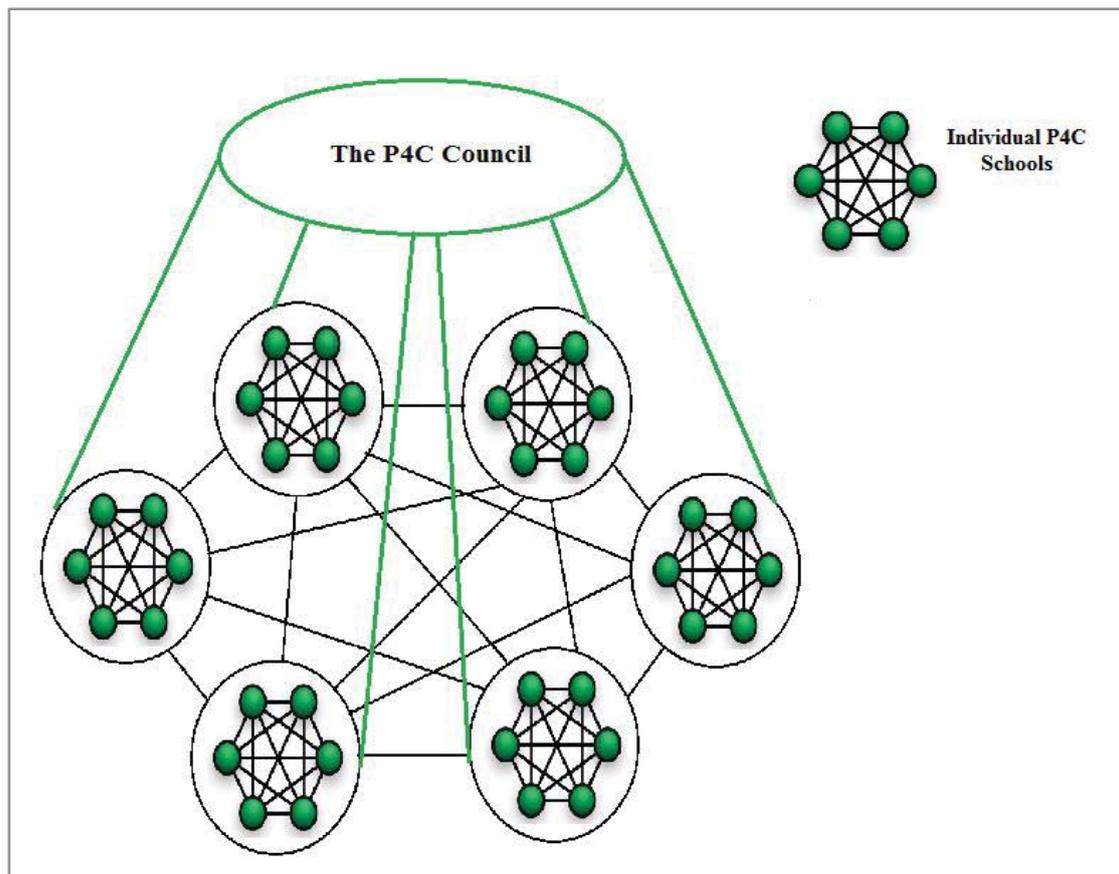


Figure 11. Illustration of P4C Schools (Figure 8) within the P4C Schools Network with links to the over-arching P4C Council.

CHAPTER SIX

IMPLICATIONS FOR EDUCATION AND ADDRESSING INEQUALITY IN ACHIEVEMENT

New Zealand has been participating in international standardised testing (PIRLS, PISA, TIMSS) for over a decade, and has continued to show a steady decline in results. Many condemn the practice of administering standardised testing to children younger than 8 or 9 years old, and for those children over this age, standardised testing only measures superficial thinking (Kohn, 2000). Furthermore, if the Government is hoping to raise standards (particularly for those under achieving), then standardised testing and orientating learning towards this is not going to alleviate the problems. Not only does standardised testing capture a small portion of the entire curriculum, it is, in general, unfair for those disadvantaged students (who are over represented in the long tail of underachievement) as those who are advantaged not only have the skills, but also the resources to better prepare themselves or for their family to support them in the preparation for testing. Yet the current Government seems pre-occupied with their educational ranking and the implementation of initiatives in an attempt to raise standards, thus impacting positively on how New Zealand is ranked alongside other OECD countries and economies. Furthermore, the narrow emphasis on science, numeracy and literacy as measures of success, not only is a reductionist notion, given the breadth and depth of the mandated New Zealand Curriculum (MoE, 2007), but further increases the narrowing of the curriculum which emphasises numeracy and literacy, subject specific, test orientated teaching in an attempt by schools to meet national standards.

Children arrive at school from different backgrounds, having had different experiences. Each individual views the world from a different perspective, therefore no one-size-fits all approach to education is going to cater to the needs of each child.

Research conducted by the British Educational Research Association (BERA) concluded that schooling can contribute only modest improvements for children who are disadvantaged and that children who experience social disadvantage are negatively impacted on attainment scores across all thirty developed OECD countries (Kerr & West, 2010). Statistics show a wide distribution of achievement scores which indicate that Māori and Pasifika students are disproportionately represented within level 2 and below bands in PISA results. NZ European and Asian students consistently outperform Māori and Pasifika students. It is commonly recognised that a range of factors within school and external to school contribute to the inequality of student achievement (Snook & O'Neill, 2014). According to the OECD (2005, p. 2) “the first and most solidly based finding is that the largest sources of variation in student learning is attributable to differences in what students bring to school”. Furthermore, “anywhere between 70-80% of the between schools variances is due to the student ‘mix’ which means that only between 20% and 30% is attributable to the schools themselves” (Harker, 1995, p. 74). Therefore, the educational inequality faced by New Zealand is actually part of a wider inequality (Snook & O'Neill, 2014).

Despite research (Harker, 1995; Lubienski & Crane, 2010; OECD, 2013a, 2013b, Schleicher, 2014) indicating that factors external to school impact significantly higher on educational achievement than within school factors, the New Zealand Government continues to attempt to address the inequality of student achievement through within school initiatives; which are unlikely to achieve the goals that they were originally designed to meet. The Investing in Educational Success programme has been branded a whole systems reform which will “lead to measurable gains in learning and student achievement (MoE, 2014b, p.5); however, systemic reforms, according to Snook and O'Neill (2014), tend to be package deals (a combination of pedagogical, assessment, and curriculum changes, in combination with changes in funding and control) which the IES

initiative is not. The New Zealand Government acknowledges that the current schooling system does not meet the needs of all learners, and have attempted to address the issues of inequality of student achievement through a variety of policies and interventions, the most recent initiatives being National Standards, Charter Schools, and the Investing in Educational Success Scheme. However, despite the initiatives having some merits, they are not likely to achieve what they were originally designed for due to the fundamental flaws to their design and implementation.

Giddens cautions that “the idea that education can reduce inequalities in a direct way should be regarded with some scepticism” (1998, pp. 109-110); however, educational policy ought to contribute to addressing the inequalities, but not, as suggested by O’Neill and Snook (2015, p. 12) “in the way suggested by current education policy in New Zealand”. If governments really want to attend to the issues of inequality within education then they must implement policies which address the social and economic inequalities as well as the disadvantages that these cause for children before formal schooling even starts (Raffo, Dyson, Gunter, Hall, Jones, & Kalambouka, 2007). Snook and O’Neill (2014, p. 39) affirm that “even the most committed families and teachers cannot be expected to solve the educational, social, and economic difficulties created by governments that permit one in four children to live in poverty, and significant proportions of these in severe and persistent poverty”.

For inequality within education to be countered, there are several educational reforms which ought to happen. Firstly, education must be re-chartered as a public good. Grace defines a public good as being:

that which potentially enhances the person (regardless of the social status of that person) for the full realisation of all their abilities and competencies that which potentially develops in that person a sense of moral, social, economic and political responsibility as a citizen that which potentially assists the effective operation of

democratic government and the emergence of more equitable conditions in society and which, in its operation, is not affected by the differential market capacity of individuals and of families to pay for a privileged share of these benefits (Grace, 1989, pp. 214-215).

Given Grace's definition, education can be considered a public good due one of the fundamental aims of education being "to facilitate the development of the personality and the artistic, creative and intellectual abilities of all citizens regardless of their class, race or gender status and regardless of their regional location....[and] because it seeks to develop in all citizens a moral sense, a sense of social and fraternal responsibility for others, and a disposition to act in rational and cooperative ways" (Grace, 1989, p 214). Therefore, education should be considered a public good where the aims and goals for education need are readdressed through critical dialogue, where collaboration and engagement with the public is fostered and education organised so that it reflects the pedagogies, values and learning goals of the learning environment.

Secondly, teachers should no longer be considered just information providers; with technology, information is readily accessible. Instead, teachers are the stewards of an educational promise: "The promise of teaching resides in its most human characteristics: moral purpose and imagination, social responsibility, and personal caring. A good education embodies the promise of one generation to the next" (Yinger, 2005, pp. 308-309). Finally, learning must be recast within the moral, cultural and human significance. "The most important use of knowledge for the future is that of determining the nature of the good for human society and for our natural world" (Yinger, 2005, p. 309). Yinger asserts that notions of justice, liberty, community, and well-being must be decided by educated citizens who are willing and able to collaborate to make value-based decisions. The underlying P4C pedagogies promote just this. Learners in the P4C School would experience a way to better understand concepts, where the collaborative

nature of the P4C School would ensure that through the community of inquiry learners develop an understanding of those key concepts and have the opportunity to apply that understanding in a safe, nurturing and supportive environment.

“It is not enough for education to produce individuals who can read, write and count. Education must be transformative and bring shared values to life. It must cultivate an active care for the world and for those whom we must share it. Education must also be relevant to answering the big questions of the day” (Global Education First Initiative, n.d., n.p). The Philosophy for Children School is an innovative initiative which places critical, reasoned thinking, the community of inquiry and democratic principles as the pedagogical centre of all learning. The P4C School draws significantly on an educational pedagogy which promotes equality, cohesiveness, participation, diversity and choice through the implementation of the P4C programme embedded within a COI. Research (Allen, 1988a, 1988b; Banks, 1989; Colom, Moriyon, Magro & Morilla, 2014; Garcia-Moriyon, Rebello, & Colom, 2005; Lipman & Gazzard, 1987; IAPC, 1991; Topping & Trickey 2007a, 2007b; Trickey & Topping, 2004, 2006) has shown that not only does the implementation of P4C have cognitive and academic benefits, but also promotes positive socio-emotional awareness and interaction with peers.

The P4C school is a within school solution; however, unlike the Government’s current within school initiatives (Charter Schools, IES, and National Standards) the P4C School initiative reaches beyond the school gate. The P4C School is not a ‘quick fix’ or “silver bullet” (Johnston, 2015b, para. 3.), nor is it the entire solution to the issues of educational inequality within New Zealand; the P4C School however is part of the solution. The P4C School would be a learning environment in which learners experience participatory democracy, representative democracy and learn about the rights and responsibilities expected within a just and pluralistic society. Furthermore, the P4C programme and the COI model provide the basis for exploration of common, central and

contestable issues which often address the fundamental problems faced by humans. P4C and the COI are the frameworks whereby students learn rules which help them negotiate, discuss and develop understandings in ways which are respectful of diversity.

In a time where the emphasis is on fostering 21st Century skills, there must also be an emphasis on the ideal type of environment which is conducive to promoting those skills. Education is not a market commodity, or just the means of promoting a country's economic standing. Of course, education contributes to these, but education is not designed for this sole purpose. 21st century problems call for 21st century critical thinking about how educational settings are going to best suit the needs of New Zealand's learners. The one-size-fits all traditional method of teaching will not suffice. "Our curriculum will need to prepare children to take their place as active, responsible and capable members within many networks, for it is in these that they will exercise most power in the world" (Newby, 2005, p. 297). If P4C students are involved in democratic education and have experienced and considered issues such as equality, fairness, democracy and social justice then it would be expected that those students would leave with a commitment to those values and take action within society at the local or national level to challenge situations and policies that contribute to the replication of social injustice and inequality.

If Beane and Apple (2007) are correct in asserting that educational facilities are mechanisms of social reproduction, then it makes sense that educators make a conscious decision to stand against societal norms and promote an environment which replicates a democratic, just and pluralistic society. Furthermore, those environments should embrace a holistic notion of what it means to be successful; this is certainly not based solely on one's score in a literacy, numeracy or science test, but on those dispositions for life promoted by Robinson and Aronica (2015) (curiosity, creativity, criticism, communication, collaboration, compassion, composure and citizenship) and an

understanding of the democratic principles of equality, diversity, participation, choice, and cohesion. The concepts of the P4C School address all these through collaborative, innovative implementation of a philosophical inquiry based, interdisciplinary approach, embracing personalised learning in a purpose-designed environment which promotes the core pedagogical competencies, thus providing the ideal environment for members of the P4C community to work together to bring about sustained, in-depth, meaningful, engaged learning opportunities.

The P4C School concept is a within-school notion which acknowledges the best of the Governments initiatives (freedom to choose whether a school utilises the New Zealand Curriculum and National Standards, the emphasis on community and collaboration and a transition towards innovative modern learning environments), combining these aspects, whilst leaving non-desirable elements behind, such as unqualified teachers, communities of schools for whom have had a “common interest” predetermined for them and having to report to a set of narrowly focussed National Standards. If a P4C School were established it would provide opportunities for research to be conducted into a whole school approach aimed at addressing achievement inequality as well as investigating the long term outcomes for P4C School students.

Citizens of a democracy need to acquire the ability to judge the advice of the expert with regard to information. The community of deliberative philosophical inquiry – its formation and operation in the learning environment – has been put forward as a whole school approach to address educational inequality through the development of educated citizens: educated citizens of the future who would have the required skills to challenge the current social norms. Learners would not accept the status quo and would have already experienced democracy as it ought to be, thus having a working knowledge of how to participate in society, an appreciation of the principles of democracy and how to collaboratively inquire into the challenges which underpin inequality.

It is clear that the P4C School, which is founded on the principles of the Community of Inquiry, Philosophy for Children and democratic education, is certainly a viable alternative to addressing the inequalities in New Zealand's school achievement.

References

- Abella, R. (2006). An analysis of the academic performance of voucher students in the opportunity scholarship program. *Education and Urban Society*, 38(4), 406-418.
- Aikens, N. L., & Barbarin, O. (2008). Socioeconomic differences in reading trajectories: The contribution of family, neighbourhood, and school contexts. *Journal of Educational Psychology*, 100(2), 235-251.
- Allen, T. (1988a). Doing philosophy with children. *Thinking*, 7(3), 23-28.
- Allen, T. (1988b). I think, therefore I can: Attribution and philosophy for children. *Thinking*, 8(1), 14-18.
- Alton-Lee, A. (2003). *Quality teaching for diverse students in schooling: Best evidence synthesis iteration*. Wellington, New Zealand: Ministry of Education.
- Aristotle. 1981. *The politics*. Harmondsworth, United Kingdom: Penguin.
- Asante, M. K. (1991). The afrocentric idea in education. *Journal of Negro Education*, 60(2), 170-180.
- Baldasso Cortese Architects. (2013). St Mary of the cross primary school floor plan. Retrieved from http://www.archdaily.com/632550/st-mary-of-the-cross-primary-school-baldasso-cortese-architects/555a72bde58ece6a9f00006b_st-mary-of-the-cross-primary-school-baldasso-cortese-architects_floor-png
- Baldasso Cortese Architects. (2015). St Mary of the cross primary school/Baldasso Cortese architects. Retrieved from <http://www.archdaily.com/632550/st-mary-of-the-cross-primary-school-baldasso-cortese-architects>
- Banks, J. (1989). Philosophy for children and California achievement test: an analytic study in a mid-western suburb. *Analytic Teaching*, 9(2), 7-20.
- Barnett, D., McKowen, C., & Bloom, G. (1998). A school without a principal. *Educational Leadership*, 55(7), 48-49.
- Barr, H. (2005). Toward a model of citizenship education: Coping with differences in definition. In C. White & R. Openshaw (Eds.), *Democracy at the crossroads: International perspectives on critical global citizenship education* (pp. 55-75). Maryland, MD: Lexington Books.
- Barron, B., & Darling-Hammond, L. (2010). Prospects and challenges for inquiry-based approaches to learning. In H. Dumont, D. Istance, & F. Benavides (Eds.), *The nature of learning: Using research to inspire practice* (pp. 199-225). Educational Research and Innovation: OECD Publishing. Retrieved from http://www.oecd-ilibrary.org/education/the-nature-of-learning_9789264086487-en
- Beane, J. A., & Apple, M. W. (2007). The Case for Democratic Schools. In J. A. Beane & M. W. Apple (Eds.), *Democratic schools: Lessons in powerful education* (pp. 1-29). Portsmouth, NH: Heineman.
- Becker, P., & Raveloson, J. A. (2008). *What is democracy?* Retrieved from <http://library.fes.de/pdf-files/bueros/madagascar/05860.pdf>

- Bellah, R. N., Madsen, R., Sullivan, W. M., Swindler, A. & Tipton, S. M. (1985). *Habits of the heart: Individualism and commitment in American life*. Berkley, CA: University of California Press.
- Bhave, V. (1996). The intimate and the ultimate, In M. Hern, (Ed.), (16-22). *Deschooling our lives*. Gabriola Island, BC: New Society Publishers.
- Biddulph, F., Biddulph, J., & Biddulph, C. (2003). *The complexity of community and family influences on children's achievement in New Zealand: Best evidence synthesis iteration*. Wellington, New Zealand: Ministry of Education.
- Bishop, R., Berryman, M., Tiakiwai, S., & Richardson, C. (2003). *Te Kotahitanga: The experiences of Y9 and 10 Māori students in mainstream classrooms*. Wellington, New Zealand: Ministry of Education. Retrieved from www.minedu.govt.nz/goto/tekotahitanga.
- Blackwell, C. W., (2003). *Athenian democracy: A brief overview*. Retrieved from http://www.stoa.org/projects/demos/article_democracy_overview?page=all
- Bleazby, J. (2004). Practicality and philosophy for children. *Critical and Creative Thinking: The Australasian Journal of Philosophy in Education*, 12(2), 33-42.
- Bleazby, J. (2013). *Social reconstruction learning: Dualism, Dewey and philosophy in schools*. New York, NY: Routledge.
- Blenkin, G. M., Edwards, G. and Kelly, A. V. (1992) *Change and the curriculum*. London, United Kingdom: Paul Chapman Publishing.
- Bloom, B. S. (1974). An introduction to mastery learning theory. In J. H. Block (Ed.), *Schools, society and mastery learning* (pp. 3–14). New York, NY: Holt, Rinehart & Winston
- Bolam, R., McMahon, A., Stoll, L., Thomas, S., & Wallace, M. (2005). *Creating and sustaining effective professional learning communities*. Retrieved from http://www.educationscotland.gov.uk/Images/Creating%20and%20Sustaining%20PLCs_tcm4-631034.pdf
- Bolam, R., McMahon, A., Stoll, L., Thomas, S., & Wallace, M. (2005). *Creating and sustaining effective professional learning communities*. Retrieved from http://www.educationscotland.gov.uk/Images/Creating%20and%20Sustaining%20PLCs_tcm4-631034.pdf
- Boston, J. (2013). *Child poverty in New Zealand: Why it matters and how it can be reduced*. Paper presented at the Children in Crisis Conference, Hamilton, New Zealand. Retrieved from http://igps.victoria.ac.nz/documents/Child_poverty_in_New_Zealand_Why_it_mattersOct13.pdf
- Boud, D. (1988a). Moving towards autonomy. In D. Boud (Ed.), *Developing student autonomy in learning* (2nd ed., pp. 17-39). London, United Kingdom: Kogan Page.
- Boud, D. (1988b). Chapter 1 introduction: Making the move to peer learning. In D. Boud, R. Cohen, & J. Sampson (Eds.), *Peer learning in higher education: Learning from and with each other* (pp. 1-20). London, United Kingdom: UK & Stylus Publishing Ltd.

- Boud, D., Cohen, R., & Sampson, J. (2001). Peer learning and assessment. In D. Boud, R. Cohen, & J. Sampson (Eds.), *Peer Learning in Higher Education* (pp. 67-84). London, United Kingdom: Kogan Page.
- Bowan, C. (1877). *Parliamentary debates, Vol. 23*. Wellington, New Zealand: New Zealand Parliament.
- Brophy, J. E. (1983). Research on the self-fulfilling prophecy and teacher expectations. *Journal of Educational Psychology, 75*(5), 631-661.
- Brown, A. L. & Campione, J. C. (1990). Communities of learning and thinking, or a context by any other name. In D. Kuhn (Ed.), *Developmental perspectives on teaching and learning thinking skills* (pp. 108-126). New York, NY: Karger.
- Burgh, G., & Yorshansky, M. (2011). Communities of inquiry: Politics, power and group dynamics. *Educational Philosophy and Theory, 43*(5), 436-452.
- Cam, P. (1994). Dewey, Lipman and the tradition of reflective education. In M. S. Taylor, H. Schreier & P. Ghiraldell, Jr. (Eds.), *Pragmatism, education, and children* (pp. 163-181). Amsterdam, Holland: Editions Rodopi.
- Cam, P. (2000). Philosophy, democracy and education: Reconstructing Dewey. In Suk-Cha (Ed.), *Teaching philosophy for Democracy*. (pp. 158-161). Seoul, South Korea: Seoul University Press.
- Cam, P. (2006). Philosophy and the school curriculum: Some general remarks. *Critical and Creative Thinking, 14*(1), 35-51.
- Cambridge University Press. (2015). *Cambridge dictionaries online*. Retrieved from <http://dictionary.cambridge.org/dictionary/british/community>
- Camburn, E., Rowan, B., & Taylor, J. E. (2003). Distributed leadership in schools: the case of elementary schools adopting comprehensive school reform models. *Educational Evaluation and Policy Analysis, 25*(4), 347-373. Retrieved from http://www.jstor.org/stable/3699582?seq=1#page_scan_tab_contents
- Chamberlain, M., & Caygill, R. (2013). *Key findings from New Zealand's participation in the progress in international reading literacy study (PIRLS) and trends in international mathematics and science study (TIMSS) in 2010/11*. Wellington, New Zealand: Comparative Education Research Unit, Ministry of Education.
- Clark, J. (1998). Education as a public good or in the public good. *Delta: Policy and Practice in Education, 50*(1), 3-16.
- Clark, J. (2004). Education myths as a framework for education policy: towards a new myth. *New Zealand Annual Review of Education, 13*, 5-19.
- Clark, J. (2005a). The aims and functions of education in Aotearoa New Zealand. In P. Adams, R. Openshaw & J. Hamer (Eds.), *Education and Society in Aotearoa New Zealand* (pp. 130-154). Melbourne, Australia: Thompson Press.
- Clark, J. (2005b). Curriculum studies in initial teacher education: The importance of holism and project 2061. *The Curriculum Journal, 16*(4), 509-521.

- Clark, J. (2006). Social justice, education and schooling: Some philosophical issues. *British Journal of Educational Studies*, 54(3), 272-287.
- Clark, J. (2014a, March). Does New Zealand have a long tail of underachievement? Getting to the truth of the matter. *New Zealand Principal*, March, 17-22.
- Clark, J. (2014b, March). A principle to govern education policy: Abolishing national standards. *New Zealand Principal*, March, 29-32.
- Codd, J. (1993). Equity and choice: The paradox of New Zealand educational reform. *Curriculum Studies*, 1(1), 5-90. Retrieved from <http://dx.doi.org/10.1080/0965975930010105>
- Codd, J. (2005). Politics and policy making in education. In P. Adams, K. Vossler & C. Scrivens (Eds.), *Understanding teachers' work in Aotearoa New Zealand* (pp. 28-38). Melbourne, Australia: Thomson Dunmore Press.
- Coley, R. J. (2002). *An uneven start: Indicators of inequality in school readiness*. Princeton, NJ: Educational Testing Service.
- Colom, R., Moriyon, F., Magro, C., & Morilla, E. (2014). The long-term impact of philosophy for children: A longitudinal study (preliminary results). *Analytic Teaching and Philosophical Praxis*, 35(1), 50-56.
- Copland, M. A. (2003). Leadership of inquiry: building and sustaining capacity for school improvement. *Educational Evaluation and Policy Analysis*, 25 (4), 375-395. Retrieved from <http://epa.sagepub.com/content/25/4/375.full.pdf+html>
- Court, M. (2001). Sharing leadership in schools: Narratives of discourse and power. Unpublished doctoral dissertation. Palmerston North, New Zealand: Massey University.
- Cummins, J. (1989). *Empowering minority students*. Sacramento, CA: Association for Bilingual Education.
- Curzon, L. B. (1985) *Teaching in further education. An outline of principles and practice*. London, United Kingdom: Cassell.
- Davies, M. A., Brady, M., Rodger, E., & Wall, P. (1999). Mentors and school-based partnership: ingredients for professional growth. *Action in Teacher Education*, 21(1), 85-96. Retrieved from <http://www.tandfonline.com/doi/pdf/10.1080/01626620.1999.10462949>
- Davis, R. (2007). Putting the community back into inquiry based learning: Why inquiry based learning should look back as well as forward. *New Zealand Journal of Teachers' Work*, 4(2), 99-104.
- Davy-Chesters, S., Fynes-Clinton, L., Hinton, L., & Scholl, R. (2013). *Philosophy and the ethical inquiry for students in the middle school*. Deakin West, Australia: Australian Curriculum Studies Association.
- Davydov, V. V. (1995). The influence of L. S. Vygotsky on education theory, research, and practice. *Educational Researcher*, 24(3), 12-21. Retrieved from <http://edr.sagepub.com/content/24/3/12.full.pdf+html>

- De Vries, R., & Zan, B. (1994). *Moral classrooms, moral children: Creating a constructivist atmosphere in early education*. New York, NY: Teachers College Press.
- Dewey, J. (1915). *School and society*. Chicago, IL: The University of Chicago Press.
- Dewey, J. (1916). *Democracy and education*. New York, NY: Free Press.
- Dewey, J. (1927). *The public and its problems*. New York, NY: Henry Holt and Company.
- Dewey, L. (1938). *Experience and education*. New York, NY: The MacMillan Company.
- Du Four, R. (2004). What is a professional learning community? *Educational Leadership*, 61(8), 6-11.
- Dumont, H., Istance, D., & Benavides, F. (Eds.), (2010). *The nature of learning: Using research to inspire practice*. Centre for Educational Research and Innovation: OECD Publishing. Retrieved from <http://www.oecd.org/edu/cei/50300814.pdf>
- Education Counts. (2012). *PISA 2012: Top line results for New Zealand*. Retrieved from <http://www.educationcounts.govt.nz/publications/weries/2543/pisa-2012-top-line-results-for-new-zealand>
- Education Counts. (2013a). *PISA 2012: Top line results for New Zealand*. Retrieved from <http://www.educationcounts.govt.nz/publications/schooling/2543/pisa-2012>
- Education Counts. (2013b). *2013 achievement information*. Retrieved from http://www.educationcounts.govt.nz/statistics/schooling/national-standards/National_Standards
- Education Counts. (2015). *2013 achievement Information*. Retrieved from http://www.educationcounts.govt.nz/statistics/schooling/national-standards/National_Standards
- Education Endowment Foundation. (2015a). *Philosophy sessions for disadvantaged ten year olds can boost their reading writing and maths result*. Retrieved from <https://educationendowmentfoundation.org.uk/news/philosophy-sessions-for-disadvantaged-ten-year-olds-can-boost-their-reading/>
- Education Endowment Foundation. (2015b). *Philosophy for children: Evaluation report and executive summary*. Retrieved from https://educationendowmentfoundation.org.uk/uploads/pdf/Philosophy_for_Children.pdf
- Education Review Office. (2005). *Annual report for the year ending 30 June 2005*. Wellington, New Zealand: Education Review Office.
- Education Review Series. (2015). *Whangaruru charter school issued a warning*. Retrieved from <http://www.educationreview.co.nz/news/new-news-feed-issue/whangaruru-charter-school-issued-a-warning/#.VYc5xrGN270>
- Egan, K. (1999). *Children's minds, talking rabbits and clockwork oranges*. New York, NY: Teachers College Press.

- Elmore, R. F. (2002). *Building a new structure for school leadership*. Retrieved from <http://www.shankerinstitute.org/sites/shanker/files/building.pdf>
- Engle, S. & Ochoa, A. S. (1988). *Education for democratic citizenship*. New York, NY: Teachers College Press.
- Feiman-Nemser, S. (1990). Teacher preparation: Structural and conceptual alternatives. In W. R. Houston, M. Haberman, & J. Sikula (Eds.), *Handbook of research on teacher education: A project of the association of teacher educators* (pp. 212-233). New York, NY: Macmillan.
- Fielding, M. (2010). Whole school meetings and the development of radical democratic community. *Studies in philosophy and education*, 32(2), 1-18. Retrieved from https://www.researchgate.net/publication/226580584_Whole_School_Meetings_and_the_Development_of_Radical_Democratic_Community
- Fisher, R. (2005). *Teaching children how to learn* (2nd ed.). Cheltenham, United Kingdom: Nelson Thornes Ltd.
- Fisher, R. (2007). Dialogic teaching: developing thinking and metacognition through philosophical discussion. *Early Child Development and Care*, 177(6-7), 615-631. Retrieved from <http://www.tandfonline.com/doi/pdf/10.1080/03004430701378985>
- Fowler, F. C. (2004). *Policy studies for educational leaders: An introduction* (2nd ed.). Upper Saddle River, NJ: Pearson Education.
- Freire, P. (1992). *Pedagogy of the oppressed*. New York, NY: Continuum.
- Gale, T. & Densmore, K. (2003). Democratic educational leadership in contemporary times. *International Journal of Leadership in Education: Theory and Practice*, 6(2), 119-136. Retrieved from <http://www.tandfonline.com/doi/pdf/10.1080/13603120304819>
- Garcia-Moriyon, F., Rebello, I., & Colom, R. (2005). Evaluating philosophy for children: A meta-analysis. *Thinking: The Journal of Philosophy for Children*, 17(4), 14-22.
- Gatto, J. T. (1992). *Dumbing us down: The hidden curriculum of compulsory schooling*. Gabriola Island, BC: New Society Publishers.
- Gewirtz, S., Ball, S. J., & Bowe, R. (1995). *Markets, choice and equity in education*. Buckingham, United Kingdom: Open University Press.
- Glass, G. V. (1994). School choice: A discussion with Herbert Gintis. *Education Policy Analysis Archives*, 2(6), 1-36. Retrieved from epaa.asu.edu/ojs/index.php/epaa/article/download/669/791
- Glenny, M., Lewis, D., & White, C. (1996a). Power sharing at Selwyn College – Auckland, New Zealand: The co-principalship model. *Management in Education*, 10(4), 25, 32-33. Retrieved from <http://mie.sagepub.com/content/10/4/32.full.pdf+html>
- Glenny, M., Lewis, D., & White, C. (1996b). Power sharing at Selwyn College – Auckland, New Zealand: The co-principalship model. *Management in Education*,

10(4), 25, 32-33. Retrieved from
<http://mie.sagepub.com/content/10/4/24.full.pdf+html>

Global Education First Initiative. (n.d.). *Priority #3 global citizenship*. Retrieved from
<http://www.globaleducationfirst.org/220.htm>

Giddens, A. (1998). *The third way: The renewal of social democracy*. Cambridge, United Kingdom: Polity.

Giroux, H. A. (1989). Schooling as a form of cultural politics. Towards a pedagogy of and for difference. In H. A. Giroux & P. McLaren (Eds.), *Critical pedagogy, the state, and cultural struggle* (pp. 125-151). Albany, NY: State University of New York Press.

Golding, C. (2005). A philosophy for children approach to social studies. In P. Benson & R. Openshaw (Eds.), *Toward effective social studies* (pp. 113-129). Palmerston North, New Zealand: Kanuka Grove Press.

Golding, C. (2014). A handy account of philosophy in schools. *Journal of Philosophy in Schools*, 1(1), 68-88.

Grace, G. (1989). Education: commodity or public good? *British Journal of Educational Studies*, 37(3), 207-221. Retrieved from
<http://www.jstor.org/stable/pdf/3121278.pdf?acceptTC=true>

Grant, C. A. (Ed.). (1992). *Research and multicultural education: From the margins to the mainstream*. Washington, DC: Falmer.

Greaney, K. T. (2004). First to fourth to thirteenth and (in all probability) still dropping? New Zealand's international literacy results: Some personal thoughts about the reasons for the gap. *DELTA*, 56(2), 53-64.

Greaney, K. T. (2009). Schools' provision for students at risk of not achieving: Evaluation of an education review office evaluation report. *New Zealand Journal of Teacher's Work*, 6(2), 128-157.

Gregory, M. (2002). Are philosophy and children good for each other. *Thinking: The Journal of Philosophy for Children*, 16(2), 9-12.

Grelle, B. & Metzger, D. (2004). *Beyond socialization and multiculturalism: Rethinking the task of citizenship education in a pluralistic society*. Retrieved from
<http://members.ncss.org/se/6003/600304.html>

Gronn, P., & Rawlings-Sanaei, F. (2003). Recruiting principals in a climate of disengagement. *Australian Journal of Education*, 47(2), 172-184. Retrieved from
<http://aed.sagepub.com/content/47/2/172.full.pdf+html>

Gurin, P., Dey, E. L., Hurtado, S., & Gurin, G. (2002). Diversity and higher education: Theory and impact on educational outcomes. *Harvard Educational Review*, 72(3), 330-336.

Gursky, D. (1990). Without principal: Team management in Minnesota. *The Education Digest*, 56(2), 35-38. Retrieved from
<http://web.a.ebscohost.com.ezproxy.massey.ac.nz/ehost/detail/detail?vid=5&sid=d193e22a-ca40-434e-8c49->

df1c0d10f96a%40sessionmgr4003&hid=4106&bdata=JkF1dGhUeXBIPWlwLGNv
b2tpZSx1cmwsdWlkJnNpdGU9ZWwhvc3QtbGl2ZSZzY29wZT1zaXRl#AN=90111
20900&db=aph

- Gutman, A. (1993). Democracy and democratic education. *Studies in Philosophy and Education*, 12(1), 1-9. Retrieved from <http://link.springer.com/article/10.1007%2FBF01235468#page-1>
- Habermas, J. (1984). *The theory of communicative action*. Boston, MA: Beacon Press.
- Hagger, H., & McIntyre, D. (2006). *Learning teaching from teachers: Realising the potential of school-based teacher education*. Maidenhead, United Kingdom: Open University Press.
- Hannon, V. (2012). *Learning futures: A contribution to the innovative learning environments of the OECD/CERI*. Retrieved from <http://www.oecd.org/edu/ceri/Valerie%20Hannon.Learning%20Futures.pdf>
- Harker, R. (1995). Further comment on 'do schools matter?' *New Zealand Journal of Educational Studies*, 30(1), 73-76.
- Hattie, J. (2003). *Who says formative assessment matters: Formative and summative interpretations of assessment information*. Retrieved from [https://cdn.auckland.ac.nz/assets/education/hattie/docs/formative-and-summative-assessment-\(2003\).pdf](https://cdn.auckland.ac.nz/assets/education/hattie/docs/formative-and-summative-assessment-(2003).pdf)
- Hattie, J. (2009, October). *Horizons and whirlpools: The well-travelled pathway of national standards*. Unpublished paper. Auckland: University of Auckland. Retrieved from http://growthmindseteaz.org/files/Nat_20_20Standards_20Horizons_20and_20Whirlpools_20-J_20Hattie_202009.pdf
- Hattie, J., & Timperley, H. (2007). The power of feedback. *Review of Educational Research*, 77(1), 81-112. Retrieved from <http://education.qld.gov.au/staff/development/performance/resources/readings/power-feedback.pdf>
- Hawes, L. (2014, June). Taranaki's Toko School collaborates. *New Zealand Principal*, 29(2), 20-24.
- Haynes, F. (1997). Teaching to think. *Australian Journal of Teacher Education*, 22(1), 1-22.
- Haynes, J. (2001). *Children as philosophers*. London, United Kingdom: Routledge Falmer.
- Heyneman, S. P. (2002/2003). Defining the influence of education on social cohesion. *International Journal of Educational Policy, Research and Practice*, 3(4), 73-97.
- Higgins, S., Hall, E., Baumfield, V., & Moseley, D. (2005). *A meta-analysis of the impact of the implementation of thinking skills approaches on pupils*. In Research Evidence in Education Library. London, United Kingdom: EPPI-Centre, Social Science Research Unit, Institute of Education, University of London. Retrieved from <http://eppi.ioe.ac.uk/cms/Default.aspx?tabid=338>

- Hipp, K. A., Huffman, J. B., Pankake, A. M., & Olivier, D. F. (2008). Sustaining professional learning communities. *Journal of Educational Change*, 9(2), 173-195.
- Hofman, R. H., Hofman, W. H. A., & Guldemon, H. (2002). School governance, culture, and student achievement. *International Journal of Leadership in Education: Theory and Practice*, 5(3), 249-272. Retrieved from <http://www.tandfonline.com/doi/pdf/10.1080/136031202760217009>
- Holt, J. (1972). *Freedom and beyond*. New York, NY: E.P. Dutton and Co.
- Holzman, L. (1997). *Schools for growth*. Mahwah, NJ: Lawrence Erlbaum Associates.
- Hord, S. (1997). *Professional learning communities: Communities of continuous inquiry and improvement*. Austin, TX: Southwest Educational Development Laboratory.
- Hord, S. (2004). Professional learning communities: An overview. In S. Hord (Ed.), *Learning together, leading together: Changing schools through professional learning communities* (pp. 5-14). New York, NY: Teachers College Press.
- Howe, K. R. (1997). *Understanding equal educational opportunity: Social justice, democracy and schooling*. New York, NY: Teachers College Press.
- Huffman, J. B., & Hipp, K. K. (2003). *Reculturing schools as professional learning communities*. Maryland, MD: Scarecrow Education.
- Illich, I. (1971). *Deschooling society*. New York, NY: Harper and Row.
- Ingersoll, R. (1999). The problem of underqualified teachers in American secondary schools. *Educational Researcher*, 28(2), 26-37.
- Institute for the Advancement of Philosophy for Children. (1991). *Philosophy for children: A report on achievement*. Montclair, NJ: Montclair State University.
- Institute for the Advancement of Philosophy for Children. (2015). *What is a typical P4C session like?* Retrieved from <http://www.montclair.edu/cehs/academics/centers-and-institutes/iapc/what-is/typical-p4c/>
- Inter-Parliamentary Council. (1997). *Democracy: Its principles and achievement* (pp. III-VIII). Geneva, Switzerland: ATAR Retrieved from http://www.ipu.org/PDF/publications/DEMOCRACY_PR_E.pdf
- James, P., Madarajah, Y., Haive, K., & Stead, V. (2012). *Sustainable communities, sustainable development: Other paths for Papua New Guinea*. Retrieved from http://www.Academia.edu/3230875/Sustainable_Communities_Sustainable_Development_Other_Paths_For_Papua_New_Guinea_2012
- Jenkins, S. P., Micklewright, J., & Schnepf, S. V. (2006). *Social segregation in secondary schools: How does England compare with other countries?* (ISER Working Paper No. 2006-2). Colchester, United Kingdom: University of Essex.
- Johnston, K. (2015a, November 04). Education investigation: The great divide. *New Zealand Herald*. Retrieved from http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11540372

- Johnston, K. (2015b, November 05). Search continues for schools silver bullet. *New Zealand Herald*. Retrieved from http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11539592
- Johnston, K. (2015c, November 06). Our school divide: Simple project lets kids take lead on learning. *New Zealand Herald*. Retrieved from http://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=11540729
- Kaylor, M., & Flores, M. M. (2008). Increasing academic motivation in culturally and linguistically diverse students from low socioeconomic backgrounds. *Journal of Advanced Academics*, 19(1), 66-89.
- Kennedy, D. (1999). Philosophy for children and the reconstruction of philosophy. *Metaphilosophy*, 35(5), 338-359.
- Kennedy, D. (2004). The philosopher as teacher: The role of a facilitator in a community of philosophical inquiry. *Metaphilosophy*, 35(5), 744-765.
- Kennedy, N., & Kennedy, D. (2011). Community of philosophical inquiry as a discursive structure, and its role in school curriculum design. *Journal of Philosophy of Education*, 45(2), 265-283.
- Kerr, K., & West, M. (Eds.), (2010). *Insight 2. Social inequality: Can schools narrow the gap?* Macclesfield, United Kingdom: British Educational Research Association. Retrieved from <http://www.bredschool.info/sites/bredschool.dev/files/Insight2-web%20can%20schools%20narrow%20the%20gap.pdf>
- King, A. (1993). From sage on the stage to guide on the side. *College Teaching*, 40(1), 30-35. Retrieved from http://www.jstor.org/stable/27558571?seq=1#page_scan_tab_contents
- Kohn, A. (2000). *Standardised testing and its victims*. Retrieved from <http://www.alfiekohn.org/article/standardized-testing-victims/>
- Koryakov, I., & Sisk, T. D. (2003). Part 2: Participatory democracy, In I. Koryakov & T. D. Sisk (Eds.), *Democracy at the local level: A guide for the south Caucasus* (pp. 25-35). Retrieved from http://www.idea.int/publications/dll_caucasus/upload/English_participatory%20democracy.pdf
- Kreis, S. (2009). *The history guide: Lectures on ancient and medieval European history. Lecture 6: The Athenian origins of direct democracy*. Retrieved from <http://www.historyguide.org/ancient/lecture6b.html>
- Kristen, C. (2006). *School choice and ethnic school segregation*. Frankfurt, Germany: Waxman.
- Kwan, T., & Lopez-Real, F. (2005). Mentors' perceptions of their roles in mentoring student teachers. *Asia-Pacific Journal of Teacher Education*, 33(3), 275-287.
- Lambert, L. (1995). Toward a theory of constructivist leadership, In L. Lambert, D. Walker, D. P. Zimmerman, J. E. Cooper, M. D. Lambert, M. E. Gardner, & P. J.

- Ford Slack (Eds.), *The constructivist leader* (pp. 28 -51). New York, NY: Teachers College Press.
- Lane, N., & Jones, S. (1989). Rationality, self-esteem and autonomy through collaborative inquiry. *Thinking: The Journal of Philosophy for Children*, 8(3), 41-49.
- Lardner, A. (1993). The real behavioural demands of a community of inquiry. *Thinking: The Journal of Philosophy for Children*, 10(4), 26-30.
- Levine, S. (1983). The child-as-philosopher: A critique of the presuppositions of Piagetian theory and an alternative approach to children's cognitive capacities. *Thinking: The Journal of Philosophy for Children*, 5(1), 1-9.
- Lincoln, A. (1883). *The Gettysburg address*. Abraham Lincoln Online: Speeches and Writings. Retrieved from <http://www.abrahamlincolnonline.org/lincoln/speeches/gettysburg.htm>
- Lindorp, C. (1997). Wisdom and intelligence in philosophy for children. *Thinking: The Journal of Philosophy for Children*, 13(2), 8-10.
- Lipman, M. (1974). *Harry Stottlemeier's discovery*. Upper Montclair, N.J: Institute for the Advancement of Philosophy for Children, Montclair State College.
- Lipman, M. (1978). *Suki*. Upper Montclair, N.J: Institute for the Advancement of Philosophy for Children, Montclair State College.
- Lipman, M. (1980). *Mark*. Upper Montclair, N.J: Institute for the Advancement of Philosophy for Children, Montclair State College.
- Lipman, M. (1981). *Pixie*. Upper Montclair, N.J: Institute for the Advancement of Philosophy for Children, Montclair State College.
- Lipman, M. (1987). *Elfie*. Upper Montclair, N.J: Institute for the Advancement of Philosophy for Children, Montclair State College.
- Lipman, M. (1991). *Thinking in education*. Cambridge, MA: Cambridge University Press.
- Lipman, M., & Gazzard, A. (1987). *Philosophy for children: Where are we now?* Montclair, NJ: Institute for the Advancement of Philosophy for Children.
- Lipman, M., & Sharp, M. (1978). *Growing up with philosophy*. Philadelphia, PA: Temple University Press.
- Lipman, M., Sharp, A., & Oscanyan, F. (1980). *Philosophy in the classroom*. Philadelphia, PA: Temple University Press.
- Louis, K. S., & Kruse, S. D. (1995). *Professionalism and community: Perspectives on reforming urban schools*. Thousand Oaks, CA: Corwin Press.
- Lubienski, C. (2006). *School choice research in the United States and why it doesn't matter: The evolving economy of knowledge production in a contested policy domain*. In the Symposium on the globalization of school choice. University of Western Australia: Institute of Advanced Studies.

- Lubienski, C., & Crane, C. (2010). Beyond free lunch: Which family background measures matter? *Education Policy and Analysis Archives*, 18(11). Retrieved from epaa.asu.edu.ojs/article/view/756
- McMillan, D. W., & Chavis, D. M. (1986). Sense of community: A definition and theory. *Journal of Community Psychology*, 14(1), 6-23.
- Matthews, G. (1980). *Philosophy and the Young Child*. Cambridge, MA: Harvard University Press.
- May, S., Cowles, S., & Lamy, M. (2013). *PISA 2012: New Zealand summary report*. Wellington, New Zealand: Comparative Research Unit, Ministry of Education.
- Middlewood, D., Parker, R., & Beere, J. (2005). *Creating a learning school*. London, United Kingdom: Paul Chapman Publishing.
- Mill, J. S. (1869). *On liberty*. Retrieved from <https://www.gutenberg.org/files/34901/34901-h/34901-h.htm>
- Miller-Kahn, L., & Smith, M. L. (2001). School choice policies in the political spectacle. *Education Policy Analysis Archives*, 9(50), 1-41. Retrieved from epaa.asu.edu/ojs/index.php/epaa/article/download/379/505
- Millet, S., & Tapper, A. (2012). Benefits of collaborative philosophical inquiry in schools. *Educational Philosophy and Theory*, 44(5), 546-567.
- Ministry of Education. (n.d.). Formative and summative assessment. Retrieved from <http://assessment.tki.org.nz/Using-evidence-for-learning/Gathering-evidence/Topics/Formative-and-summative-assessment>
- Ministry of Education. (1996). *Te Whāriki: Early childhood curriculum*. Wellington, New Zealand: Learning Media.
- Ministry of Education. (2007). *The New Zealand curriculum*. Wellington, New Zealand: Learning Media.
- Ministry of Education. (2008). *Te Mārautanga o Aotearoa*. Wellington, New Zealand: Learning Media.
- Ministry of Education. (2011). *The New Zealand school property strategy 2011 – 2021*. Wellington, New Zealand: Ministry of Education. Retrieved from <http://www.education.govt.nz/assets/Documents/Primary-Secondary/Property/SchoolPropertyStrategy201121.pdf>
- Ministry of Education. (2013a). *Pasifika education plan*. Wellington, New Zealand: Learning Media.
- Ministry of Education. (2013b). *Success for all: Every school, every child*. Wellington, New Zealand: Learning Media.
- Ministry of Education. (2013c). *Ka Hikitia: Accelerating Success 2013-2017*. Wellington, New Zealand: Learning Media.

- Ministry of Education. (2013d). *National standards results, 2013*. Retrieved from http://www.educationcounts.govt.nz/__data/assets/pdf_file/0009/148851/National-Standards-Achievements-Results-2013.pdf
- Ministry of Education (2014a). *Investigating in educational success*. Retrieved from <http://www.education.govt.nz/ministry-of-education/specific-initiatives/investing-in-educational-success/>
- Ministry of Education. (2014b). *Investigating in educational success: Working group part one*. Retrieved from <http://www.minedu.govt.nz/theMinistry/EducationInitiatives/InvestingInEducationaISuccess/Report/Part1.aspx>
- Ministry of Education. (2014c). *Public achievement information: Reporting national standards*. Retrieved from <http://www.minedu.govt.nz/~media/MinEdu/Files/Parents/YourChild/ProgressAndAchievement/NationalStandards/NationalStandardsAGuideForParents.pdf>
- Ministry of Education. (2015a). *Investigating in educational success*. Retrieved from <http://www.education.govt.nz/ministry-of-education/specific-initiatives/investing-in-educational-success/the-facts-the-numbers/>
- Ministry of Education. (2015b). *Information sheet: Communities of Schools; Making a difference – IES*. Retrieved from <http://www.education.govt.nz/ministry-of-education/specific-initiatives/investing-in-educational-success/communities-of-schools-making-a-difference/>
- Morrissey, M. S. (2000). *Professional learning communities: An ongoing exploration*. Austin, TX: Southwest Educational Development Laboratory.
- Morrison, K. (2007). *Free school teaching: A Journey into radical progressive education*. Albany, NY: SUNY Press.
- Morrison, K. A. (2008). Democratic classrooms: Promises and challenges of student voice and choice, part one. *Educational Horizons*, 87(1), 50-60. Retrieved from <http://files.eric.ed.gov/fulltext/EJ815371.pdf>
- Muijs, D., Harris, A., Chapman, C., Stoll, L., & Russ, J. (2009). Improving schools in socioeconomically disadvantaged areas—A review of research evidence. *School Effectiveness and School Improvement*, 15(2), 149-175.
- Murrin, K. (2000). The role of the facilitator in philosophical inquiry. *Thinking: The Journal of Philosophy for Children*, 15(2), 40-46.
- Murrin, M. (1992). *Teaching philosophy with picture books*. London, United Kingdom: Infonet.
- Newby, M. (2005). A curriculum for 2020. *Journal of Education for Teaching*, 31(4), 297-300.
- Newman, P. (2014). Investing in educational success: Opinion. *Educational Review Series*. Retrieved from <http://www.educationreview.co.nz/magazine/may-2014/investing-in-educational-success-opinion/#.VYtezLGN270>

- Newman, F., & Wehlage, G. G. (1995). *Successful school restructuring*. Madison, WI: Centre on Organisation and Restructuring of Schools, School of Education, University of Wisconsin-Madison.
- New Zealand Educational Institute. (2013). *Ministers attempt to manufacture an education crisis doesn't match the facts* [Media Release]. Retrieved from http://www.nzei.org.nz/NZEI/Media/Releases/2013/9/_Ministers_attempt_to_manufacture_an_education_crisis_doesnt_match_the_facts.aspx#.VUFxnPmqkko
- New Zealand Educational Institute. (2014). *How long will the Government tolerate failing charter schools?* [Media Release]. Retrieved from http://www.nzei.org.nz/NZEI/Media/Releases/2014/12/How_long_will_the_Government_tolerate_failing_charter_schools_.aspx
- New Zealand Government. (2013). *PISA results confirm education challenge* [Media Release]. Retrieved from <http://www.beehive.govt.nz/release/pisa-results-confirm-education-challenge>
- New Zealand Qualifications Authority. (2014). *Annual report on NCEA and NZ scholarship data and statistics (2013)*. Wellington, New Zealand: New Zealand Qualifications Authority.
- New Zealand Treasury. (1987). *Government management: Brief to the incoming government, volume II, education issues*. Wellington, New Zealand: New Zealand Treasury.
- New Zealand Treasury. (2012). *New Zealand Treasury's advice on lifting student achievement in New Zealand: Evidence brief*. Retrieved from: <http://www.NewZealandTreasury.govt.nz/publications/media-speeches/speeches/economicleadership/sanz-eidence-mar12.pdf>
- Niemiec, C. P., & Ryan, R. M. (2009). Autonomy, competence, and relatedness in the classroom: Applying self-determination theory to educational practice. *Theory and Research in Education*, 7(2), 133-144.
- Norman, D. A. (1993). *Things that make us smart*. Reading, MA: Addison-Wesley.
- Oakley, C. (2010). *National Standards, June 2010: Parliamentary Library Research Paper*. Retrieved from <http://media.nzherald.co.nz/webcontent/document/pdf/standards.pdf>
- Ober, J. (2007). *The original meanings of "democracy": Capacity to do things, not majority rule*. Paper delivered at the American Political Science Association Meetings, Philadelphia 2006: Stanford University: Retrieved from <http://www.princeton.edu/~pswpc/pdfs/ober/090704.pdf>
- O'Neill, J. & Adams, P. (2007). Editorial – 'Lite' education policy for economic inequality. *New Zealand Journal of Teachers' Work*, 4(1), 1-2.
- O'Neill, J. & Snook, I. (2015). What will public education look like in the future and why? *New Zealand Journal of Educational Studies*. Advance online publication. Retrieved from <http://link.springer.com/article/10.1007/s40841-015-0022-z>

- Organisation for Economic Co-Operation and Development. (2000). *Literacy skills for the world of tomorrow: Further results from PISA 2000*. Paris, France: OECD Publishing. Retrieved from <http://oecd.org/edu/school/proframmeforminternationalstudentassessmentpisa/literacyskillsfortheworldoftomorrowfurtherresultsfrompisa2000-publications2000.htm>
- Organisation for Economic Co-Operation and Development. (2003). *First results from PISA 2003: Executive summary*. Paris, France: OECD Publishing. Retrieved from <http://www.oecd.org/edu/school/programmeforinternationalstudentassessmentpisa/34002454.pdf>
- Organisation for Economic Co-Operation and Development. (2005). *Teachers matter: Attracting, developing and retaining effective teachers. Overview*. Paris, France: OECD Publishing. Retrieved from www.oecd.org/dataoecd/39/47/34990905.pdf
- Organisation for Economic Co-Operation and Development. (2007). *Science competencies for tomorrow's world, volume 1: Analysis*. Paris, France: OECD Publishing. Retrieved from <http://www.oecd.org/pisa/pisaproducts/39703267.pdf>
- Organisation for Economic Co-Operation and Development. (2010a). *PISA 2009 results: Executive Summary*. Paris, France: OECD Publishing. Retrieved from <http://www.oecd.org/psa/pisaproducts/48852548.pdf>
- Organisation for Economic Co-Operation and Development. (2010b). *PISA 2009 results: What students know and can do: Student performance in reading, mathematics and science (volume 1)*. Paris, France: OECD Publishing. Retrieved from http://www.oecdilibrary.org/education/pisa-2009-results-what-students-know-and-can-do_9789264091450-en
- Organisation for Economic Co-Operation and Development. (2010c). *PISA 2009 results: Overcoming social background: Equity in learning opportunities and outcomes (Volume II)*. Paris, France: OECD Publishing. Retrieved from <http://dx.doi.org/10.1787/9789264091504-en>
- Organisation for Economic Co-Operation and Development. (2013a). *Programme for International Student Assessment*. Paris, France: OECD Publishing.
- Organisation for Economic Co-Operation and Development. (2013b). *Education at a glance 2013: OECD Indicators*. Paris, France: OECD Publishing. Retrieved from [http://www.oecd.org/edu/eag2013%20\(eng\)--FINAL%2020%20June%202013.pdf](http://www.oecd.org/edu/eag2013%20(eng)--FINAL%2020%20June%202013.pdf)
- Organisation for Economic Co-Operation and Development. (2013c). *PISA 2012 results: Excellence through equity. Giving every student the change to succeed (volume 2)*. Paris, France: OECD Publishing. Retrieved from <http://www.oecd.org/pisa/keyfindings/pisa-2012-results-volume-II.pdf>
- Organisation for Economic Co-Operation and Development. (2013d). *Innovative learning environments: Educational research and innovation*. Paris, France: OECD Publishing. doi: <http://dx.doi.org/10.1787/9789264203488-en>

- Organisation for Economic Co-Operation and Development. (2014a). *PISA results in focus: What 15-year olds know and what they can do with what they know*. OECD Publishing. Paris, France: OECD Publishing. Retrieved from <http://www.oecd.org/pisa/keyfindings/pisa-2012-results-overview.pdf>
- Organisation for Economic Co-Operation and Development. (2014b). *PISA 2012 results: What students know and can do - student performance in mathematics, reading and science (Volume I, revised edition, February 2014)*. Paris, France: OECD Publishing. doi: <http://dx.doi.org/10.1787/9789264091450-en>
- Organisation for Economic Co-Operation and Development/British Columbia. (2012). *Inventory case study: Community of learners network*. Paris, France: OECD Publishing. Retrieved from <http://www.oecd.org/edu/ceri/50301622.pdf>
- Organisation for Economic Co-Operation and Development/Department for Education and Child Development, South Australia. (2012b). *Inventory case study: Australia science and mathematics school (ASMS) – South Australia*. Paris, France: OECD Publishing. Retrieved from <http://www.oecd.org/edu/ceri/49930609.pdf>
- Orr, A. J. (2003). Black-White differences in achievement: The importance of wealth. *Sociology of Education*, 76(4), 281-304.
- Oxford University Press. (2015). *Oxford dictionaries: Language matters*. Retrieved from <http://www.oxforddictionaries.com/definition/english/community>
- Parata, H. (2013a). *Education programmes to take cut: Minister announces funding changes in Porirua*. Retrieved from <http://www.stuff.co.nz/dominion-post/news/politics/8646970/Education-programmes-to-take-cut>
- Parata, H. (2013b). *Speech Notes: Address to NZ Education Summit and Expo*. Retrieved from <http://www.hekiaparata.co.nz/index.php?/categories/4-Speech/P2.html>
- Parata, H. (2014b). *Investing in educational success: The learning and achievement challenge*. Retrieved from <http://www.education.govt.nz/assets/Documents/Ministry/Investing-in-Educational-Success/IES-Cabinet-Paper-21-January-2014.pdf>
- Parata, H. (2014b). *Minister welcomes ministry-NZEI agreement* [Press Release]. Retrieved from <http://www.hekiaparata.co.nz/index.php?/categories/3-Press-Release/P11.html>
- Paris, D. C. (1995). *Ideology and educational reform: Themes and theories in public education*. Boulder, CO: Westview Press.
- Perry, L. (2004). Education for democracy: Some basic definitions, concepts, and clarifications. In J. Zajda (Ed.), *International handbook on globalisation, education and policy research: Global pedagogies and policies* (pp. 685-692). Dordrecht, Netherlands: Springer Press.
- Perry, L. B. (2009). Conceptualising education policy in democratic societies. *Educational Policy*, 23(3), 423-450.

- Philosophy for Children New Zealand. (2015). *Professional development and events: Level one workshops*. Retrieved from <http://www.p4c.org.nz/Events.php>
- Polanyi, M. (1966). *The tacit dimension*. New York, NY: Doubleday.
- Poskitt, J., & Taylor, K. (2008). *National education findings of assess to learn (AtoL) report*. Retrieved from <https://www.educationcounts.govt.nz/publications/schooling/27968>
- Purpel, D. (1989). *The moral and spiritual crisis in education*. New York, NY: Bergin and Garvey.
- Radio New Zealand. (2015). *Principal defends Northland charter school*. Retrieved from <http://www.radionz.co.nz/news/national/266616/principal-defends-northland-charter-school>
- Raffo, C., Dyson, A., Gunter, H., Hall, D., Jones, S., & Kalambouka, A. (2007). *Education and poverty: A critical review of theory, policy and practice*. York, United Kingdom: Joseph Rowntree Foundation.
- Rawlins, P., Ashton, K., Carusi, T., & Lewis, E. (2014). *Investing in educational success: An investigation of the evidence base*. (Report Commissioned by NZEI Te Riu Roa). Palmerston North, New Zealand: Massey University.
- Rawls, J. (1972). *A theory of justice*. Oxford, United Kingdom: Clarendon Press.
- Reed, R., & Johnson, W. (1999). *Friendship and moral education: twin pillars of philosophy for children*. New York, NY: Peter Lang.
- Reitzug, U. (2003). Bureaucratic and democratic ways of organizing schools: Implications for teachers, principals, students, parents, and community. In H. S. Shapiro, S. Harden, & A. Pennell (Eds.), *The institution of education*, (4th ed., pp. 85-98). Boston, MA: Pearson Custom Publishing.
- Reitzug, U. C., & O'Hair, M. J. (2002). Tensions and struggles in moving toward a democratic school community, In G. Furman (Ed.), *School as community: From promise to practice*. Albany, NY: State University of New York.
- Resnick, L. B. (2010). Nested learning systems for the thinking curriculum. *Educational Researcher*, 39(3), 183–197.
- Riveros, A., Newton, P., & Burgess, D. (2012). A situated account of teacher agency and learning: Critical reflections on professional learning communities. *Canadian Journal of Education*, 35(1), 202-216.
- Robinson, K. & Aronica, L. (2015). *Creative Schools: Revolutionising education from the ground up*. London, United Kingdom: Allen Lane.
- Rogoff, B., Bartlett, L., & Turkanis, C. G. (2001). Lessons about learning in a community. In B. Rogoff, C. G. Turkanis & L. Bartlett (Eds.), *Learning together: Children and adults in a school community*. New York, NY: Oxford University Press.

- Ross, M. L. (2004). Does taxation lead to representation? *British Journal of Political Science*, 34(2), 229-249. Retrieved from <http://www.sscnet.ucla.edu/polisci/faculty/ross/taxrep.pdf>
- Rubie-Davies, C., Dixon, R., Widdowson, D., & Peterson, E. (2009). *Expectations: Raising achievement*. Auckland, New Zealand: Auckland University. Retrieved from http://www.cognitioneducationtrust.org/wp-content/uploads/2013/09/report_cognition_institute_robyn_dixon.pdf
- Sackney, L., Walker, K., & Mitchell, C. (2005). Building capacity for learning communities: Schools that work. *REICE - Revista Electrónica Iberoamericana sobre Calidad, Eficacia y Cambio en Educación*, 3(1), 9-16.
- San Antonio, D. M. (2008). Creating better schools through democratic school leadership. *International Journal of Leadership in Education*, 11(1), 43-62. Retrieved from <http://www.tandfonline.com/doi/pdf/10.1080/13603120601174311>
- Save Our Schools. (2015). *IES communities of schools: Who's joined so far?* Retrieved from <http://saveourschoolsnz.com/2015/02/06/ies-communities-of-schools-whos-joined-so-far/>
- Schleicher, A. (2014). *School systems trump family background*. Retrieved from oecdeducationtoday.blogspot.co.nz/2014/02/school-systems-trump-family-background.html
- Schmitter, P. C., & Karl, T. L. (1991). *What democracy is and what it is not*. Retrieved from <http://www.bu.edu/washington/files/2015/01/Schmitter-and-Lynn-What-Democracy-Is-and-Is-Not.pdf>
- Scholl, R. (2014). Inside-out pedagogy: Theorising pedagogical transformation through teaching philosophy. *Australian Journal of Teacher Education*, 39(6), 89-106.
- Scholl, R., Nichols, K., Burgh, G. (2008, December). *Interactions within a philosophical community of inquiry: Can they transform pedagogy and what do teachers learn in the process?* Paper presented at the Australian Association for Research in Education (AARE), Brisbane, Australia. Retrieved from <http://www.aare.edu.au/data/publications/2008/sch08643.pdf>
- Scholl, R., Nichols, K., & Burgh G. (2009, June). *Philosophy for children: Towards pedagogical transformation*. Refereed paper presented at Teacher education crossing the borders: cultures, contexts, communities and curriculum? the annual conference of the Australian Teacher Education Association (ATEA), Albury, Australia. Retrieved from http://www.atea.edu.au/index.php?option=com_jdownloads&Itemid=132&view=viwdownload&catid=48&cid=603
- Schleifer, M., & Courtemanche, L. (1996). The effect of philosophy for children on language ability. *Thinking: The Journal of Philosophy for Children*, 12(4), 31-32.
- Scrimshaw, P. (1975). Should schools be participant democracies? In D. Bridges & P. Scrimshaw (Eds.), *Values and authority in schools* (pp. 60-80). London, United Kingdom: Hodder and Stoughton Ltd.

- Scriven, M. (1967). The methodology of evaluation. In R. E. Stake (Ed.), *Perspectives of curriculum evaluation* (pp. 39-55). Chicago, IL: Rand McNally.
- Seaton, M., Parker, P., Marsh, H. W., Craven, R. G., & Yeung, A. S. (2014). Noncognitive psychological processes and academic achievement. *Educational Psychology: An International Journal of Experimental Psychology*, 32(1), 49-79. Retrieved from <http://www.tandfonline.com/doi/abs/10.1080/01443410.2013.825232>
- Shor, I. (1996). *When students have power: Negotiating authority in a critical pedagogy*. Chicago, IL: The University of Chicago Press.
- Simpson, J., Oben, G., Wicken, A., Adams, J., Reddington, A., & Duncanson, M. (2014). *Child poverty monitor. 2014 technical report*. Dunedin, New Zealand: NZ Child & Youth Epidemiology Service, University of Otago.
- Snook, I., & O'Neill, J. (2014). Poverty and inequality of educational achievement. In V. M. Carpenter & S. Osborne, (Eds.), *Twelve thousand hours: Education and poverty in Aotearoa New Zealand* (pp. 19-43). Auckland, New Zealand: Dunmore Publishing Ltd.
- Snook, I., O'Neill, J., Birks, S., Church, J., & Rawlins, P. (2013). *The assessment of teacher quality: An investigation into current issues in evaluating and rewarding teachers*. Palmerston North, New Zealand: Institute of Education, Massey University.
- Society for the Advancement of Philosophical Enquiry and Reflection in Education. (2015). *Community of Enquiry*. Retrieved from <http://www.sapere.org.uk/Default.aspx?tabid=76>
- Soltis, J. F. (1993). Democracy and teaching. *Journal of Philosophy of Education*, 27(2), 149-158.
- Spillane, J. P., Halverson, R., & Diamond, J. B. (2000). *Towards a theory of leadership practice: A distributed perspective*. Working Paper, Institute for Policy Research, Northwestern University. Retrieved from <https://www.sesp.northwestern.edu/docs/leadstretchSPISHE.pdf>
- Splitter, L., & Sharp, A. (1995). *Teaching for better thinking: The classroom community of inquiry*. Melbourne, Australia: ACER.
- Sprod, T. (1997). Improving scientific reasoning through philosophy for children: An empirical study. *Thinking*, 13(2), 11-16.
- Stoll, L., Fink, D., & Earl, L. (2003). *It's all about learning (and it's about time)*. London, England: Routledge Falmer.
- Taskforce to Review Education Administration. (1988). *Administering for excellence (Picot report)*. Wellington, New Zealand: Government Printer.
- Telford, M., & Caygill, R. (2007). *PISA 2006: How ready are our 15-year-olds for tomorrow's world?* Wellington, New Zealand: Comparative Education Research Unit, Ministry of Education.

- Telford, M., & May, S. (2010). *PISA 2009: Our 21st century learners at age 15*. Wellington, New Zealand: Comparative Research Unit, Ministry of Education. Retrieved from http://www.educationcounts.govt.nz/__data/assets/pdf_file/0009/86814/PISA-2009-Our-21st-century-learners-at-age-15.pdf
- Tharp, R. G., & Gallimore, R. (1988). *Rousing minds to life: Teaching, learning, and schooling in social context*. New York, NY: Cambridge University Press.
- Thrupp, M., Hattie, J., Crooks, T., & Flockton, L. (2009). *Open letter to the minister of education*. Press Release: University of Otago. Retrieved from <http://www.scoop.co.nz/stories/ED0911/S00107.htm>
- Timperley, H. S. (2005). Distributed leadership: developing theory from practice. *Journal of Curriculum Studies*, 37(4), 395-420. Retrieved from <http://www.tandfonline.com/doi/pdf/10.1080/00220270500038545>
- Timperley, H., Wilson, A., Barrar, H., & Fung, I. (2007). *Teacher professional learning and development: Best evidence synthesis iteration*. Wellington, New Zealand: Ministry of Education.
- Topping, K. J., & Trickey, S. (2007a). Collaborative philosophical enquiry for school children: Cognitive effects at 10-12 years. *British Journal of Educational Psychology*, 77(2), 271-288. Retrieved from <http://onlinelibrary.wiley.com/doi/10.1348/000709906X105328/full>
- Topping, K. J., & Trickey, S. (2007b). Collaborative philosophical enquiry for school children: Cognitive gains at two-year follow-up. *British Journal of Educational Psychology*, 77(4), 787-796.
- Trickey, S., & Topping, K. J. (2004). Philosophy for children: A systematic review. *Research Papers in Education*, 19(3), 365-380.
- Trickey, S., & Topping, K. J. (2006). Collaborative philosophical enquiry for school children: Socio-emotional effects at 11 to 12 years. *School of Psychology International*, 27(5), 599-614. Retrieved from <http://spi.sagepub.com/content/27/5/599.full.pdf+html>
- Tunmer, W. E., & Chapman, J. W. (2004). Why the reading achievement gap in New Zealand won't go away: Evidence from the PIRLS 2001 International Study of Reading Achievement. *DELTA*, 56(2), 69-81.
- Tunmer, W.E., Chapman, J. W., Greaney, K. T., Prochnow, J. E., & Arrow, A. W. (2013). Why the New Zealand national literacy strategy has failed and what can be done about it: Evidence from the progress in international reading literacy study (PIRLS) 2011 and reading recovery monitoring reports. *Australian Journal of Learning Difficulties*, 18(2), 139-180.
- Tunmer, W. E., Prochnow, J. E., Greaney, K. T., & Chapman, J. W. (2007). What's wrong with New Zealand's literacy strategy? In R. Openshaw & J. Soler (Eds.), *Reading across international boundaries: History, policy and politics* (pp. 19-42). Greenwich, CT: Information Age Publishing.

- United Nations Educational, Scientific and Cultural Organisation [UNESCO]. (n.d.) *The universal declaration of human rights*. Retrieved from <http://www.unesco.org/education/docs/hum-rights.htm>
- United Nations Educational, Scientific and Cultural Organisation [UNESCO]. (2007). *Philosophy: A school of freedom*. Paris, France: UNESCO. Retrieved from http://portal.unesco.org/shs/en/ev.php_URL_ID=12633&URL_DO=DO_TOPIC&URL_SECTION=201.html
- United States Department of Labour. (1991). *What work requires for schools: A SCANS report for America 2000*. Retrieved from <http://wdr.doleta.gov/SCANS/whatwork/whatwork.pdf>
- Van der Leeuw, K. (2009). Philosophy for children as education reform, in E. Marsal, T. Dobashi and B. Weber (Eds.), *Children philosophise worldwide: Theoretical and practical concepts* (pp. 117-126). New York, NY: Peter Lang.
- Vansieleghem, M., & Kennedy, D. (2011). What is philosophy for children, what is philosophy with children – after Matthew Lipman? *Journal of Philosophy of Education*, 45(2), 171-182.
- Vygotsky, L. (1978). *Mind in society: The development of higher psychological processes*. In M. Cole, V. John-Steiner, S. Scribner, & E. Souberman,(Eds.), Cambridge, MA: Harvard University Press.
- Watkins, C. (2005). *Classrooms as learning communities: What's in it for schools?* London, England: Routledge.
- Watson, M., & Battistich, V. (2006). Building and sustaining caring communities. In C.M. Everton, & C.S. Weinstein (Eds.), *Handbook of classroom management: Research practice and contemporary issues*. (pp. 253-79). Mahwah, NJ: Lawrence Erlbaum.
- West, A., & Hind, A. (2006). Selectivity, admissions and intakes to comprehensive schools in London, England. *Educational Studies*, 32(2), 145-155.
- Whalley, M. (1983). Some factors influencing the success of philosophical discussion in the classroom. *Thinking: The Journal of Philosophy for Children*, 4(3), 2-5.
- White, J. (2004). *Rethinking the school curriculum: Values, aims and purposes*. London, United Kingdom: Routledge Falmer.
- Wiliam, D. (2010). The role of formative assessment in effective learning environments. In H. Dumont, D. Istance, & F. Benavides (Eds.), *The nature of learning: Using research to inspire practice*. Centre for Educational Research and Innovation: OECD Publishing. Retrieved from <http://www.oecd.org/edu/cei/50300814.pdf>
- Yeomans, R., & Sampson, J. (Eds.). (1994). *Mentorship in the primary school*. London, United Kingdom: Falmer Press.
- Yinger, R. J. (2005). The promise of education. *Journal of Education for Teaching*, 31(4), 307-310.

APPENDIX A

The Seven Principles of Learning in Innovative Learning Environments.

1. “Recognise the learners as its core participants, encourage their active engagement and develop in them an understanding of their own activity as learners (self-regulation)” (OECD, 2013d, p.16).
2. “Be founded on the social nature of learning and actively encourage group work and well-organised co-operative learning” (OECD, 2013d, p.16).
3. “Have learning professionals who are highly attuned to the learner’s motivations and the key role of emotions in achievement” (OECD, 2013d, p.16).
4. “Be acutely sensitive to the individual differences among the learners in it, including their prior knowledge” (OECD, 2013d, p.16).
5. “Devise programmes that demand hard work and challenge from all without excessive overload” (OECD, 2013d, p.16).
6. “Operate with clarity of expectations and deploy assessment strategies consistent with those expectations; there should be strong emphasis on formative feedback to support learning” (OECD, 2013d, p.16).
7. “Strongly promote ‘horizontal connectedness’s across areas of knowledge and subjects as well as to the community and the wider world” (OECD, 2013d, p.16).

APPENDIX B

Cornerstone Findings from Cognitive Research on Learning.
Dumont, Istance & Benavides, (2010, pp. 72-85).



APPENDIX C

Community of Inquiry Rules

(Davy-Chesters, Fynes-Clinton, Hinton, & Scholl, 2013).

1. Listen to other people

Listen for understanding. Try to work out what the person is meaning. We need to look beyond the apparent literal meaning.

Listen charitably:

This means that we give people the benefit of the doubt and help them clarify aspects by further questioning.

Pay careful attention to the flow of conversation and keep track of the conversation.

Use the conversation to gain multiple viewpoints or perspectives

2. Build on what others say

Use phrases such as: ‘I disagree with X because...’; ‘I agree with what Q says, and want to add on to what she said...’ or ‘I would like to suggest a different way of looking at that...’ etc.

Try to bring together the ideas of several people into a synthesis, for example, ‘I would like to take what P said and add it to what B said ... when we do that, we see the problem is really about w and not z’.

Offer counter-examples and, where possible, counter-arguments that demonstrate you have been listening carefully.

Invite others to build further on what has been said so far.

3. Respect other people’s ideas

Respect others’ right to express an idea, but note that showing respect for an idea does not mean that you have to agree with it.

Allow others the time they need to think and give them opportunities to speak.

Show respect by using the principle of charity. That is, think the best of people’s ideas; think what a person might be meaning, then seek to clarify what she or he actually meant before offering alternatives or counter-arguments.

Play the ball and not the player.

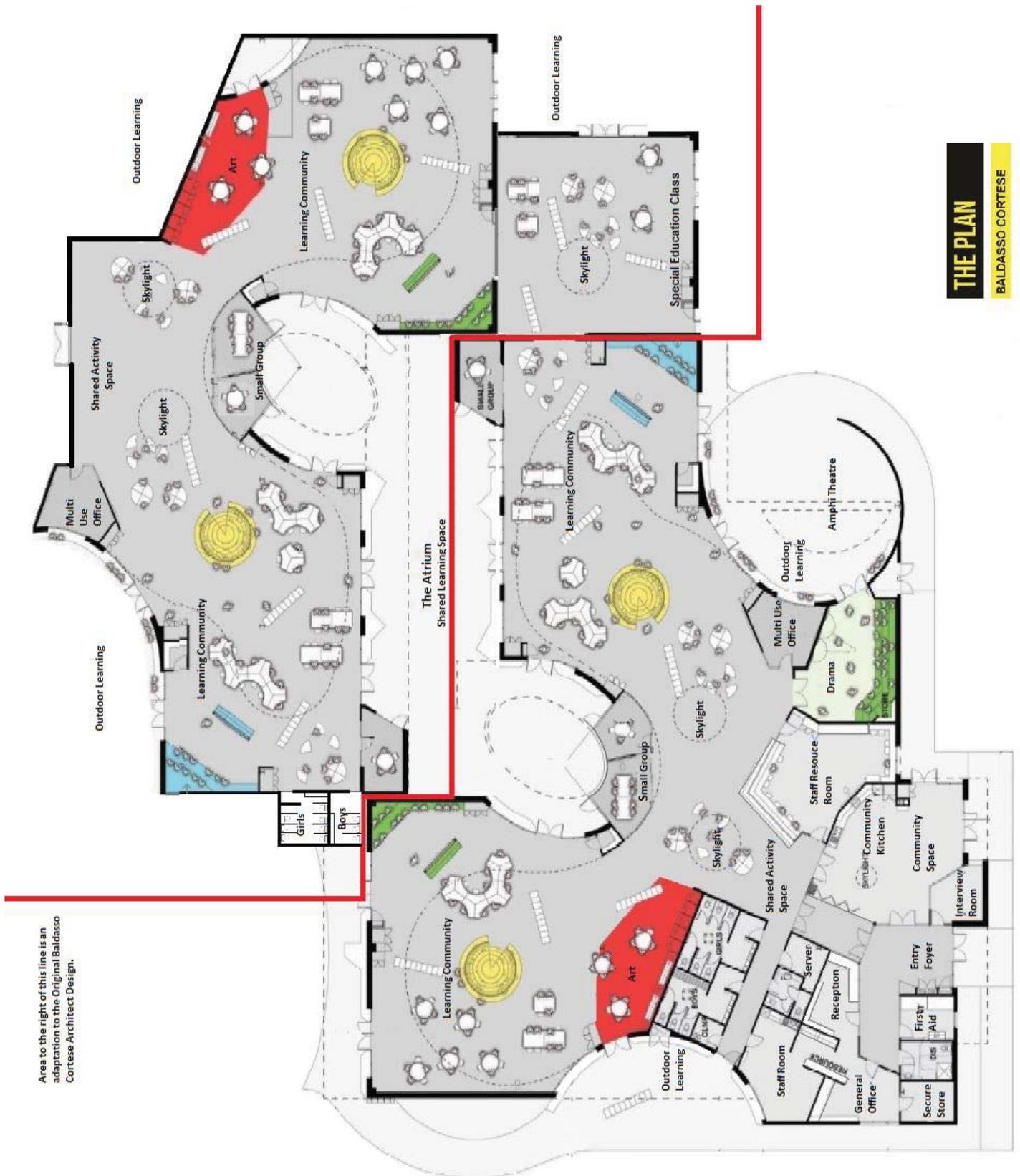
4. There may be no single right answer

Take time to think carefully. Philosophy is primarily concerned with concepts. Concepts are difficult to evaluate, analyse or define.

There may be no single right answer, but some answers are better than others.

APPENDIX D

Adapted Baldasso Cortese Floor Plan (As per Figure 6).



Area to the right of this line is an adaptation to the Original Baldasso Cortese Architect Design.

THE PLAN
BALDASSO CORTESE

