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PRIMARY SCHOOL TEACHERS' VALUES AND CHILDREN'S CRITICAL THINKING: A COMPARATIVE CASE STUDY IN ENGLAND AND TAIWAN

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PRIMARY SCHOOL TEACHERS' VALUES AND CHILDREN'S CRITICAL THINKING: A COMPARATIVE CASE STUDY IN ENGLAND AND TAIWAN

by

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Acknowledgements

> To be, or not to be, that is the question:
> Whether 'tis nobler in the mind to suffer
> The slings and arrows of outrageous fortune,
> Or to take arms against a sea of troubles,
> And by opposing end them: to die, to sleep…
> (Shakespeare, 1992)

After experiencing the COVID-19 pandemic and facing the cost-of-living crisis in England, embarking on this research journey feels like a one-way trip with no turning back. I could have had several reasons to abandon this study, but fortunately, I persevered due to the inestimable support of numerous individuals who helped me complete my research.

First and foremost, I extend my heartfelt gratitude to all the English and Taiwanese teachers and pupils who participated in this study. I am especially grateful to Mrs Rose (pseudonym) for her generous sharing, and the English pupils contributed to the fruitful findings. What they taught me will forever be etched in my memory. Additionally, I am profoundly thankful for the warm hospitality extended by the Taiwanese teachers and students, and I take great pride in their dedication to P4C. Special acknowledgement goes to Professor Strawberry (pseudonym) for assisting me in establishing contact with the primary school in Taiwan, enabling me to conduct a comparative analysis of the two case studies.

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support. They have not only provided me with expert academic guidance but have also become like family, caring for me during my time in England. It is my privilege to work with them.

My family has always been my steadfast support. I apologise to my mother for the long periods of separation. I know she is proud of me, just as my late father would be. The presence of my son in England gives me the strength to persevere. I express my profound appreciation to my husband, Alex Lin. I could not lead my life without him. His constant support, both financially and emotionally, has allowed me the freedom to discover my true nature and values and to thine own self be true. This gift surpasses all others, and my gratitude knows no bounds.

Finally, I am fortunate to have numerous colleagues and friends worldwide whose names I regrettably cannot mention here. Their presence in my life has been a pleasure and a source of inspiration.

Philosophy has cultivated my resilience during this journey. As Marcus Aurelius wrote, 'Life is a warfare and a sojourn in a foreign land!' (Aurelius, 2006). In this circumstance, philosophy, the love of wisdom, stands as the sole salvation. The statement above exemplifies the accurate portrayal of my journey, wherein philosophy bestows me the wisdom necessary to endure and overcome adversities and challenges.

Author's Declaration

At no time during the registration for the degree of Doctor of Philosophy has the author been registered for any other University award without the prior agreement of the Doctoral College Quality Sub-Committee.

Work submitted for this research degree at the University of Plymouth has not formed part of any other degree either at the University of Plymouth or at another establishment.

This doctoral research was presented at the conferences online:

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Abstract

PRIMARY SCHOOL TEACHERS' VALUES AND CHILDREN'S CRITICAL THINKING: A COMPARATIVE CASE STUDY IN ENGLAND AND TAIWAN

LAN-FANG LIU

This thesis addresses the different educational values, notably between English and Taiwanese cultures and schooling, that shape teachers' facilitation of enquiry in Philosophy for Children (P4C). Interest in ways in which pupils demonstrate their critical thinking prompted my comparative study.

The research explores the values that underpin teachers' implementation of P4C. Drawing on Birkeland (2016) and Bartlett & Vavrus (2017a), the comparative case study manifests the differences and similarities of teachers' values and philosophical facilitation in an English and a Taiwanese primary school. Exploring values that underpin teachers' implementation of P4C provides insight into the impact of P4C in different cultural contexts. This study also unpacks the pupils' critical thinking in diverse dimensions. The historical understanding of critical thinking is inclined towards emphasising logic and reasoning, whereas my standpoint is to broaden the lens of critical thinking to include other dimensions.

The fieldwork took place in two seven-week periods between 2019 and 2020. It drew on classroom observations, focus groups with children and interviews with teachers in one English and one Taiwanese primary school. Data collection included participation in a two-hour class observation of P4C each week, making fieldnotes, taking photographs and noting teachers' instructions. Observational evidence extended the dimensions for understanding teachers' choices of materials for enquiry, which methods they applied, and teaching-learning interactions with pupils. The reflective

interviews with class teachers took place 30 minutes after each session. Analysis of interviews demonstrated how teachers' values related to the selection of teaching materials and their use in P4C. Analysis of focus group discussions illustrated different dimensions of critical thinking.

The contribution of this thesis to knowledge is, first, to demonstrate how teachers' values shape their P4C practices, underpinned by different cultural perspectives. Linked to this, the second contribution is to broaden the understanding of children's emergent critical thinking.

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List of Abbreviations

4Cs   Critical, creative, caring and collaborative thinking in Philosophy for Children

BACP   British Association for Counselling and Psychotherapy

BERA   British Educational Research Association

CoI   Community of Inquiry/Enquiry

CT   Critical Thinking

DBS   Disclosure and Barring Service

EEF   Education Endowment Foundation

EIF   Education Inspection Framework

FBV   Fundamental British Values

GDPR   General Data Protection Regulation

IAPC   Institute for the Advancement of Philosophy for Children

ICPIC   International Council of Philosophical Inquiry with Children

LBT&C   Logic-Based Therapy and Consultation

NPCA   National Philosophical Counselling Association

Ofsted   Office for Standards in Education, Children's Services and Skills

P4C   Philosophy for Children

PPA   Planning, Preparation and Assessment

PSHE   Personal, Social, Health and Economic Education

RDC   Research Degree Committee

SAPERE   Society for the Advancement of Philosophical Enquiry and Reflection in Education

SATs   Standard Assessment Tests

SD	Socratic Dialogue
SEN	Special Education Needs
SFCP	Society for the Furtherance of Critical Philosophy
SOPHIA	European Foundation for the Advancement of Doing Philosophy with Children
SRE	Sex and Relationship Education
UNCRC	The United Nations Convention on the Rights of the Child

Chapter One: Introduction

Prologue

This chapter introduces my background and research interests before starting this doctoral study in 2018. It includes the rationale for the thesis explaining why I focus on the teachers' values and children's critical thinking in Philosophy for Children (P4C). The phenomenon of distinct cultural differences between England and Taiwan has prompted me to conduct a culturally sensitive comparative case study. I introduce the research questions and methodology. Finally, the thesis structure and significance are delineated at the end of the chapter.

Researcher's background

In my experience from primary to secondary school in Taiwan, rote learning was a standard and familiar method. Most of the time, I sat and listened to the teachers. All I thought about was how to provide the correct answers to the teachers. My learning experiences involved all types of tests, corporal punishment and little interaction between teachers and students in class. The primary purpose of studying communicated to students was to pass the university entrance exam and attend a state university. My early

experiences shaped how to think and behave in the Taiwanese education

system. After the university entrance exam, I became weary of such fixed

subjects and learning approaches. This weariness compelled me to learn

something different and more appealing to my desire to think more

independently. At that moment, I read a well-known book, '*Sophie's World: A*

Novel About the History of Philosophy' (Gaarder, 1995), which triggered this

dissatisfaction. It was published and attracted much attention worldwide. It

was also translated into traditional Mandarin and published in 2010. Through

reading this novel, I had an opportunity to become immersed in a

philosophical world. Specific questions drew my attention, and I wondered

why those profound questions were not discussed at school, such as 'Who

am I?' and 'What is real?'. Philosophy seemed a novel field to explore

because there were no philosophy lessons before attending university. This

philosophical enquiry experience aroused my curiosity and has been

imprinted in my heart ever since. It was this that drew me to study philosophy.

There were also a couple of months to think of what primary subject I would

like to choose after the university entrance exam.

    While studying philosophy at university, I realised I had difficulties

articulating independent opinions. I was afraid to answer open-ended

questions because I had been so thoroughly trained to offer the correct

answers more than I had been encouraged to express ideas and explain my

point of view. In some of the sessions at university, the lecturers invited us to

take part in philosophical enquiry, engage in dialogue, offer arguments or

participate in debates. These methods of enquiry enabled me to explore more

issues actively. I was thinking more about myself and the world; for example,

what life should I live? Why should I treat people well? We discussed many

questions, which provoked more profound thoughts and emotions. In addition,

Taiwan gradually moved toward democracy. The second Taiwanese

presidential election took place in 2000, which also contributed towards my

beginning to think more critically and actively about electing my ideal

candidate.

In year 3 of my degree studies, I chose to enrol in the 'Applied Philosophy

Group' option rather than Chinese philosophy or Western Philosophy and

started to be concerned about such issues as the environment, society, and

education problems. The philosophical enquiry approach made me feel

reborn, and critical thinking became my required and desired learning method.

This may be the reason I later became interested in Socratic Dialogue and

Philosophy for Children.

Research interests

This section elucidates my research interests encompassing Socratic Dialogue, Philosophy for Children and Philosophical Counselling.

1. Socratic Dialogue

When I studied for a master's degree in education in Taiwan in 2002, my research focus was Socratic Dialogue (SD). SD is the Neo-Socratic Dialogue that the German philosopher Leonard Nelson (1882-1927) founded, and his student Gustav Heckmann (1898-1996) further developed. It is based on a small group enquiry and discussion activity for approximately 6-10 people. The dialogue starts with a choice of topic (question), which can be chosen beforehand by a facilitator. The main three features of this approach are 'examples', 'consensus' and 'meta-dialogue'. Participants need to search for an example based on their lived experience related to the question and then vote for one example to discuss. The role of the example is to provide a particular context for analysis, questioning and the discovery of reasons for the actions and attitudes. Participants strive for consensus to find an answer to the question. Consensus is the vital aim; therefore, all participants can follow the main thread and avoid digressing from the initial question. After the

main dialogue, a meta-dialogue is to step back to review the process of the

main dialogue and usually occurs at the end or when the participants need it

at any point in the dialogue (Saran and Neisser, 2004, pp.31-33). This is the

whole process held in extended workshops or seminars[1].

'The educational implications of Socratic Dialogue' was the title of my

master's dissertation, and I continued this subject in my doctoral thesis in

Philosophy in Taiwan in 2006. My research was concerned with applying

Nelsonian Socratic Dialogue to university teaching. Before completing the

thesis, I attended a Socratic seminar in April 2010 vialed by Dr Rene Saran at

The Society for the Furtherance of Critical Philosophy (SFCP). SFCP aims to

promote independent critical thinking in the transformative Socratic tradition. It

also runs some Socratic dialogues and activities about ethical issues and

personal and public life challenges. That experience reinforced the

implementation of SD and obtained academic papers (SFCP, 2021).

After that, I became an adjunct lecturer in the Department of Education at

the University of Taipei in Taiwan. I was passionate about practical philosophy

and collaborative philosophising in education settings, actively pursuing

methods to link critical thinking and philosophical enquiry. Nonetheless, when

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[1] The Socratic Dialogue events can be found at https://www.socraticdialogue.org/en/

conducting SD, I began to wonder whether my university students (potential

student teachers) could apply SD to their future pupils/primary school

students. Was this an appropriate approach to teaching critical philosophical

enquiry in schools? SD seemed to have its limitations, particularly for younger

pupils. In SD, the dialogue facilitator proposes a question for enquiry, such as

'Are there good limits?'. Participants are then asked to think of an example of

the concept to bring to the dialogue group. Participants in an SD need to

provide a concrete example from their past experience rather than draw on

another person's experience. Some young pupils may not be able to offer a

suitable example for the topic of the dialogue because some of the topics may

be beyond the pupils' direct experience and unfamiliar to them; for instance,

wars or death issues may not be suitable to use in classrooms for students

without relevant experience. As I stated, the example in SD should be a lived

experience rather than one taken from the news or others' experiences. The

other obstacle is time because an SD also requires a significant time

commitment from those participating. My experience with university students

in Taiwan was that we always needed at least 2 hours to discuss one

question; otherwise, we could not scrutinise the details and achieve

consensus. It is valuable to uncover deeply ingrained values that inform and

underpin what we believe. It is also worthwhile to devote more time to

examining, unravelling and reflecting on deep values. The deep values are

often unconscious, but we act on them and take them for granted. Thus, the

significance of a dialogue process is to allow us to re-evaluate our

perspectives and absorb others' opinions.

After an SD, interlocutors would expand their knowledge regarding the

question or beliefs. Nonetheless, it is definitely challenging for all participants

to commit to attending the whole event, which may take three, five or even

seven days for one topic[2]. My SD experiences were in Springe and Würzburg,

Germany, and each event took seven days to discuss one question. Given

such obstacles to SD happening in educational settings, I began to research

other approaches in the area of philosophical enquiry that might be more

suitable for school settings.

2. Philosophy for Children

After further exploration, I came across Philosophy for Children (P4C).

SD and P4C have similar aims. Both approaches emphasise the development

of critical thinking as well as the value of working collectively as a group

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[2] The Socratic Dialogue events can be found at: http://sfcp.org.uk/activities-2/

through questioning and dialogue, which also manifests some values, such as

promoting understanding, collaboration and deliberative democracy.

It is not only Leonard Nelson's Socratic Dialogue but also Matthew

Lipman and Ann Margaret Sharp's community of enquiry that can create a

pedagogy for collaborative learning in a classroom. As Gareth Matthews

(2021, pp.143-145) proposed, Socratic questioning began with children and

exemplified that Socrates discussed philosophy with children, such as *Meno*

in *The Dialogues of Plato* (Plato, no date, Meno 70a, P.898). In this Dialogue,

the boy, Meno, queries whether virtue is acquired through teaching or practice

with Socrates. Furthermore, Fisher (2013) argued that P4C provides more

suitable methods for working with children. I am inclined to agree with

Matthew Lipman and Ann Sharp (Lipman, Sharp and Oscanyan, 1980;

Lipman, 1988) that children are capable of and inclined to philosophise.

Therefore, I turned to researching the practice of P4C in schools for this

doctoral study.

P4C originated in the USA and has grown in popularity over the last fifty

years. It is now practised in over 60 countries around the world. There is a

P4C network in Taiwan; Peter Yang, a Taiwanese professor, founded

Caterpillar Philosophy for Children Foundation in 1990 (Caterpillar Philosophy

for Children Foundation, no date). Initially, he followed the tradition of the

Institute for the Advancement of Philosophy for Children (IAPC, Montclair

State University), the world's oldest organisation devoted to young people's

philosophical practice in America. They publish systematic curricula and

teacher preparation materials in P4C and do some research. Peter Yang also

translated many of Matthew Lipman's novels into traditional Chinese. Some

novels include *Harry Stottlemeier's Discovery* in 1974 (哲學教室 in 1990), *Lisa*

in 1976 (思考舞台 in 1999), *Pixie* in 1981 (靈靈 in 1996), *Looking for*

Meaning in 1982 (靈靈教師手冊 in 2000), *Kio and Gus* in 1982 (鯨魚與鬼屋

in 1990), *Elfie* in 1987 (艾兒飛 in 2005). These novels are representative of

Western cultural contexts.

The Lipman and Sharp model of P4C is based on specially written novels

and training materials for teachers to accompany each novel. These purpose-

written novels and manuals, such as *Pixie* (1981) and *Looking for Meaning*

(1982), offer a curriculum based on Western philosophical perspectives

articulated through scenarios and dialogue between characters in each novel.

It is unclear whether its aims and pedagogy are transferable or culturally

sensitive.

Therefore, after thirty years of the localisation process of P4C in Taiwan, the Caterpillar Philosophy for Children Foundation has made some changes in methods and content. They altered the IAPC texts and the process of training facilitators. For instance, the founder, Peter Yang, began to use other translated books, including *Philosophy and the Young Child* (Matthews, 1982) and trained mothers as 'story mums' to become P4C promoters after 1995 (Caterpillar Philosophy for Children Foundation, no date). Some mothers not only told stories at home but contributed what they learnt to the communities. A few Taiwanese teachers (Wang, 2019) even implemented P4C merged with Confucianism rather than the novels from IAPC, such as *Pixie, Harry Stottlemeirer's Discovery, Nous, and Elfie* (Montclair State University, 2019). Some exploit playacting with preschool children to carry out P4C. In addition, other teachers make great use of picturebooks to help preschool children learn P4C by way of theatrical methods.

Following Peter Yang's promotion of the P4C movement, there are more and more P4C practitioners in Taiwan. Professor Jessica Ching-Sze Wang (王清思) implements P4C with students at National Chiayi University, hosts some P4C activities with parents and organises outreach programmes for parents and children. Additionally, the Philosophy for Children Research and

Development Centre at National Taiwan University (NTU PCRDC) has hosted

workshops and winter and summer camps for children since 2020. These

P4C programmes contain *Analects of Confucius* and Chinese history stories,

and the questions include 'How to make friends?' and 'If parents do not accept

advice, why should we continuously admonish?' (王清思, 2017).

These developments provided me with more opportunities to explore P4C

in Taiwan. My engagement with P4C has prompted me to reflect deeply on my

schooling and the social and philosophical values that underpin the education

system in my home country of Taiwan. I agree with some scholars and

practitioners (Daniel, Schleifer and Lebouis, 2014; Venter and Higgs, 2014;

Sharp, 2018e) who have claimed that P4C and democracy are closely related.

I believe that P4C promotes democratic values, such as respect for diversity,

collaboration, tolerance and inclusivity, which leads to an understanding of

others and a commitment to social justice and equality for social values.

However, while I investigated how the teachers implemented P4C in

class in this research, there were still some issues. P4C activities might not be

practised in lessons but after school or in other organisations. Some reason

for this would be that teachers adopt textbooks in each subject from primary

to secondary school in Taiwan. The school textbooks approved by the Ministry

of Education are specially prepared for students to use in class. Textbooks designed for primary and secondary schools can be obtained either through the Ministry of Education or through municipal or county governments authorised by the Ministry of Education (Primary and Junior High School Act 2016, a. 8-2 and a. 8-3). Secondly, the lessons are intensive due to the textbooks' fixed content and include many texts each term. Therefore, some teachers may struggle with implementing P4C in the context of such a content-heavy curriculum and full timetable.

When I investigated other P4C movements, teachers in some countries, including England, rather than adopting the P4C programme of novels and teaching manuals, work with materials such as picturebooks, films, newspapers, photos, music, and other stimuli. That use of heterogeneous resources provoked my curiosity regarding how these approaches fit with the model of P4C undertaken in the USA and how educational and cultural values influence the teachers' implementation in England. I became interested in the extent to which teaching approaches are transferable to different cultural contexts. Thus, my study sets out to contribute knowledge about ways in which educational and cultural values shape how P4C is taken up by teachers

in different settings. I do this by comparing P4C practice in a school in

England with that of a school in Taiwan.

Alongside my doctoral research, I have been engaged in developing my

practical expertise as a facilitator of philosophical enquiry. I started my

doctoral journey in England in 2018 and obtained the SAPERE level 1 course

certificate in the same year to deepen my understanding of philosophical

enquiry. SAPERE is the UK's national P4C charity, and one of its missions is

to train teachers in P4C with levels 1, 2A, 2B and three courses (SAPERE,

2019). Through undergoing this training, I sought to familiarise myself with the

approach to P4C in the UK schools and to engage in conversations with

teachers about their practice.

Additionally, I took one-year SD training at SFCP, and these sessions

strengthened my understanding of philosophical enquiry. I also learnt

'Thinking Moves A-Z' at Dialogue Works[3] with Roger Sutcliffe in November

2021. I studied different P4C approaches at The Philosophy Foundation[4] with

Peter Worley and Emma Worley in 2021 and 2022 to enrich my practice and

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[3] Dialogue Works hosts philosophical teaching and learning P4C. Thinking Moves A-Z is one of the programmes with 26 types of thinking modes. The information can be found via https://dialogueworks.co.uk
[4] The Philosophy Foundation, established in 2007, engages in philosophical enquiry with children and adults. They offer some training sessions, including Philosophy for Children and Philosophy for Adults: https://www.philosophy-foundation.org/training

my understanding of various approaches. These experiences added to my

P4C knowledge, deepened my appreciation of practical philosophy as

practised in the UK and put me in a stronger position to understand further

published research and undertake my investigations.

3. Philosophical Counselling

During the Covid pandemic, life was full of uncertainty and anxiety for

everyone, including me, so I joined the 'Calm and Zoom' sessions in May

2020, hosted by Alexandra Way at the University of Plymouth, to help relieve

my anxiety. Alexandra is a British Association for Counselling and

Psychotherapy (BACP) accredited therapist and works with psychological

techniques. Her techniques aimed to support students expressing depression,

anxiety, shock, trauma or loss and soothe mental conditions. Since that

experience, I have become interested in philosophical counselling because of

my philosophical background. My thought was to utilise philosophical theories,

methods and enquiry processes to assist people in being aware of their

thoughts, emotions and actions to heal themselves.

Thus, I registered for remote training sessions regarding philosophical

counselling at the Institute of Philosophical Practice in France in 2020 and

Logic-Based Therapy and Consultation (LBT&C) at the National Philosophical

Counselling Association (NPCA) in the USA in August 2021. I became a

certified Logic-Based consultant in October 2021. Both of these techniques

encompassed Socratic Dialogue and philosophical enquiry. Georgakakis

(2021) explains the interconnectedness between P4C and LBT&C, arguing

that LBT&C has a practical, beneficial effect on P4C due to its emotional

benefits and theoretical support. Both movements seem distinctive, but they

support each other and could be seen as complementary, with a shared vision

to utilise philosophical enquiry in pedagogy and counselling.

These are my background and research interests to explain and support

why my research shifted from SD to P4C. This mixture of research interests in

different forms of practical philosophy also bears on this thesis and generates

new insights about teaching critical thinking in different contexts through

philosophical enquiry. In the following section, I provide the rationale for the

thesis to make a case for my focus on the teachers' values and children's

critical thinking.

Rationale of the thesis

In this section, I explain how the teachers' values and children's critical

thinking came to be the salient themes in this study. I first demonstrate how I

put the concept of values to work in my research, including the valuing of classroom discussion and personal interests. Then, my purpose in exploring some distinctive qualities of children's critical thinking is outlined.

1. The concept of values in my research

Initially, I aimed to explore how and why English primary school teachers chose particular teaching and learning materials and observe how the English pupils manifested critical thinking during philosophical enquiries. This subject interested me since I knew there were more diverse approaches to P4C and the choices of starting points for enquiry in England than I had observed in Taiwan. However, following P4C training sessions and because of my experience of living in England, I found that my initial thesis theme could not satisfy my curiosity nor fully address my research aims. Some important differences in cultural and educational values between English and Taiwanese schools and teachers and how these shaped teaching in each context gradually emerged. One difference is the 'classroom discussion' phenomenon, and the other is the awareness and cultivation of students' individual interests. While these may be taken for granted in many UK settings, there were novel and notable for me.

a. The phenomenon of classroom discussion

When coming to England, I actively participated in many events at the

university, such as the researcher development training hosted by the

Doctoral College or events from Plymouth Institute of Education. It was

common practice for the hosts of such events to invite us to discuss in a small

group. This phenomenon also happened in many P4C conferences,

workshops or seminars. Sometimes, if we were too quiet, the lecturer might

ask us why we did not discuss or have a chat with each other. I had to be

ready all the time to express my thoughts. Interestingly, even during the Covid

pandemic, English people still used Zoom meetings to send people into

breakout rooms for smaller group discussions. The discussion activities also

appeared in English schools. My son came to England with me and started in

Year 5 at primary school. He sometimes shared his experiences regarding

what he learned at school; for instance, the teachers usually asked children to

discuss topics with their mates and then shared their thoughts afterwards.

This is an entirely contrasting approach across the educational setting

compared to Taiwan. I would be punished for talking in class while studying in

Taiwan at primary and secondary school. When I taught at a university in

Taiwan, most students tended to listen to others more than express their

thoughts. In addition, we had few opportunities to discuss with other

participants but to listen to the speaker at conferences or workshops.

The classroom discussion phenomenon is associated with greater

freedom for individuals and understanding of each other or inclusion in a

community and is linked to broader social values of freedom of thought and

expression, as well as to the cultivation of individuality in Western contexts.

b. The phenomenon of cultivating students' personal interests

The other distinctive phenomenon I have noticed is a concern with

students' individual or personal interests. When I attended my son's parents'

evening at primary school, one parent asked the teacher whether he could

recommend some books for children at home. The teacher explained that we

had to choose the books our children would be interested in rather than what

he recommended. Another situation was at the parents' evening when my son

studied at secondary school. Many teachers told me about how my son

expressed his interests in their lessons. When I embarked on my research

journey, my supervisors also encouraged me to discuss my personal interest

in my research.

In Taiwan, children tend to choose a school, university or job based on the recommendations of their friends, teachers, or parents rather than selecting one in which they feel interested. I emphasise this point because a teacher's values may impact children's learning process. If a teacher encourages children to discover their interests, they can explore what they want in their lives.

Through my lived experience of my son's schooling, I became more aware of cultural differences in attitudes to education and to school children. English teachers' ways of working are quite distinct from practice in Taiwan, where cultural values differ. In addition, as I stated above, the educational culture in England has more opportunities for discussion in class, which may be the values of education or culture. Therefore, I decided that it would be very superficial if I only explored what and how English primary school teachers selected particular materials. My research orientation shifted towards an exploration of the values underpinning teachers' different facilitation.

After supervisory meetings and discussions with the examiner in RDC1 and RDC 2, I started to explore the issue of educational values, how these are expressed in schools and by teachers, and how these shape children's experiences in classrooms. This exploration would help me understand the

values that underpin the teacher's conduct of P4C and how the educational

and school values impact the teacher's approaches. Moreover, I came from a

different culture to that of the UK, so a comparative case study would allow

me to analyse and compare two cultural settings and diverse values. I also

would reflect more on how I could do better to implement P4C in a Taiwanese

cultural setting.

2. The purpose of exploring children's critical thinking

Linked to this interest in cultural and educational values, I became more

interested in different conceptualisations of critical thinking, particularly within

dialogical pedagogies such as P4C, and finding suitable approaches to

encourage and detect primary school children's critical thinking from diverse

cultural perspectives.

a. My personal experience

When I was studying at university in Taiwan, many teachers regularly

reminded students to think critically. However, it was like a slogan, and I did

not comprehend how to progress in critical thinking or become a critical

thinker. Additionally, the teacher-centred and exam-led teaching approaches

seemed to be obstacles to developing critical thinking. My memories were of

spending much time on exams and offering correct answers. Some teachers

might be full of good intentions to provoke critical thinking, but they would not

know how to implement it[5]. Therefore, I struggled with that and doubted

whether I was a critical thinker. This study is a deep personal enquiry. Taiwan

has undergone significant educational and social changes over the past few

decades. These changes provoke investment in education to promote social

mobility, equity, cultural diversity and democracy (See Chapter Two:

Education reform in Taiwan). Especially the value of democracy is in line with

P4C, and it may explain why P4C has begun to be valued in some Taiwanese

schools.

The new Curriculum Guidelines of Taiwanese 12- Year Basic Education

were implemented in 2014 and set out to develop the core competencies,

which include thinking critically and engaging with critical reflection.

Nevertheless, the guidelines are still vague and abstract. Even though

schoolteachers are expected to develop classes that foster students' critical

thinking under the amended rules, some teachers state that they need more

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[5] There is a cartoon that may explain my experience when I was learning at school. The
teacher is standing in front of the students and saying, 'I expect you all to be independent,
innovative, critical thinkers who will do exactly as I say.' Source from Pinterest:
https://www.pinterest.co.uk/pin/294634000621789963/

time to design lessons (Coudenys, Strohbach, Tang and Udabe, 2022, p.92).

Critical thinking remains relatively abstract, theoretical and rationally

orientated in my past learning experience, so my research aims to explore

critical thinking in its more diverse and practical dimensions, with particular

reference to the teaching and learning of critical thinking in P4C.

b. In the academic position

While training P4C in England, I came across heterogeneous stimuli to

provoke children to think critically. Children were encouraged to express their

thoughts in various ways, such as through drawing or performances, rather

than only through language. These training sessions and observations made

me curious about how children demonstrate critical thinking in P4C lessons

and how the teachers 'detect' children's critical thinking from different

perspectives. As I stated above, critical thinking is not straightforward to

conduct and takes time to practise. Thus, in an academic position, it is

profound to research children's critical thinking in diverse aspects and to

explore the concrete actions of critical thinking, so teachers can support

children to think critically and recognise and value how they might express

their thoughts.

The section below presents the research aims and questions related to teachers' values and children's critical thinking.

Research questions and methodology

Based on the research interests and the rationale of the thesis above, the research aims were to examine primary school teachers' values and children's critical thinking and how these were underpinned by school values linked to broader social and cultural values. The overarching questions were as follows:

1. How and why do the teachers in the case study schools choose starting points and approaches? What do these choices indicate?

2. What values influence or underpin the teachers' implementation of P4C?

3. How do the pupils manifest critical thinking?

After generating the research questions, I scrutinised the literature, particularly within the international field of P4C and designed a methodology that would allow me to address the research questions and to do so in the context of researching in primary school classrooms. The comparative case study was adopted because of cultural differences in educational settings, in

particular ways in which different cultural and educational values shape the

teaching and learning of critical thinking in P4C. A single-case study cannot

highlight the similarities and differences between the teaching process of P4C

and the phenomenon of cultural values at the schools. I collected data in

England and Taiwan and analysed the findings through thematic analysis. An

outline of each chapter of the thesis is presented in the next section.

Thesis structure

There are seven chapters in this thesis. In Chapter Two, the literature

review contains two main sections. One section outlines the background of

the education system of primary schools in England and Taiwan. I explore the

concept of values and scrutinise the values of English and Taiwanese

education systems. The other section relates to theories of critical thinking

which are analysed from philosophical to educational perspectives. The gaps

in literature and comparisons between the two countries and cultures are

explored throughout the whole chapter.

The research methodology is described in Chapter Three. There are

sections on ontology, epistemology, and my positionality as a researcher. It

includes the research paradigm and methods, where I explain the

justifications for using a comparative case study and thematic analysis. I

report on the data collection methods, including focus groups, interviews,

observations and research ethics. I pay attention to the ethics of conducting

research with children.

Chapter Four explores the context of the English and Taiwanese case

study schools, encompassing the school vision and values, before

investigating the teachers' values; for instance, the Taiwanese primary school

contains Confucianism, and the English one manifests Christian and

Fundamental British Values (FBV). Thematic analysis is adopted to identify

and explore the values that motivate the teachers to apply P4C in Chapter

Five. 'Starting points' and 'teacher facilitation' are the main themes to unpack

the values underpinning why and how they implement P4C, such as how the

teachers manage a community of enquiry and what values strengthen them to

conduct a macro community or micro-communities. Children's critical thinking

is analysed and discussed in Chapter Six, where I identify how the pupils

started a critical thinking journey and how critical thinking is expressed in

various ways. The three core aspects encompass the sense of critical

thinking, the sensibility of critical thinking and the combination of the 4Cs. I

utilise the analogy with assembling 2D, 3D and 4D jigsaw puzzles to

deconstruct an umbrella term of critical thinking. The conclusion is organised

in Chapter Seven to interpret how my research questions shifted, to offer

some critical reflection and summarise the significance of the thesis. Lastly, a

list of references and appendices appears after the end of the thesis.

Thesis significance

This thesis aims to make contributions to knowledge in three aspects:

through a comparative case study of two different cultural settings, through an

analysis of the values of teachers and schools and how they shape the

practice of P4C and via the expansion of the concept of critical thinking and

how it may be demonstrated by children engaged in P4C.

Firstly, P4C is largely rooted in Western philosophical ideas and was

originally developed in a Western context and belief system. As the cultural

comparison of the two schools is based on distinct philosophical and

educational traditions, I argue that my research's comparative case study

design has allowed these subtle differences in understanding teachers' values

in educational settings and children's critical thinking to be unpacked. These

viewpoints shape the kinds of thought and behaviour supported and valued,

either implicitly or openly. These may be affected by the relative importance of

individualism and collectivism in each setting. These comparisons between

two educational settings may be mutually beneficial, deepening

comprehension of what we mean by critical thinking and how it might be

fostered.

Secondly, I contend that P4C practice is firmly culturally ingrained and

contextual because the comparative case study approach compares and

scrutinises these local cultural features. In addition, the school and teachers'

values permeate the enactment of P4C in class.

Finally, my research shows that current frames of reference for what

constitutes critical thinking are limiting and should be reconsidered, including

an appreciation for the ways in which children are demonstrating emergent

critical thinking and how this is deeply entwined with creative, caring, and

collaborative thinking. This has consequences for teacher education,

philosophical enquiry facilitation, and progress evaluation in any context.

Chapter Two: Literature Review

Introduction

Chapter One explained my reasons for undertaking research into teachers' values and children's critical thinking. This chapter compares the educational systems and contexts for each case study school. It begins with an overview of the education system pertaining to primary schools in England and Taiwan, which provides a more specific contextual background of the two case study schools. Secondly, the concept of values and the values of schools and teachers are explored. Thirdly, I examine the pedagogy for P4C and its underpinning values, as expressed in selected literature. Fourthly, I examine the notion of critical thinking and make a case for discovering children's critical thinking from broader perspectives by proposing a more complex appreciation of children's critical thinking. Finally, exploring the relationship between critical, creative, caring, and collaborative thinking, as associated with communities of philosophical enquiry (Sharp, 2018a), is offered as a way to enrich an understanding of developing critical thinking.

Education system of primary schools in England

As I stated in the previous chapter, when living in England, I noticed differences in educational cultures in Taiwan, both in schools and universities. There may be different values involved in these phenomena. Exploring educational and school values is an essential preliminary to inform the analysis of the teachers' espoused values. Thus, this section contains three segments: the background of recent education reforms in England, the stages of primary education in England and the recent move towards teaching FBV in English schools.

1. Education reform in England

It is not the aim to provide a complete history of education reform in England but to highlight the core of contemporary education reform related to this study. When investigating education policy, I believed Education Acts were likely to affect the praxis of P4C. Thus, I address the Education Reform Act 1988 and Education (Schools) Act 1992 because the education system underwent significant modifications. The following paragraphs briefly present the content of the Acts, and more details are explained in the section on the stages of primary education and the National Curriculum.

First of all, with the introduction of the National Curriculum in the

Education Reform Act 1988, some curricula were mandated in schools.

Primary schools had previously been in charge of selecting subjects.

Secondly, Standard Assessment Tests (SATs) were implemented at Key

Stages 1-4 (ages 7, 11, 14 and 16). The assessments were implemented

following the National Curriculum in English and Welsh schools under the

Education Reform Act of 1988. Thirdly, open enrolment and parental choice

were enacted, allowing parents to select or influence which school their

children attended. Finally, the Education (Schools) Act of 1992 established a

school inspection system overseen by the Office for Standards in Education,

Children's Services, and Skills (Ofsted). The reports generated by

independent inspection teams and published by Ofsted are made public, and

inspections follow the Education Inspection Framework (EIF) (Ofsted, 2022)

with the aim of achieving standardisation across the nation. Test and

examination results are released annually in the form of league tables,

beginning in 1992 (Tomlinson, 1997, p.85). The league tables collect

statistical data to provide information about school performance and to

demonstrate English students' performance in public examinations. Ofsted's

(2019) four-point grading system includes outstanding, good, requires

improvement and inadequate, which shows a view of schools to inform

parents or carers in the process of selecting a school for their children.

However, parents are not guaranteed a place in the school of their choice,

and schools operate in selection processes.

Due to these assessments, schools have become more competitive and

tend to emphasise their advantages to attract pupils, which causes the

marketisation of education. I reviewed education policy because the pressure

of marketisation impacts how P4C has been applied in primary schools and

influences the teachers' values in P4C practice and the focus of research

studies. The Education Endowment Foundation (EEF) research showed that

P4C positively impacted the pupils from 48 primary schools in Key Stage 2

progress in reading and maths based on the Cognitive Abilities Test results

(Gorard, Siddiqui and See, 2015). EEF research funding depends on the

conduct of interventions aimed at closing the attainment gap as measured by

standardised assessments.

In the following section, I explain the stages of primary education, the

National Curriculum and its assessment and discuss the basis for the values

adopted in English schools.

2. Stages of primary education

In England, primary schools generally cater for from 4 to 11-year-old children. Some primary schools have an attached nursery or a children's centre to cater for younger children.

The primary stage includes three different age groups: nursery (under 5), infant (5 to 7 or 8 at key stage 1) and junior (up to 11 or 12 at key stage 2). Children in England need to take SATs in Year 2 at Key Stage 1 and Year 6 at Key Stage 2. SATs are to measure children's attainment in reading and maths in Year 2 and English and maths in Year 6 (Department for Education, 2017).

3. National Curriculum

Currently, the National Curriculum must be followed by some primary schools in England except Academies. It is divided into two main stages and twelve subjects, classified in legal terms as 'core' and 'other foundation' subjects. The core subjects at primary schools are English, mathematics and science. The foundation subjects involve art and design, computing, design and technology, languages[6], geography, history, music, physical education and religious education (Department for Education, 2013). Foundation

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[6] The language course starts from Year 3, at key stage 2 the subject title is 'foreign language', such as French, Spanish, and German.

subjects provide a wide range of knowledge so children may decide what to

pursue further in their education. Personal, Social, Health and Economic

(PSHE) education is another vital and necessary part of all pupils' education.

It can encompass many areas of study based on the needs of pupils, such as

drug education, financial education, Sex and Relationship Education (SRE),

physical activity and diet for a healthy lifestyle. To address the requirements of

this curriculum, school timetables are carefully planned and managed, which

leaves little or no room for any additional subjects or activities.

The pressure of the SATs for teachers and schools is strongly associated

with the results being made public on the government website[7] that parents

can consult them in choosing a school for their children; school numbers need

to be kept high because of per capita funding that follows pupils. Additionally,

some Year 7 teachers are provided with the scaled scores of their incoming

pupils' SATs, which some schools may use to stream new students in Year 7.

This phenomenon reflects the marketisation of education, which began in

the 1980s. Some researchers (Palihawadana and Holmes, 1999; Hemsley-

Brown and Oplatka, 2006) also reported that education systems have become

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[7] All schools and colleges in England: https://www.compare-school-performance.service.gov.uk/schools-by-type?step=default&table=schools&region=all-england&for=primary
Find and compare schools in England: https://www.gov.uk/school-performance-tables

more focused on marketing and increasingly discovering the worth, efficacy,

and advantages of utilising marketing theories and concepts that have been

effectively employed in the business domain to acquire a competitive edge.

Many primary schools present how their children are thriving in SATs or

emphasise the school vision to market their characters to attract parents and

pupils. This phenomenon is also discussed in the next part of the school

vision.

Therefore, based on these circumstances, in spite of the fact that P4C is

a good fit in some lessons, such as PSHE, many primary schools still

prioritise SATs scores, so they might hesitate to allow precious learning time

to be given to P4C, or feel that it needs to line up closely with learning

outcomes in subjects, leading to an impact on teachers' facilitation becoming

more directive and the usually open-ended character of philosophical enquiry.

4. Fundamental British Values

School prospectuses expressed the school's values in the context of

outlining the school's vision and aims, its ethos and policies for relationships

and behaviour. More recently, a distinctive part of schooling in England is

focusing on the so-called FBV (Department for Education, 2014).

Events such as September 11 attacks in 2001 and the bombs in London

in July 2007 led to the introduction of the Prevent duty in England in 2015.

This protects children against the risk of radicalisation and other harm. Based

on the interpretation of the Prevent duty, radicalisation is the process by which

someone comes to support terrorism and extremist ideologies that can lead to

terrorism (Department for Education, 2015, p.4). Under this duty, schools are

required to express values in line with FBV through their school prospectus

and websites and outline how these will be taught and implemented. This

policy has an impact on teachers' relationships with students and may also

limit the extent to which pupils freely express their views.

The Department for Education (2014) has also issued guidance on

promoting FBV in schools, with the aim of preparing students for life in

contemporary Britain. The guidance emphasises the need to actively promote

the FBV principles of democracy, the rule of law, individual liberty, and mutual

respect and tolerance towards those with diverse faiths and beliefs.

Therefore, extremism is active opposition to FBV, which should be prevented

to promote pupils' welfare.

Some researchers (Elwick, Jerome and Svennevig, 2020) argued that

providing students at school to engage in critical thinking might also help them

develop their resistance to radicalisation. It was an important point to help

students feel safe at school and gave the duty of teachers to be aware of

students who expressed views considered radical. According to these

policies, schools should offer a secure and safe environment where students

and staff may learn about the dangers posed by terrorism and acquire the

information and skills necessary to refute its claims. Since Prevent duty,

British values are more explicitly required to be taught to tackle extremism in

schools and included in Ofsted's inspection remit.

However, these reforms are controversial and contested. Referring to the

idea of 'British' values, Maylor (2016) argued that there was a question as to

whether democracy, the rule of law, individual liberty, fairness/equality, respect

and tolerance are values distinctive to Britain. Additionally, there might be a

danger in advocating FBV, failing to acknowledge the multicultural nature of

British society and suggesting that only British values are acceptable. The

diverse nature of British society may necessitate a range of values that reflect

the composition of the society. Additionally, when exploring British values,

sensitivity is required as any definition of 'Britishness' may potentially exclude

or include students from different ethnic backgrounds, both white and minority

ethnic. As Jeromea, Elwickb and Kazima (2019) claimed, the inclusion of FBV

in educational policy led to the teaching of British values being mandatory and firmly rooted in this subject in the context of avoiding violent extremism.

Additionally, Muslims and other minority populations, who were seen as contributing to the security issue, frequently perceived this approach as racist or exclusionary. Likewise, Rhamie, Bhopal and Bhatti (2012) also analysed that some teachers lacked a comprehensive understanding of their students' backgrounds and the complexity of their British identities. Furthermore, Maylor (2010) stated that certain minority ethnic students were mistakenly assumed to be immigrants rather than being recognised as British-born. Additionally, the ethnically diverse backgrounds of both white majority and white minority students were unknown, resulting in these students feeling excluded rather than included in classroom lessons.

Values education is deeply contested not only in terms of the identities of white and minority ethnic students but also in interventions related to teaching; for example, Priti Sushil Patel, the current Home Secretary, has proposed that children and young people should not be introduced to critical race theory or whiteness studies or decolonising the curriculum. However, banning these theories may potentially threaten the scope of arguments in the classroom and has significant implications for my concern about inclusion in

schools and the role of education in a so-called democracy. The complexities

and challenges in relation to the debate about history, culture and race require

us to engage with contradictions, embrace diversity and critically question

issues while educating and acting. Rather than dismissing the idea of

decolonising the curriculum, we would consider it an educational and

transformational endeavour for the future. Education could help to ensure that

diverse voices and viewpoints are included in public discourse and consider

how the curriculum might be re-conceptualised to reflect broader global and

historical perspectives. As far as I am concerned, the freedom of expression

in a community of enquiry in schools is paramount.

Education system of primary schools in Taiwan

After presenting the English education system, this section introduces the

Taiwanese background of education reform, the stages of primary schools,

and curriculum guidelines. The final section compares the values of English

and Taiwanese education systems.

1. Education reform in Taiwan

Taiwan introduced its national curriculum guidelines in 1929 and has

since undergone several revisions to update the guidelines for elementary

and secondary schools to expand horizons and account for various global

issues, such as climate change and gender equality. The reason for

connecting to the broader world is that In the early 20th century, Taiwan was

affected by globalisation, resulting in various outcomes, including increased

interactions between different ethnic groups, rapid advancements in internet

and information science, the emergence of new job opportunities, greater

democratic participation, heightened awareness of social justice, emphasis on

sustainable development. Zajda (2015) also claimed that the influence of

globalisation on education policies and reforms worldwide had become an

important and significant matter from a strategic perspective.

Nonetheless, Taiwan is not an English-speaking nation, so in the era of

frequent international interaction, there have been some obstacles; for

instance, lacking international scholars and a gap between the global demand

for skills and the education system. So, the content of the school curriculum

has increased to include world-related issues, such as environmental

protection, religion, and international issues. This potential adjustment

enables students to expand their horizons to align with the global community,

connecting with people worldwide. In addition, the New Southbound Policy,

launched on 5th September 2016, intends to improve cooperation and

interaction between Taiwan and 18 Southeast Asian, South Asian, and

Australasian nations. The cooperation facets include trade, technology,

agriculture, medicine, education and tourism. Therefore, Taiwanese education

gradually emphasises a greater understanding of other countries, the

development of a world outlook and attempts to keep pace with evolving

social demands and global trends.

Another enormous transformation is democracy in Taiwan. The Republic

of China (ROC, Taiwan) was established in China in 1912. However, owing to

Qing's defeat in the First Sino-Japanese War (1894–1895), Taiwan was under

Japanese colonial administration as a result of the 1895 Treaty of

Shimonoseki, which surrendered Taiwan to Japan. After Japan surrendered at

the end of World War II, the Taiwanese government began exercising

sovereignty over Taiwan in 1945. The Republic of China (Taiwan) government

transferred around 1.2 million individuals from China to Taiwan. While fighting

a civil war with the Chinese Communist Party founded in 1921, the ROC

government retreated to Taiwan in 1949 (Ministry of Foreign Affairs, Taiwan,

2021). After that, Taiwanese citizens have elected mayors since 1950 and the

president and vice president since 1996 (Central Election Commission, 2020).

Taiwan has gradually moved from authoritarianism to democracy. The first

female president was elected in 2016, and Taiwan was the first nation in Asia

to legalise same-sex marriage in 2019. Since the late 20th century, the content

of educational guidelines also has emphasised democratic participation and

awareness of social justice because of these considerable democratic

developments in politics.

This recent history has impacted the Taiwanese education system; for

instance, the *Consultants' Concluding Report on Education Reform* in 1996

emphasised humanism, democratisation, pluralism, technology, and

internationalisation. Furthermore, Taiwanese textbooks were compiled

uniformly by the National Institute for Compilation and Translation of the

Ministry of Education from 1949 to 1996. From 1996 private publishers could

participate in the compilation of textbooks for major subjects in primary

schools, and all the primary schools could choose their textbooks.

In conclusion, the values of democracy and the global community have

been structurally embedded in the education system through recent reforms.

Taiwan is gradually transforming into a democracy, and Taiwanese

consciousness of the worldwide community leads to a very different approach

because there is a need for Taiwanese people to understand and be a part of

the global world.

2. The stages of primary education in Taiwan

Before 1968, all pupils had to participate in the entrance examination for

secondary schools, so the competition was fierce, which led to the prevalence

of tutoring in primary schools. Partly in response to global competition, more

and more nations worldwide have extended the duration of compulsory

education; for instance, compulsory education in England is until 18[8]. French

pupils aged 6 to 16 (10 years) have been required to attend school since

1967. Thus, the government implemented a nine-year national education in

1968 to reduce the competitive pressure on pupils.

Compulsory education in Taiwan includes six years of primary education

and three years of junior high school. Children attend primary school from the

age of six until the age of 12, and they typically experience two examinations

each term: midterm and final examinations to inspect academic achievement.

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[8] School leaving age: https://www.gov.uk/know-when-you-can-leave-school

The educational stages in primary schools are divided into three learning stages (Ministry of Education, Taiwan, 2014).

a. The first learning stage, in Year 1 and Year 2, is intended to lay the foundation for students' learning ability, emphasising the importance of developing positive lifestyle habits and moral values. It seeks to support students in applying their learning to real-life situations and emphasises language and symbol usage in practical contexts.

b. The second learning stage, in Year 3 and Year 4, aims to further enhance students' foundational knowledge and social skills, foster diverse intelligence and interests, and equip them with problem-solving abilities through experiential learning and practice.

c. The third learning stage, in Year 5 and Year 6, is to facilitate deepened learning, foster self-exploration, boost confidence, and enhance moral discernment. The aim is to develop a sense of community and national identity, promote democratic values and legal awareness, and cultivate teamwork and collaborative spirit.

3. Curriculum guidelines

Taiwanese Curriculum Guidelines of the 12-Year Basic Education,

implemented on 1st August 2014, are based on the principles of holistic

education, embracing the ideas of proactivity and active engagement in

learning, and seeking the common good[9] to Inspire students to become

spontaneous and motivated learners.

In addition, three core competencies serve as the foundation for

curriculum development, ensuring seamless progression across educational

levels, bridging different domains, and integrating various subjects. These

core competencies are primarily applied in the general domains and subjects

of primary and secondary schools. (Ministry of Education, Taiwan, 2014).

a. Spontaneity: This distinctive term has been widely adopted in Taiwanese

education because, before the education reform, the lessons tended to be

lecturing and memorising. Thus, this dimension aims to emphasise that

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[9] Minister of Education in Taiwan once explained the meaning of 'common good' during the Covid-19 pandemic. He believes that Taiwan's epidemic prevention shows a sort of 'common good'; for example, when there were not enough mask resources, some young people initiated 'I am OK, you receive first', which was a spirit of the common good. In the Taiwanese national curriculum, children gradually develop such an attitude toward learning. (Source: https://www.parenting.com.tw/article/5088851)

individuals are autonomous and should choose the best way of learning, use

systematic thinking to solve issues and be creative and proactive. Learners in

a social setting should be able to manage their own time and take appropriate

measures resulting in personal growth. This shift expresses a new emphasis

on effective individual learning and development, no doubt influenced by

international discourses on effective learning and raising standards.

b. Communication and Interaction: This component emphasises that learners

can effectively engage with people and the environment using various

physical and sociocultural skills. Physical objects (e.g., study aids, stationery

and vehicles), technology, and information are examples of physical tools, and

sociocultural tools involve language (e.g., oral and sign languages) and

textual characters. Compared to passive media, these instruments work as

active channels for facilitating interactions between individuals and their

environment. Another vital medium for communication is art. Citizens should

be able to create art and appreciate aesthetics in their daily lives.

c. Social Participation: Social participation emphasises the need for pupils to

learn to embrace diversity in society to collaborate and communicate with

people from all backgrounds effectively. Each person must improve their

capacity to engage with others in a group context to enhance humanity's

general quality of life. As a result, social involvement necessitates both social

competence and citizen consciousness. One of the examples is the National

Development Council established a public policy participation platform in 2015

(National Development Council, 2015) as a regular avenue for citizens to

engage in public affairs to promote open government. This platform allows

people with Taiwanese nationality or Taiwanese residence permits to discuss

and offer recommendations on policy issues during the formulation and

implementation stages. It reveals the value of democracy in protecting

citizens' fundamental interests, freedom and rights. In order to understand the

user characteristics and experience of participating in the platform, National

Development Council conducted user questionnaire sampling. The research

findings showed that a wide of citizens were involved in governance, including

government employees, private enterprise, farming, forestry, fishery and

animal husbandry production, NGO/NPO workers, media professionals,

housekeepers, teachers, students and retired people (National Development

Council, 2020, p.10). If teachers, parents and students would like to comment

on the education system, they can provide opinions via the email of the

Minister of Education (Ministry of Education, Taiwan, 2019).

It could be argued that the introduction of these three core competencies

might create conditions that benefit the practice of P4C at school, with their

emphasis on participation and active learning. The Taiwanese curriculum

urges schools to foster students' motivation and enthusiasm for learning,

guiding them to develop the skills to interact with others, society, and the

environment. Schools support students in applying their knowledge in

practical ways and developing a willingness to engage in the sustainable

development of society, nature, and culture (Ministry of Education, Taiwan,

2014). Secondly, students are expected to learn to accept diversity, cooperate

and interact with individuals of different milieus.

Finally, social participation is strongly connected with the practice of P4C,

which creates philosophical enquiry communities that purport to reflect

democratic civil society (Lipman, 1988, pp.47-49). The enactment of P4C

assists children in engaging in collaborative enquiry as they confront

philosophical topics, voice their thoughts, listen to one another, figure out the

reasons for their differences, and be respectful of others. Some researchers

(Ndofirepi, Wadesango, Machingambi, Maphosa, and Mutekwe, 2013; Saner,

2021) also believe that the practices of listening and respect in a CoI enact

the functions of a democratic civil society. I think the concept of the common

good overlaps with values that precede Taiwan's democratisation period.

Taiwanese culture still emphasises collective awareness, social participation,

solidarity and working together to achieve goals more than pursuing individual

rights.

England and Taiwan have both embedded their educational values and

civic values in their official curricula. It is vital to unpack and compare the

similarities and differences between the two contexts before analysing the

values of schools and teachers.

4. Values in English and Taiwanese education systems

The English and the Taiwanese education system have some differences

and similarities in terms of their values of education, inclusive of intellectual

value, democracy, and Individualism vs Collectivism.

a. Intellectual value

In England, the SATs are national exams that students take twice in their

primary school years. The first is at the end of Key Stage 1 (Year 2), and the

second is at the end of Key Stage 2 (Year 6). As stated previously, SATs can

cause significant stress and pressure for students and schoolteachers.

On the other hand, Taiwan has no national exam in primary schools;

however, different schools set the frequency and content of examinations

locally. The results of the exams allow teachers to know about students'

learning problems, let students know if some questions need to be clarified,

and parents are also informed about the performance of their children's

learning at school. I would argue that the value of pupils' academic

attainment, according to standardised levels, is emphasised in both nations.

b. Democracy

Throughout the English and Taiwanese education systems, both extend

the duration of full-time education, but the nuance is age. The school leaving

age in England was raised to 18 years old in 2015. The Taiwanese

government implemented a nine-year compulsory education from six-year

compulsory education in 1968. When government improves the extension and

quality of education, it may manifest the value of democracy. In Dewey's

(2009) book 'Democracy and Education', he emphasises the connection

between democracy and education, stating that democracy goes beyond

voting rights. It involves empowering citizens to make informed decisions that

benefit the public. To achieve this, education plays a crucial role in developing

wise and knowledgeable citizens. Similarly, Glaeser, Ponzetto and Shleifer

(2007) argue that education has the potential to enhance democracy by

enabling students to develop social skills and increase the advantages of civic

engagement, such as participating in elections and organising community

events. For instance, citizenship education became a mandatory subject in

secondary schools in England in 2002. Primary schools have to also

demonstrate their efforts to prepare pupils for citizenship through inspections

(Osler and Starkey, 2006). In Taiwan, one of the curriculum guidelines is

social participation (see Curriculum Guidelines in this chapter. This guideline

highlights the importance of pupils learning to accept diversity in society and

enables them to work with and communicate with individuals from various

backgrounds.

These social learning aims to let the pupils understand social differences,

respect different cultures and understand civic responsibilities. I think both

England and Taiwan have the same educational value, democracy, in the

official curricula, including mutual respect and tolerance towards individuals

with different faiths and beliefs (cultures). This point also connects with one of

the values of P4C, democracy (see the section on P4C value below).

c. Individualism vs Collectivism

Some researchers (Markus and Kitayama, 2010; Kitayama and Uskul,

2011; Cortina, Arel and Smith-Darden, 2017) noted a significant contrast

between Western and East Asian societies in the way 'self' is defined in

relation to others. By contrast, Western culture is regarded as individualistic,

with people having a more independent sense of self, while East Asian

cultures are seen as communitarian, with people having an interdependent

view of the self that emphasises connectedness with others. In a collectivist

culture, individuals consider their actions and cognitions as being largely

influenced by the thoughts and expected behaviours of significant others

(Gudykunst and Nishida, 1986; Kitayama Markus and Kurokawa, 2000).

These research findings also reflect the Taiwanese educational

curriculum emphasises collective responsibility and civic responsibility. The

concept of citizenship is also conveyed through PSHE courses in England.

Still, the distinction is that Taiwanese education emphasises collective

responsibility, such as 'common good', which sacrifices a few personal

benefits to support others in a community. Conversely, in English education systems, FBV contain democracy, the rule of law, individual liberty, and mutual respect and tolerance. The divergence may be individual freedom that is not emphasised in Taiwan but collective awareness instead. Take wearing a mask as an example, when doing fieldwork in Taiwan in December 2019, a child caught the flu, and then all the pupils and teachers in the class had to wear masks (Fieldnotes, 30/12/2019). It was before the Covid pandemic. Nonetheless, during the Covid pandemic in the UK, as in other countries such as the USA, there were protests against mask-wearing and Covid vaccination, whereas Taiwanese people wore masks everywhere, tracked infected people's paths and insisted on more extended self-isolation periods to prevent the spread of infection. This phenomenon makes me reflect on whether spontaneity implies that individuals must always conform in a social setting. According to core competency and spontaneity content, individuals should possess the ability to manage themselves and take appropriate actions within a social context. Learners should be spontaneous and consider the 'social context' to act adequately. It contains the values of collective awareness (society) and moral education (adequate actions).

In the following section, I unpack the concept of values, explore schools'

and teachers' values, and examine how teaching in classrooms expresses

school values in both case studies.

Why values matter

After investigating the official English and Taiwanese education systems

and curricula, I became more aware of the significance of varying social and

cultural values; for instance, the national curriculum might encompass values

such as respect or social participation. If those values are never analysed,

researchers and educators might not reflect on whether some values have

influenced schools or teachers. To illustrate, social participation is emphasised

in curriculum guidelines in Taiwan, but how exactly it impacts the values of

schools and teachers should be addressed. Therefore, in the following

sections, I explore the meaning of values, the values of schools and teachers,

why this is significant when it comes to supporting children's critical thinking,

and how to judge the various ways in which children express their critical

thinking.

Concept of values

The term 'values' can be analysed from many different points of view:

psychological, philosophical, economic, historical, educational or sociological.

This section focuses on understanding the notion of values in the educational

context. Beck (1990, p.2) considered values as 'those things which on

balance promote human wellbeing'. Veugelers and Vedder (2003) stated that

values are assessments rooted in a perception of what is good and bad.

Moreover, Halstead (1996, p.5) explains that values refer to:

> …principles, fundamental convictions, ideals, standards or life stances that act
> as general guides to behaviour or as points of reference in decision-making or
> the evaluation of beliefs or actions and which are closely connected to personal
> integrity and personal identity.

Similarly, Fisher (2001, p.1) states that values are core beliefs or ideals

that shape one's perspective and influence how one makes decisions,

behaves, and evaluates the importance of things. This includes determining

what is right or wrong, desirable or undesirable, and what holds significance

or insignificance.

Matthew Lipman (1988, p.55) explained that when 'value' is used in its

singular form, it implies the worth or significance of something. This means

anything important can be considered a value, whether it is freedom, security,

education or justice. However, when used in plural form, it usually refers to

someone's opinions about what is essential. Individuals act according to their

beliefs. If they do not, we might question whether they truly believe what they

say they do.

According to these definitions, values have been widely acknowledged as

good or significant in themselves and as personal or social preferences.

Values encompass the fundamental beliefs and principles that shape conduct,

serving as benchmarks for assessing the appropriateness of specific

behaviours. Illustrative examples of values include love, loyalty, justice,

equality, freedom, peace, happiness, security, truth and honesty (Halstead,

1996, p.5).

Values in education are fundamental to the socialisation of youth.

Schools are public spaces where values can be discovered and experienced

in action. This is common to all schools worldwide, even if they approach it

differently. Additionally, Halstead (1996, p.3) states that schools and individual

teachers within schools profoundly impact how children and young people

establish their beliefs. The curriculum, discipline and interactions between

teachers and students reflect the school's values.

Therefore, it is meaningful to compare the values in two different schools,

highlighting particular values in England and Taiwan and reflecting on whether

those values should be continued. In this section, I analyse the concepts of

school values and vision and how they are manifested in the settings of

English and Taiwanese primary schools.

1. School values

Schools were urged to develop a values statement in the early 1990s.

According to the White Paper, *Choice and Diversity*, 'any school should include

a clear vision of the values within it and those of the community outside' (GBPH of

C, 1992: para 1.30). The National Curriculum Council's discussion paper,

Spiritual and Moral Development, suggested the school's ethos may be

apparent through a statement outlining the values that the school prefers to

promote and exhibit in all aspects of its life (National Curriculum Council,

1993, p.7). School values are stated explicitly in brochures for potential

parents as well as a variety of internal regulations and curricular materials. On

the other hand, some Taiwanese schools have also established a moral

character of necessity in presenting their relationship with parents because

morality is crucially emphasised in the educational stages of primary schools

and curriculum guidelines of 12-year basic education.

Nonetheless, where do these values originate from, and how can they be

identified? Ungoed-Thomas (1996, p.148) argued that certain schools also

needed to incorporate values that they had decided were particularly

significant to their unique situation. Schools serving predominantly single or

multi-ethnic communities, inner-city and suburban schools, fee-paying and

public schools, selective and comprehensive schools, and schools with or

without religious roots were all likely to maintain ideals specific to their

requirements. Therefore, values could be the heart of a school and may vary

to a greater or lesser degree between different schools.

While many schools have similar values, they will differ in other ways.

These distinctions are crucial in influencing parental decisions (NCC, 1993,

p.8). According to the 2010 British Social Attitudes (BSA) study, 61% of

parents with children aged 16 or under feel their child should attend 'the

nearest state school', but another 23% say they would only agree if the quality

and social mixing of pupils between schools were more equal. This statistic,

together with the fact that 41% of parents believe it is appropriate for parents

to abandon the local state school if the school's test score is worse than

school exam performance elsewhere, implies a worry about quality (Allen,

Burgess and McKenna, 2014).

2. School vision

Some schools may not explicitly articulate their values in the Taiwanese

educational setting, but most of them set their vision. Thus, the meaning of

school vision needs to be clarified here.

Ungoed-Thomas (1996, p.145) suggested that vision could be interpreted

as the ordinary act of seeing. It might refer to anything that is not typically

seen but could also refer to ordinary tangible things. The term 'vision' has

been considered more of a high word. It may bring to memory an image that

was clearly, vividly captured in mind, something incredibly motivating or even

exquisite. So, in education, vision may provide a direction or a notion of what

a school should be and assist schools in maintaining a consistent, stable, and

long-term sense of what they shall be doing (p.146).

School vision has also become popular for schools in Britain and Taiwan

to articulate a distinctive vision when competition between schools is

encouraged through the publication of league tables and the promotion of

parental choice. Articulating a vision and publishing this via the school

prospectus was a means to promote the ambition of the school and draw

more parents' and students' attention.

In conclusion, school values or vision could be considered a strategic

direction and development. However, school values slightly differ from vision.

Values demonstrate what the schools believe in and how they expect students

and staff to behave. The vision refers to the overarching aspirations of what

the school hopes to achieve or become. This study is particularly concerned

with the ways in which social, cultural and educational values shape thinking

in P4C and the next section explores these dimensions.

3. Teachers' values in the practice of P4C

Splitter and Sharp (1995, p.98) describe philosophy as being value-laden

thinking. For instance, when discussing bullying, the materials, teachers' and

children's views, attitudes or dispositions contain values such as respect,

kindness and responsibility.

For many teachers, firmly held values and ideas that are fundamental to

who they are as people serve as a motivator for their identity and may even

be the reason that they chose the profession (Love, 2019, p.15). Teachers'

values can be communicated, whether deliberately or inadvertently at school.

Those values may be manifested in their teaching and conveyed through how

teachers interact with students, their attire, the language they use and their

level of dedication to their work (National Curriculum Council, 1992). Thus,

teachers demonstrate their values via the attitudes and behaviours at school.

A teacher not only gives lessons in the classroom but stands in front of the

students displaying and enacting the values. As described above, the values

might include compassion, happiness, security, and peace of mind, which are

conveyed in teaching in different ways. When a teacher chooses a topic to

discuss, s/he might select some photos of refugees as a stimulus to provoke

pupils' compassion, in line with school and/or Christian values.

Values are also represented in what instructors allow or prohibit in the

classroom, as well as how they respond to children's contributions to learning.

The reactions of teachers teach children values. Even the seating

arrangements communicate ideals. When teachers insist on precision and

accuracy in children's work, applaud their imaginative usage, encourage them

to take the initiative, or respond to their ideas with attention, patience, or

impatience, children are introduced to values and value-laden situations

(Halstead, 1996, pp.3-4).

Thus, teachers' different values may affect how P4C is implemented at school. As Ki (2019, p.8; p.16) states understanding the beliefs and values that teachers hold regarding P4C is essential to comprehend how it is implemented in classroom settings, and teachers' perceptions of teaching are crucial in meeting the needs of their students. It is influential in focusing on analysing teachers' values regarding P4C schools for future research and helping practitioners understand how teachers' values influence the practice of P4C and how their values align with any curriculum changes that involve P4C practices. This can also shed light on the relationship between policymakers, P4C researchers and teachers. Currently, there is not enough data to fully understand teachers' values on P4C and compare their values in different cultural contexts. To gain a better understanding of P4C practices in class, it is necessary to first understand the values of teachers in different cultures.

Therefore, my study is particularly concerned with ways in which values shape thinking and practice in P4C. Exploring teachers' values should lead to a deeper understanding of the link between teachers and the practice of P4C, which may shape any future policy changes affecting P4C as well as provide assistance for any teachers or schools seeking to embark on their P4C

journey and seeking to align their practice with their school's aims and values.

Furthermore, an examination of teachers' values should be considered an

important study priority in the future. The findings of the study should

contribute to a better understanding of how their values impact teachers' P4C

practice and how their values correspond with any curricular revisions that

lend themselves to P4C practices.

Nevertheless, numerous studies of P4C focus on the outcome or

effectiveness of students' performance in P4C lessons (Siddiqui, Gorard and

See, 2017; Yan, Walters, Wang and Wang, 2018; Zulkifli and Hashim, 2020),

and some research addresses how to train P4C teachers (Lam, 2021; Wu,

2021). There are very few studies of P4C that emphasise teachers' values.

Currently, little research focuses on teachers' perspectives and values in

P4C. Haynes (2020) conducted a small-scale qualitative study with teachers

in some East London schools. That research project set out to address a gap

regarding how teachers conceive of philosophy, children as philosophers, and

philosophical enquiry, as well as how teachers enact P4C in their classes.

This project emphasised teachers' conceptualisations of P4C and their

experiences and reflections on implementing it. Kirstin Michalik (2019) argues

that by lowering the power disparity between students and teachers, holding

regular philosophy classes has the chance to transform a teacher's role.

Haynes (2020) argued that the depth and intensity of the conversation and the

genuine dialogue of equals are what teachers value most about philosophy

lessons, in which the conventional role of the teacher as a knowledge provider

is suspended.

Gillen Motherway (2020) investigated the practice of P4C in Irish Educate

Together schools from the perspective of the teachers, including wider

concerns about education and democracy in Ireland. His study emphasised

the significance of teacher views in studying a democratic educational system.

Nonetheless, the current studies regarding teachers' values regarding

P4C are insufficient to fully comprehend teachers' viewpoints. Scholl (2014)

claims further research is necessary to comprehensively grasp the connection

between teachers and P4C, including how their teaching philosophy

influences their pedagogy, the resources needed to support and maintain

such changes, including the disposition required to teach philosophy, and the

pivotal points in the process of pedagogical change associated with teaching

philosophy (p.89). There is insufficient data to construct a comprehensive

picture of teachers' perspectives on P4C or to compare them to teachers from

other cultures. Therefore, my study explores teachers' values in two schools

where P4C is practised. The aim is to provide useful insight into how teachers

understand P4C and what values underpin them when implementing P4C in

class.

Pedagogy of Philosophy for Children

After exploring the values of education, schools and teachers, I turn to

focus on the pedagogy of P4C. It is essential to introduce and explain the P4C

pedagogy before addressing the concept of critical thinking because critical

thinking is one of the thinking skills in P4C and its interpretation rests on the

dialogical nature of the pedagogy. Critical thinking emerges through the

process of collaborative enquiry: questioning, plural perspectives and

dialogue are necessary conditions for its emergence.

Pedagogy is considered the act of teaching and the accompanying

discourse of educational ideas, beliefs, and reasons (Alexander, 2010, p.7). In

the development of P4C pedagogy, three features have been widely

implemented in P4C praxis. Thus, I refer to the literature to explain P4C

stimuli, then the CoI and the 4Cs.

1. P4C stimuli

As I elaborated in chapter One, many P4C practitioners in both the

Western and Eastern nations utilised philosophical novels, which Lipman

developed for P4C in the 1970s and 1980s. Nonetheless, more and more

practitioners enact P4C through a wide range of stimuli, such as picturebooks,

paintings, newspapers, video clips, or music (Haynes and Murris, 2012; Lewis

and Chandley, 2012; Naji and Hashim, 2017). These stimuli are brought to

P4C classes or events to provoke philosophical questioning or for use as a

further enquiry to broaden viewpoints. An example of a stimulus from a

picturebook, *I want my hat back* by Jon Klassen (2012), could be applied to

stimulate some questions, such as 'What are lies?' and 'Can we trust

strangers?'. This picturebook also could develop children's capacity to provide

evidence or reasons for who took away the bear's hat. The discussion might

expand children's perspectives to observe the details in this book.

2. Community of Enquiry

The concept of a community of enquiry can be traced back to Charles

Sanders Peirce's essay on 'The Fixation of Belief' (1877), which was initially

confined to practitioners of scientific enquiry, all of whom may be called a

community in a sense. In his paper, he also proposed the meaning of enquiry

(Peirce, 1877, p.7):

> The settlement of opinion Is the sole end of the inquiry……. There must be a
> real and living doubt, and without this, all discussion is idle (IV).

Since Peirce, the phrase has been expanded to embrace any type of

enquiry, whether scientific or non-scientific. Dewey expanded upon Pierce's

scientific logic of enquiry to include social issues and practical reasoning. He

contended that the enquiry approach should be given prominence in

classroom instruction. Dewey defined thinking as enquiry and asserted that 'all

which the school can or need to do for pupils, so far as their minds are concerned . . .

is to develop their ability to think' (2009, p.152). Lipman (2003, pp.20-21)

adopted this concept and stated that a classroom could be transformed into a

community of enquiry in which students respect one another's viewpoints,

challenge one another to justify otherwise unjustified beliefs, help each other

make deductions from what has been stated, and work to recognise one

another's assumptions. As Parkdales and Girod (2006) state, in an enquiry-

based learning environment, students are integral to discussions and their

ideas are valued. They take an active role in generating and maintaining

discussions and are exposed to the perspectives of their peers as well as their

own thoughts in a setting that fosters mutual respect with the teacher acting

as the facilitator. A CoI seeks to pursue the investigation wherever it leads

rather than being constrained by the boundaries of disciplines.

Apart from the criteria of doubt, discussion, thinking, respect and

challenging ideas, Sharp (2018a, p.40) also indicated some behaviours below

that children might be experiencing when a part of a CoI:

accepts corrections by peers willingly
able to listen to others attentively
able to revise one's views in light of reason from others
able to take one another's ideas seriously
able to build upon one another's ideas
able to develop one's own ideas without fear of rebuff or humiliation from peers
open to new ideas
shows concern for the rights of others to express their views capable of
detecting underlying assumptions
shows concern for consistency when arguing a point of view asks relevant
questions
verbalizes relationships between ends and means
shows respect for persons in the community
shows sensitivity to context when discussing moral conduct asks for reasons
from one's peers
discusses issues with impartiality
asks for criteria.

Based on Sharp's explanations, these might be guidelines to steer

children to create a CoI. Some of these behaviours seem to contain the 4C

thinking, such as showing respect could be caring thinking and asking for

reasons could represent critical thinking. Thus, a CoI could be considered a

safe environment for critical, creative, and caring thinking (Sharp, 2018b,

p.52). As far as I am concerned, the 4Cs should be regarded as a part of the

P4C pedagogy that I analyse in the next section.

3. Creative, caring, critical and collaborative thinking

Creative, caring, critical, and collaborative thinking are widely considered

core approaches to teaching thinking in P4C. They also reflect its educational

and social values. After explaining the CoI and collaborative thinking, this

section analyses creative and caring thinking, and the concept of critical

thinking is extracted and illustrated further in another area. First of all, Lipman

(2003, pp.245-247) explained that creative thinking might need imagination,

originality, independence and inventiveness to envisage a possible world. A

creative thinker is also a hypothesis-guided rather than a rule-guided thinker.

On the other hand, Sharp (2018d, p.213) suggested that a CoI would be the

ideal setting for practising caring thinking because it helps children build

trustworthy relationships with others by putting their ego in the context of

others' perspectives, interests and concerns. It assists youngsters in

developing effective communication, translation, empathy, compassion, comprehension and discourse habits.

In my research, I am especially interested in critical thinking and its interdependence with creative, caring and collaborative thinking. The reason is that it is rare for researchers to address the interrelation of the 4Cs. Even though Matthew Lipman and Ann Margaret Sharp explained the concepts of the 4Cs, they did not analyse the interdependence of the 4Cs but outlined them separately, such as creative and critical thinking, caring and critical thinking or creative and caring thinking. Consequently, I undertook research on the interrelationship of these four kinds of thinking in the hope that my research would assist P4C practitioners in supporting learners' critical thinking from much broader and more integrated perspectives.

P4C values

After exploring the pedagogy of Philosophy for Children and the 4Cs, it is meaningful to explicitly scrutinise the values of P4C as very few studies address this topic.

There has been much empirical research in the field of P4C from diverse perspectives. Some studies focus on cognition and non-cognition, including

perseverance, care and confidence. Research studies have suggested that

P4C enhances cognitive test scores (Trickey and Topping, 2004; Gorard,

Siddiqui, and See, 2015), develops students' oral language (Millett and

Tapper, 2011), improves critical thinking skills (Lipman, 2003), develops social

skills, confidence and communication skills (Fisher, 2013; Haynes, 2008;

Siddiqui, Gorard, and See, 2017. These research results emphasised the

outcome of implementing P4C or some skills that could be learnt, which were

more like instrumental values rather than intrinsic values. They distinguish

between what is good per se (intrinsic values) and what is good as a means

(instrumental values).

I would like to propose three intrinsic P4C values, including the

community of enquiry, democracy and 4Cs.

1. Community of Enquiry/Inquiry (CoI)

It is crucial to emphasise its values here, albeit I introduced CoI as part of

the P4C pedagogy. Firstly, according to Sharp (2018c, p.108), the CoI is an

ethical body as well as a pedagogy that helps participants to understand their

experiences more deeply than they can individually. While expressing and

defending a viewpoint or when experiencing peer pressure, children may

reveal persistence and courage. Tolerance, humility and fairmindedness will

manifest even in situations where some appear confident about the truth

(Splitter and Sharp, 1995, p.19). In addition, the CoI is more than a system or

set of processes; rather, it can be a means of connecting with people through

sharing philosophical wonders of the world (Laverty and Gregory, 2018, p.8).

students are encouraged to delve into philosophical questions and concepts

that often go beyond the scope of traditional education. From questions of

morality, ethics and human nature to more abstract notions like

consciousness and existence, the CoI provides a forum for exploring the

profound mysteries of the universe. By connecting with others through the CoI

and engaging in these philosophical wonders, students can deepen their

understanding of themselves, others and the world around them. They can

gain new perspectives and insights that they may not have even considered

before. Finally, Sharp (2018e, p.241), Echeverria and Hannam (2017, p.3)

argue that CoI creates the necessary conditions for democracy insomuch as

its invitation encourages participants to engage in deep thinking and attentive

listening, which enhances the likelihood of making sound judgments.

Correspondingly, Cevallos-Estrellas and Sigurdardottir (2000, p.45) state that

'…one of the main virtues of CoI as a teaching methodology is that it fosters

democratic behaviours in students.' Through CoI, students learn to evaluate

information critically, challenge assumptions and collaborate with others to

develop solutions to complex problems. They learn to respect other people's

ideas and to listen actively to other perspectives, which are crucial elements

of democratic citizenship. I further explained why democracy is also one of the

P4C values below.

2. Democracy

According to Dewey's (2009, p.87) definition of democracy, he states

democracy is not just a type of government but rather a way of living and

communicating together. It involves more people participating in a shared

interest and considering the actions of others. I think Lipman adopted a part of

Dewey's perspective of democracy and embedded the contribution of

philosophy in a community of enquiry. He said:

> One of the most valuable contributions philosophy has to make to the
> conversation of mankind with regard to civic education is the model
> philosophers offer of a community of inquiry in which the participants are
> profoundly aware of how much they can learn from other participants with whom
> they strongly disagree. So long as we think we have nothing to learn from each
> other, democracy becomes merely a pluralistic detente. (Lipmann, 1988, p.72).

Lipman argues that one of the most important contributions of philosophy is the model it presents of a community of enquiry. This is a gathering of people who are engaged in discussing and debating crucial issues but who also recognise that they can learn from each other even when they disagree. By emphasising the importance of listening and learning from others, the philosophy offers a model for how we can engage thoughtfully and constructively in dialogues. This helps to ensure that democracy remains a dynamic and vibrant process of collective decision-making rather than a stagnant and superficial exercise in coexistence. Therefore, I believe that democracy is one of the values of P4C.

In addition, while Lipman deliberated democracy, he also mentioned civic education. I think civic education can be the foundation of democracy because a democratic system requires active participation from its citizens to function effectively, such as electing representatives or participating in decision-making processes. Civic education provides the knowledge and skills for individuals to become democratic citizens. Some scholars also connect P4C and democratic citizenship; for instance, Haynes (2008, p.116) states that philosophical enquiry provides a valuable chance to delve into the topics that are essential for being a participating citizen of a democracy. Michaud

(2020) argues that P4C is designed to cultivate traits necessary for individuals

living in a democratic society, such as the ability to think critically.

Nevertheless, the notions of collaboration and care are intertwined with P4C.

This educational approach aims to foster a setting where students engage in

collaborative thinking while simultaneously maintaining an atmosphere of

respect and attentiveness towards each other.

The value of democracy also links to the English and Taiwanese

educational systems, as I previously analysed 'Values in English and

Taiwanese education systems' in this chapter. This can be one of the reasons

why there is an increasing number of P4C practitioners in England and

Taiwan.

3. Critical, caring, creative and collaborative thinking

Apart from CoI and democracy, Lipman (2003, p.197) emphasised the

significance of thinking in education, and the dimensions of thinking included

critical, creative and caring thinking. He argued that education for improving

thinking enables us to develop democracy and reasonableness in an enquiry-

driven society (Ibid., p.204). The goals are ethical and social as well as

intellectual. Thus, I believe that the 4Cs are the initial and profound principles

to guide us to think and create more values, such as democracy and reason.

However, when conducting the 4Cs, P4C practitioners may not consider them

as values. Consequently, these values may be dismissed. I also think we

should address these values of the 4Cs but not only consider they are merely

thinking skills.

Concept of critical thinking

In Western philosophy, critical thinking can be traced back to Socrates

(Wang, Tsai, Chiang, Lai and Lin, 2008; Fahim and Bagheri, 2012; Herrick,

2014; Stanlick and Strawser, 2014). Socratic questioning was designed to

analyse concepts, seek evidence, and examine reasoning and

assumptions. He also proposed that a person has to be a critical thinker and

have an inquisitive soul to have a fulfilling life.

Edward Glaser (1942, p.14) defined critical thinking as the capacity to

think critically. It entails three elements: (1) an attitude of being prepared to

thoughtfully consider issues and topics that fall within the scope of one's

experiences, (2) knowledge of the techniques of logical enquiry and

reasoning, and (3) a degree of some proficiency in using those techniques.

Based on Glaser's explanations, critical thinking necessitates the capacity for

recognising problems, knowing logical reasoning, making judgements or

finding practical solutions.

Similarly, John Dewey (1910) also emphasised the relationship between

logical reasoning and critical thinking. He stated that induction and deduction

benefited from verified critical thinking.

> While induction moves from fragmentary details (or particulars) to a connected
> view of a situation (universal), the deduction begins with the latter and works
> back again to particulars, connecting them and binding them together. The
> inductive movement is toward discovery of a binding principle; the deductive
> toward its testing confirming, refuting, modifying it on the basis of its capacity to
> interpret isolated details into a unified experience. So far as we conduct each of
> these processes in the light of the other, we get valid discovery or verified critical
> thinking (pp.81-82).

Critical thinking was also defined in 1966 by Karl Popper, who formulated

critical rationalism as an attitude of admitting the following:

> I may be wrong, and you may be right, and by an effort, we may get nearer to
> the truth, or an attitude of readiness to listen to critical arguments and to learn
> from our mistakes (Popper, 1966, p.420).

Three vital concepts identified in this formulation include *fallibilism* (I may

be wrong), *criticism* (the needed effort) and *verisimilitude* (we may get nearer

to the truth). According to Popper, the most important one among them is

criticism, which he argued is the only way that we have to systematically

detect and learn from our mistakes. Based on Popper's interpretation, critical

thinking seems to contain an attitude of accepting our errors and learning from

them. This circumstance might happen in philosophical enquiry; for instance,

children listen to other perspectives and critique all the views, then decide

whether to change their minds or reinforce their arguments. This process

definitely involves critical thinking when children systematically detect

sentiments.

Additionally, Robert Hugh Ennis (1987, p.10) thinks that 'critical thinking

is reasonable reflective thinking which is focused on deciding what to believe

or do'. His definition of reflective thinking includes broad intellectual attitudes

that may be applied to a variety of contexts, such as open-mindedness and

the capacity to evaluate the veracity of the evidence.

Some researchers (Sanders, Wiseman and Gass, 1994) argue the

relationship between argumentation and critical thinking. Argumentation is a

vital cognitive skill that enables individuals to manage opposing information,

perspectives, and opinions (Besnard, Garcia, Hunter, Modgil, Prakken, Simari

and Toni, 2014). The significance of argumentation in teaching critical thinking

has increased because it helps students to recognise weak arguments and

improve their ability to evaluate evidence, analyse different perspectives, and make informed judgments. Argumentation training is an effective way to develop critical thinking skills by enabling students to distinguish between strong and weak arguments and critically evaluate claims made by others (Sanders, Wiseman and Gass, 1994).

Although there is no consensus definition of critical thinking, critical thinking is generally recognised as a type of thinking that doubts methodically, as it is the examination of a principle or a fact for the purpose of making an appreciative judgment of this principle or fact (Daniel and Auriac, 2013). These concepts tend to be rational thinking.

Nonetheless, some researchers (Marshall and Rowland, 1998, p.34) argued that the process of critical thinking encompasses not only rationality and reasoning but also emotional aspects. Likewise, Lombard, Schneider, Merminod and Weiss (2020) claimed that the formation of opinions is not purely logical or rational, as it can be influenced by various biases that hinder individuals from fully understanding the emotional responses of others. This limitation can impede independent thinking in critical thinking. However, certain types of empathy may help mitigate this issue. Another study (Nadelson and Nadelson, 2019) also showed that there is a theoretical

connection between the concepts of critical thinking, caring and curiosity. Both

caring and curiosity play crucial roles and are fundamental to being a

proficient critical thinker. Additionally, Ventista (2019, p.50) argued that critical

thinking and creativity are interconnected as they both involve imagining

alternative options, which is a shared element between them. When using

established measurement tools to assess critical thinking and creativity, she

found correlations between the assessments of the two constructs; that is

they are related. Similarly, According to Bailin (2002), critical thinking requires

a certain level of creativity. These studies manifest that the connotation of

critical thinking should be expanded to include empathy, curiosity, creativity or

caring thinking to support critical thinking, especially for children's education.

The notion and values of critical thinking have been emphasised in

education for decades; for instance, UNESCO (2007) reports how critical

thinking is essential for young people's education. Critical thinking helps in the

deconstruction of a situation, an idea, a theory, or a system of thought into its

most basic representation in order to reflect numerous interpretations,

underlying intents, and the major stakes. It is concerned not only with carefully

putting the pieces of a problem together and comparing all of its elements but

also with imagining the cause-and-effect links (if-then) that might assist in

addressing the problem. Critical thinking seeks to identify the underlying

reasons for choosing a specific stance, the consequences of each decision,

and the limitations of all conceptual systems, particularly by comparing them

to other methods of building a reality.

Yacoubian and Khishfe (2018, pp.799-801) argue critical thinking is an

essential component of education because it requires individuals to evaluate

arguments and evidence and to consider alternative perspectives and

potential counterarguments. Educators can guide students to develop the

skills and habits of mind necessary for engaging in thoughtful, reflective

enquiries by teaching critical thinking skills alongside philosophical enquiry. It

helps students become more open-minded, tolerant and intellectually curious,

as well as better prepared to evaluate arguments and evidence in a variety of

contexts. The outcome of teaching and learning critical thinking is closely

connected to emerging educational values, such as democracy.

In the next section, I discuss the ways in which ideas of critical thinking

have been taken up in the literature on P4C, as this is my primary concern in

this study. I argue that philosophical enquiry with children has added to

understanding the ways in which critical thinking emerges and is expressed.

Critical thinking in P4C

According to Lipman (1988, 2003), children have the capacity for abstract thought and philosophical understanding from a young age. He focuses on the children's thinking and enquiries by exploring universal concepts, such as justice or rights. Individuals require critical thinking to help them choose the information that is most pertinent to their goals from all the information they obtain. His work was designed to embed philosophy within the curriculum in schools and attempt to develop critical thinking through reasoning skills so that we can extend knowledge or defend our opinions.

Lipman, Sharp and Oscanyan's early work, *Philosophy in the Classroom* (1980), emphasised a focus on reasons, fallacy and formal logic to help students' philosophical thinking. Lipman also developed the philosophical novel '*Harry Stottlemeier's Discovery'* (Lipman, 1982) in P4C approaches. In his novels, he sought to provide a pedagogical tool that acted as a model of critical thinking that real-life children would emulate. Throughout the novels, especially stress on analytical skills, reasoning, categorising and ordering are pervasive. In the P4C praxis, some researchers or practitioners (Johnson, 1984; Lam, 2012) also utilised '*Harry Stottlemeier's Discovery'* to foster children's critical thinking; for instance, by knowing the characters in the

books, children start to learn the principles of reasoning and apply these new

abilities to analyse their thoughts and behaviours.

In addition, Lipman emphasised the formation of judgement rather than

the idea that everyone should become a professional or academic

philosopher. He clarified that judgement is the process of formulating views,

estimations, or conclusions. It still involves problem-solving, making decisions,

and learning new concepts, but it is more general and inclusive (Lipman,

2003, p.210).

Lipman also asserted that reasonableness is the goal of critical thinking.

This means that it is not only rational in the sense of thinking that is governed

by rules and criteria, but it is also a thinking that acknowledges the limitations

of its methods, practises self-correction, takes into account contextual

differences, and is equitable in the sense that it respects both the rights of

others and its own. Correspondingly, Lam (2012) stated that students could

reason and debate persuasively about both logical issues, such as principles

of reasoning, and philosophical issues, such as the need for education.

Therefore, reasonableness requires developing multifaceted thinking (Lipman,

2003, p.238).

In spite of the emphasis on reasonableness and logic in Lipman's works,

he also considered that developing multidimensional thinking assisted

reasonableness. In that case, it is also vital to connect critical thinking to the

broader aims of P4C to engender 'reasonableness' through critical, creative,

collaborative and caring thinking. This is not just a skills-based approach to

critical thinking but a practice through building classroom communities of

enquiry.

As discussed in the first section on critical thinking, based on the

historical development of critical thinking, the concepts of critical thinking are

inclined towards emphasising logic or reasoning components in thinking. P4C

approaches critical thinking differently and as not exist in isolation from

context, disposition and values; for example, some practitioners may conduct

it with the pedagogy of questioning, drawing and performance with various

stimuli. The reasoning or logic components might not be as explicit in these

activities, but it does not mean children have no critical thinking. Additionally,

some research (Florea and Hurjui, 2015; Francesca, 2019) shows how to

guide teachers to visualise or detect children's critical thinking and support

children. Most studies (Smith and Szymanski, 2013; Splitter, 2014; Funston,

2017; Pithers and Soden, 2000) focus on teaching or training practitioners

how to foster children's critical thinking. My standpoint broadens the lens of

critical thinking with other dimensions and observes children's critical thinking

from the perspectives of their analysis of problems rather than from an adult's

lens by which to teach them. Therefore, in the next part, I point out two issues

regarding the literature gap in critical thinking and the narrow analysis of

pupils' critical thinking.

Literature gaps in critical thinking

1. Emphasis on the quantitative measurement

A key aspect of my enquiry is how practitioners might detect children's

critical thinking from multi-modal perspectives. Research has utilised

quantitative methods to measure children's critical thinking after P4C lessons

(Lam, 2012; Karadağ and Demirtaş, 2018; Rahdar, Pourghaz and Marziyeh,

2018; Zulkifli and Hashim, 2020; Wu, 2021). They disclosed numbers or

scores to demonstrate the effectiveness of critical thinking; however, the

process and content of children's thinking could not be perceived. Since

diverse stimuli have been utilised in P4C and children are encouraged to

express their opinions in different forms, understanding what constitutes

critical thinking in P4C may be multifaceted and needs to be rethought. There

is also the question of environment and relationships that might make critical

thinking possible, so I always doubt the relationship between quantitative

measurement and critical thinking.

Therefore, it is challenging to describe whether someone has completed

critical thinking. Critical thinking seems to be an umbrella phrase that

encompasses a variety of complicated processes (Beaumont, 2010). When

children begin to analyse, compare or contrast different opinions, disagree or

self-correct, those can form the beginnings of critical thinking. The quantitative

measurement may not be detailed and elaborate on a person's thinking

process, so I investigated the sparks of their critical thinking rather than

focusing on how many scores they obtained.

2. Focus of a logical dimension

Some studies (Ramasamy, 2011; Bregant, 2014) claimed correct

argumentation and avoiding logical fallacies helped to achieve critical thinking.

Similarly, Lipman, Sharp and Oscanyan (1980, p.133) argued that formal logic

could be a helpful tool for teaching youngsters that they can think in an

ordered manner and help to build structured thinking because its principles

are rules about sentences. Developing and using such guidelines can inspire

youngsters to consider what others say. Its strengths lie in the fact that its

principles are precise and represent rational thinking. Applying these

principles can aid in developing critical thinking, but they think such thinking is

not yet philosophical. In addition, believing that formal logic alone will foster

philosophical thought could be a mistake.

Here I would like to propose an example that I learnt from the training in

philosophical counselling to support what Lipman *et al.* said. There is an

argument: If birds fly, and penguins are birds, then penguins fly. This

argument is logical because the conclusion that penguins fly is based on two

propositions that are assumed to be true. However, it is a valid argument, but

the content is inaccurate. A valid argument is sometimes irrelevant to the

truth. This example explains why Lipman et al. argued that formal logic might

not provide insight and needed critical thinking to be aware of some limitations

of logical standards, for the reason that formal logic by itself cannot deliver

such discernment. This is one of the reasons that I want to emphasise that my

research focuses on the diversity of critical thinking rather than more formal

logical modes that might be appropriate in later stages or particular disciplines

of education.

Moreover, In Lipman's work, *Thinking in Education* (2003), he explained

critical thinking from diverse perspectives and stated four dimensions for

evaluating children's reasoning behaviours: self-correction, sensitivity to

context, criteria, and judgment (pp.218-219; pp.223-226). Children's critical

thinking can be detected through different dimensions, not only reasoning

skills. This has been an essential consideration in my study to discover

children's critical thinking in a broader way when they embark on

philosophical enquiry rather than merely addressing reasoning skills.

Likewise, McPeck (2017, pp.5-6) claimed that a variety of unique

behaviours might qualify as critical thinking behaviours. Given the wide range

of activities that support critical thinking, there are probably many different

standards for how the phrase should be used. The focus of this study is on

critical thinking as a dimension of P4C and as interdependent with creative,

caring and collaborative thinking.

3. Lack of cultural perspectives

Some studies (Durkin, 2008; Norenzayan, Smith, Kim and Nisbett, 2002)

show that East Asian students' thinking differs from Western-style critical

thinking and debate. For instance, individuals from Western cultures tend to

rely on formal logical rules when reasoning, while those from East Asian

cultures tend to rely more on intuition and experience-based reasoning when

faced with a conflict between intuitive and analytical strategies. Furthermore,

Norenzayan *et al*. (2002) speculated that in Western classrooms, critical

thinking is highly emphasised while Asian ones tend to focus more on

experience-based learning. This difference in pedagogy may contribute to the

distinct modes of thinking observed in these cultural systems.

Although these studies did not compare Western and Eastern Asia

children, these findings have drawn my attention to the fact that there is a gap

in the analysis of children's critical thinking with different cultural perspectives.

Especially the P4C movement has been spread over 60 countries, so I think

children's critical thinking should address cultural differences. As Imperio,

Staarman and Basso (2020, p.12) argued that to evaluate critical thinking

skills, it is necessary to create a new assessment tool that incorporates a

sociocultural perspective. This measurement should consider thinking not only

based on outcomes but also on the dialogic process that supports it. The goal

is to develop a tool that is valid, feasible, and sensitive to cultural differences

and dispositions.

Therefore, in my research, I set out to discover the seedlings of children's

critical thinking in diverse dimensions, namely, sensitively perceiving the

preludes to critical thinking, such as analysing questions, their examples, and

whether they changed their minds in a discussion or any disagreement.

Cultural differences in thinking mode were also considered in my research. By

expanding the understanding of what constitutes critical thinking, P4C

practitioners can better appreciate children's unique perspectives and help

them develop their critical thinking skills.

Relations of critical, creative, caring and collaborative thinking

Following the review of critical thinking, this section explores how the

four dimensions of thinking are entangled together in P4C. I am particularly

interested in the intersections of these dimensions of thought and how they

interrelate. My argument is that most practitioners know how to separately

foster the 4Cs in lessons but are less confident when it comes to engaging

with the relations and complementarities of the 4Cs. I hope that my research

will help to communicate these important interconnections. Part of my

argument in this thesis is that more attention needs to be paid to these

overlapping dimensions of thinking in classroom practice and particularly

whilst seeking to identify and support children's critical thinking. Lipman

presented caring, creative, and critical thinking as intersecting circles in a

Venn diagram (Lipman, 2003, p.200). Moreover, Lipman (Ibid., pp.253-254)

stated that we could learn more about each dimension of thinking by

considering the relations between critical, creative and caring thinking rather

than thinking about them in isolation. Lipman (Ibid., p.274) also thought

creative, caring and critical judgment together enable us to understand things

comprehensively. Creative and caring thinking complement critical thinking

skills. This means that critical thinking involves aspects of three other

categories. As Browne and Keeley (2007, p.55) explained, critical thinking

inevitably engages with other people concerned about the same matters as

us. We significantly improve the standard of reasoning in a community when

we recognise assumptions and make them clear in our interactions with

others. This is an aspect of collaborative thinking in a CoI.

Lipman discussed the relation between creative and caring thinking, also

creative and critical thinking. Nonetheless, he did not explain collaborative

thinking and how the 4Cs would intertwine. Collaborative thinking was

introduced to SAPERE's training materials (SAPERE, 2016) to emphasise the

need to build on each other's ideas as a fundamental component of

deliberation. The SAPERE handbook (SAPERE, 2016, p.14) also noted that

the 4Cs complement one another, and the facilitator should work to maintain

equilibrium between them. For instance, the facilitator could stress the need

for more creative or caring thinking if an enquiry appears to be overly critical.

It would be appropriate to remind everyone of the need for more collaborative

and critical thinking if an enquiry appears to be becoming too dispersed and

difficult to focus on core concepts.

As a result, the 4Cs are today recognised as the underlying cornerstone

of a community of enquiry. According to SAPERE training material, individuals

learn to be critical and creative while also being caring and collaborative.

I agree when Lipman (2003, p.5) states that critical thinking techniques

by themselves are narrow and wonder if when dialogues lack attention to

caring, creative and collaborative thinking, they become more like disputation

or coercive argumentation. Therefore, exploring the relation of these four

dimensions of thinking in P4C and the ways in which caring, collaboration and

creativity support critical thinking is a crucial issue for this study.

To conclude, based on the explanation above, critical thinking as

expressed within P4C should be further explored to ensure that children's

forms of critical thinking are properly acknowledged and not too narrowly

defined. Moreover, I believe the relationship between the 4Cs should be

considered more closely connected in a CoI.

The next chapter focuses on the methodology and explains my research

purposes, methods, and reasons for adopting the comparative case study

approach to conduct the study.

Chapter Three: Methodology

Introduction

This chapter outlines the research paradigm, my research purposes and questions. It includes sections on ontology, epistemology, axiology of the project and my positionality as a researcher. In addition, the reasons for adopting the comparative case study approach are presented. This is followed by an account of the process of data gathering, including the conduct of observations, interviews, focus groups, and data analysis. Thematic analysis is adopted to analyse and compare the data systematically. The final section discusses the ethical issues involved in the research process and how ethical dilemmas are addressed.

Research purposes

My project aimed to explore and compare how teaching strategies or materials were used in P4C lessons in each of the two case study schools and how the teachers' values were expressed or unpacked in their enactment of teaching philosophy with children. It was of interest as both materials, and their use for philosophical enquiry varied considerably among practitioners and countries. My first purpose was to investigate the basis of teachers' selection, the use of teaching materials, what values underpinned these

choices, and how they implemented P4C. The second purpose of the study

was to explore and compare the philosophical enquiry and critical thinking

processes of students in two primary schools, one in England and one in

Taiwan.

I have pointed out in the literature review that many research studies on

P4C tend to study the students' learning and social outcomes in P4C rather

than exploring the intrinsic values of P4C and the values of schools and

teachers in different settings. Values refer to foundational beliefs or ideals

(Halstead, 1996, p.5). Studying teachers' methods and interactions with

students can help to demonstrate their underlying values and provide an

opportunity to reflect critically on crucial educational issues, such as the role

of a teacher, leading to new insights about the broader aims and purposes of

education and the extent to which particular approaches and relationships

allow these aims to be achieved.

Culture and context influence both the values of schools and teachers,

and those factors also shape teaching approaches and teachers' attitudes. I

was particularly keen to be aware of issues of cultural sensitivity in my

comparative study. Pilkington and Msetfi (2012, p.41) argue that cultural

sensitivity refers to the recognition and acceptance of other cultures at a

fundamental level. To practice cultural sensitivity, researchers must

acknowledge that there may be distinctions between the culture of the

majority and that of the specific group being addressed, such as variances in

beliefs, values, and behaviours. These differences exist on various levels. As

indicated in the previous chapter, different schools within a country may also

reflect different cultural and social values, By exploring and comparing in a

culturally sensitive way the practice and values in two contexts, England and

Taiwan, the study aims to explain and deepen understanding of teachers'

values, reflection and practice of P4C in these different contexts, and to alert

teachers to the importance of becoming culturally curious and reflective.

Some research studies focus on children's critical thinking within P4C

(Daniel and Auriac, 2013; Lam, 2012; Yan, Walters, Wang, and Wang, 2018;

Zulkifli and Hashim, 2020) as I analysed in Chapter Two, but research

comparing understanding of children's critical thinking between Western and

Eastern cultures are few. My research compares English and Taiwanese

children's critical thinking, highlighting the similarities and differences in their

thinking processes on some specific themes. Research addressing one

individual culture or country does not sufficiently scrutinise the detailed

features of children's critical thinking in terms of a country's culture.

Studies in both East and West demonstrated children's critical thinking in P4C through quantitative research (Keng,1996; Othman and Hashim, 2006; Marie-France and Mathieu, 2012; Karadağ and Demirtaş, 2018; Zulkifli and Hashim, 2020). As I mentioned in Chapter Two, studies of critical thinking that work with quantitative measurement of particular utterances or behaviours barely appreciate the complex processes and diversity of children's thinking. To illustrate, the pre-test and post-test approach applies to the quasi-experimental design to test children's reasoning skills. The results show the differences in the means and standard deviation between experimental and control groups, whereas the process of children's reasoning skills is not manifested and analysed. Many studies highlight the occurrence of particular reasoning skills rather than taking a more holistic approach to evaluating critical thinking.

Thus, I would like to explore whether children express critical thinking differently and utilise different lenses to observe students' critical thinking when teachers implement P4C in an English and a Taiwanese primary school. To summarise, there are three primary research purposes:

1. To explore and compare how teaching strategies and starting points are used in P4C lessons in each of the two-classroom studies.

2. To explore and compare the values underlying the theory and practice of P4C in one English and one Taiwanese primary school.

3. To explore and compare pupils' critical thinking within and across each classroom setting.

Teaching materials are considered a vital element to support teachers in teaching and helping students learn in P4C; for instance, photos, videos, worksheets, games, picturebooks and novels stimulate pupils' thinking. There is a variety of material that teachers can use for P4C, and many recommended online or text-based advice for teachers on the pedagogy of P4C (see Chapter Two). The reasons for choosing particular resources or lesson plans are likely to reflect the teachers' expectations and values. For purpose two, I set out to understand how the different values of two primary schools and two teachers were manifested and how different cultural values might influence the teachers' classroom practice. Thus, exploring values that underpin teachers' implementation of P4C would help provide insights into the impact of P4C in two cultural contexts. Regarding purpose three, during practical research in the case study schools, I became inquisitive about

different notions of critical thinking and how it is defined in much of the

literature on P4C and beyond. I began to question these perspectives and to

ask how children might be demonstrating aspects of critical thinking through

their interactions with one another and whether they had similar or different

modes of expression in each of the two cultural contexts.

Research questions

Based on the research purposes, the foci are teachers' values and critical

thinking. The overarching questions are as follows:

1. How and why do the teachers in the case study schools choose

   starting points and approaches? What do these choices suggest?

2. What values influence or underpin the teachers' implementation of

   P4C?

3. How do the pupils manifest critical thinking?

Research paradigm

Thomas Kuhn (1962), an American philosopher, in his book 'The Structure

of Scientific Revolutions', used the word paradigm to express a philosophical

method of thinking. The word has its etymology in Greek, which means

pattern. However, the term 'paradigm' is applied in educational research to

characterise a researcher's viewpoint (Mackenzie & Knipe, 2006). This

worldview informs the meaning or interpretation of study results by providing a

perspective. As Lather (1986) noted, a research paradigm intrinsically reflects

researchers' assumptions about the world in which they live and wish to live. It

is made up of abstract ideas and concepts that influence how researchers

perceive the world and how they interpret and act in it.

   Similarly, Guba and Lincoln (1994) described a paradigm as a

fundamental system of thought or worldview that determines research action

or analysis. Furthermore, Denzin and Lincoln (2000) claimed paradigms as

human constructions that ultimately indicated where the researcher came

from to build meaning through data analysis.

   A research paradigm is significant because it is the researcher's

worldview and the lens through which he or she researcher views the world.

The conceptual lens through which the researcher evaluates the

methodological components of their research topic in order to select the

research methodologies to be employed and how the data will be examined. It

also contains beliefs and demands that decide what should be examined, how

it should be studied, and how researchers in a specific subject should

understand the study's results. Each paradigm establishes a researcher's philosophical approach and explains how we derive meaning from the facts we collect based on our unique experiences.

According to Ernest (1994), there are three research paradigms: the scientific, interpretive, and critical paradigms. The positivist paradigm, based on the scientific method, is also known as the scientific paradigm. The positivists claim that the scientific method is the sole means to determine the truth and objective reality. The interpretive paradigm concerns human knowledge, interpretation, and comprehension of the world as self, and others experience it. The transformational paradigm, similar to the interpretive paradigm, is also known as the critical paradigm. It is concerned with comprehension and social critique, social reform, social fairness, and the desire to improve society (Ernest, 1994; Wagner, Botha and Mentz, 2012).

A critical paradigm was adopted in this study because it emphasises the role of individuals in society and is concerned with intellectual and social flourishing, both individual and collective. Similarly, P4C is conducted in a CoI that is similar to a micro-society that introduces children to philosophical questions and methods of philosophical argumentation to discuss what they are curious about or are concerned with (Haynes, 2016). Additionally, the

critical paradigm supports my cultural comparison to enact the critical position.

I compared the differences in cultures and education systems between

England and Taiwan to enact the critical perspective in Chapter Two.

Moreover, as an advocate of P4C, I have been critical of its materials and

approaches, enabling me to envisage alternative mechanisms that can create

a more inclusive pedagogical system amongst diverse cultures or countries. I

also criticise the way adults measure children's critical thinking, which may be

relatively restricted and not benefit children's flourishing intellect.

Finally, according to Lincoln and Guba (1985), a paradigm comprises four

elements: epistemology, ontology, methodology and axiology. It is essential to

have a firm understanding of these elements because they encompass each

paradigm's basic assumptions, beliefs, norms, and values. Exploring these

dimensions is part of the researcher's critically reflexive stance. In setting out

a framework for research practice, methodology relies on ontology and

epistemology. Thomas (2016) also proposes that ethics are principles of

conduct about what is right and wrong in research. The consideration of ethics

may encourage us to scrutinise what we are doing as researchers and with

whom in the name of furthering knowledge. Thus, I set out next to explain my

ontology, epistemology, positionality, axiology, methodology, methods and

ethics in the following sections.

Ontology

Ontology is a branch of philosophy which addresses our beliefs that

something makes sense or is real, as well as the nature or substance of the

social phenomena under investigation (Scotland, 2012). Ontology is defined

by Crotty (2003, p.10) as 'the study of being'. It involves exploring the nature

of the world we are examining, contemplating existence, and understanding

the fundamental structure of reality. Guba and Lincoln (1989, p.83) also stated

that the ontological assumptions were developed in response to the questions

'What is there that can be known?' or 'What is the nature of reality?'

Additionally, Braun and Clarke (2013, p.28) contended that ontological

positions delineate how the world is perceived and interpreted by humans, as

well as how it relates to our practices and actions. Based on the stance of the

critical paradigm, social reality is contextualised within historical

circumstances and continually evolves, influenced by various factors such as

social, political, cultural and power dynamics (Neuman, 2014). Realities are

constructed socially and are subject to ongoing internal influences with

multiple layers. The surface reality is apparent and observable, but the deep

structures are challenging to observe and need to be analysed and

interpreted, so it is profound. In my study, I scrutinised whether the cultural

values of the schools or the culture in different countries might influence the

teachers. The critical paradigm offers an approach to deeply analysing data,

such as hidden social and cultural factors.

Additionally, I investigate the extent to which pupils can be said to be

engaged in critical thinking and how we can broaden the lens to observe

children's critical thinking during philosophical enquiries when the teachers

use P4C approaches. Lipman (2003, pp.223-226) offered four dimensions for

evaluating children's reasoning behaviours: self-correction, sensitivity to

context, criteria and judgment. A facilitator can apply these dimensions to

reflect on P4C practice, and children's critical thinking can be detected in

different dimensions or layers, not merely through reasoning skills. Therefore,

if the realities have multiple layers based on the critical paradigm, that may

support this research to expand and liberate the comprehension of critical

thinking.

As I have reported, Lipman (2003, p.274) argues that critical thinking

abilities are enhanced by incorporating creative and caring thinking. This

means critical thinking always involves aspects of three other categories, and

the connotations of the 4Cs go beneath surface meaning. Exploring and

identifying ways in which these multi-dimensions and dimensions overlap is at

the heart of my study. It aims to broaden notions of critical thinking in P4C,

particularly where it involves children in primary school settings. Therefore,

the critical paradigm benefits this research in exploring the relationship

between the 4Cs.

Epistemology

The term epistemology derives from the Greek word episteme, which

means knowledge (Kivunja and Kuyini, 2017). Epistemology is a framework to

comprehend and explain how we know what we know (Crotty, 2003, p.3). It

also addresses how to provide a philosophical foundation for determining the

types of knowledge that are attainable and how to guarantee that they are

both sufficient and legitimate (Crotty, 2003, p.8). Guba and Lincoln (1994,

p.108) explain that epistemology considers the nature of the connection

between the would-be knower and what is knowable.

The epistemology of the critical paradigm is concerned with the shared

and negotiated understanding that arises from the interplay of individual and

group understandings (Ernest, 1994). I analysed the values underpinning a

teacher's implementation of P4C, which might be hidden in the interaction

between the teacher and the pupils. When pupils suggested that they would

like to share their thoughts in a small group, the teacher might express her

perspectives or directly alter the way of facilitation. The value (truth) is

demonstrated between the teacher's and the pupils' negotiation and

understanding. The lens of the critical paradigm assisted me in identifying the

hidden values.

I also investigated the ways in which 'critical thinking' lay in the collective

meaning-making by the pupils. The perspectives of critical thinking I sought

were constructed by the pupils within and among a CoI. I proposed that some

expressions of critical thinking were uncovered through the observations in

lessons and the focus groups with the pupils. Therefore, the stance of the

critical paradigm was beneficial for me to concentrate on the interactions and

dialogues in a community and not merely on an individual's descriptions in

interviews to discover the answers to the research questions.

Axiology

Axiology refers to the moral concerns that must be taken into account

while developing a study project. It considers the philosophical framework for

arriving at worthwhile or moral conclusions. (Finnis, 1980). Creswell (2012)

also explains that axiology is associated with the role of values in research.

Researchers have to explicitly disclose their beliefs and biases in the study as

well as the value-laden character of the field data they obtain, which is also positionality.

It was essential to consider how I demonstrated my regard for everyone involved or who participated in my research. My consideration involved what should be done to respect all participants' rights, how I addressed cultural, global and intercultural issues, how I conducted the research respectfully and peacefully, and how I avoided risk or harm to participants. These aspects of research are also elaborated on in the methods and ethical considerations sections.

The critical paradigm helps me examine and reflect on my values to ensure that they are appropriate for conducting the research, following the criteria for evaluation of critical thinking indicated by Lipman referred to earlier in this chapter. The axiology of the critical paradigm implies respect for the cultural norms under study. The examples of the cultural norms in Taiwan are that students respect teachers, and some schools; for example, still follow the etiquette that pupils need to bow to the teachers before the lessons. In the Taiwanese case study, the pupils need to change into their clean shoes to enter the classroom. Both of these behaviours are physical expressions of respect for teachers and classrooms common in Taiwan. Compared to the

English case study, they did not make these norms for pupils, but I was

requested to stay in the staffroom if arriving early. Those were different

cultural norms, which I had to respect during the research. Taking different

norms of behaviour into account when engaging in a comparative case study

involving different and ever-shifting cultures.

Nonetheless, it does not mean I cannot discuss these behaviours with the

teachers and pupils if I have questions regarding norms. I aim to reflect on

and examine my values to be aware of my positionality and how this shapes

the data collection when carrying out the research study. Thus, the next part

focuses on my personality.

Researcher positionality

Positionality relates to an individual's worldview and viewpoint on a study

topic, as well as the social and political environment (Savin-Baden and Major,

2013; Rowe, 2014, p.627). Positionality requires that a researcher

acknowledges their ideas, values, and beliefs concerning the study design,

conduct, and results. Thus, positionality impacts how research is performed,

the research process, and its outcomes (Rowe, 2014, p.628). My life history

and experience are likely to predispose me towards selecting particular

themes or using philosophical perspectives due to my learning background.

The positionality statement aids me in avoiding discrimination and addressing

bias, and locating my views when collecting, interpreting and analysing data.

By examining their position, researchers can gradually become aware of

whether they have potential biases and whether they are able to recognise

them so that they would avoid them (Holmes, 2020, p.4).

For a researcher to be able to recognise, create, criticise, and explain their

positionality, reflexivity is a required precursor and a continuing process

(Holmes, 2020, p.2). Reflexivity involves engaging in introspection and

thoughtful analysis of the research process and one's own position and

responsibilities as a researcher (Finlay, 2002) and includes both insider and

outer roles (Gallais, 2008). It also aids in clarifying and contextualising one's

stance towards the research process for the researcher, research participants,

and readers of research outputs (Holmes, 2020).

Therefore, this section discusses the process of reflexivity to inform

positionality and assists me in becoming aware of shifts in positionality. I

present my positionality related to cultural differences, religious schools, moral

issues, critical thinking, and insider and outsider perspectives below. These

statements explain how, when and why these can affect my research

processes.

1. Cultural differences

My research involved cultural comparisons (Birkeland, 2016; Bartlett and Vavrus, 2017a). As a researcher with a critical paradigm position, I reflected on cultural sensitivities in the process of undertaking a cross-cultural comparison.

I have now lived in England for nearly four years, including during the periods of data collection and analysis, apart from a short period to carry out the Taiwanese case study. It was not a short-term observation of culture and the education system as an outsider. I can now deeply understand the English education system and culture because my son also has been to England and attended primary and secondary schools. Staying longer, I have come to appreciate and understand cultural differences more deeply, as well as the complexities of making comparisons. In this study, there is a degree of integration of my recently acquired knowledge of British educational culture, and I believe I am able to avoid the tendency of mono-cultural evaluation to overlook cultural diversity (Birkeland, 2016). The following paragraphs demonstrate how I get involved in the English education system and understand the cultural differences.

First of all, I am from Taiwan in East Asia and was brought up and educated in Taiwan. I was aware of the social and cultural values I might bring to my interpretation of educational practices in England and Taiwan, so I intentionally set out to understand the educational policy of primary schools in England. I have been living in England for over four years at the time of writing, and my son has been studying here at primary and secondary school. I attended some activities at the primary school, such as the Parent Teachers Friends Association (PTFA), parents' workshops, school assemblies, and parents' evenings. These events helped me comprehend the educational values of the teachers and the primary school. One of the examples was mentioned in the introduction chapter, in which I witnessed many English teachers emphasising the significance of knowing our personal interests. The other example was that the events offered opportunities for me to communicate with other parents to understand how the school functions and what it values.

Additionally, apart from the P4C training at SAPERE, I joined different P4C organisations to learn diverse P4C approaches to deeply understand all types of P4C approaches in England, such as The Philosophy Foundation and Dialogue Works. I have participated in 'International Winchester Advanced

Philosophy with Children and Communities Seminars'[10] since 2018 and

weekly 'Thursday P4C[11] in 2021 to learn about distinct P4C approaches

worldwide. The regular online meetings and different training sessions with

international P4C practitioners have deepened my understanding of P4C

approaches with divergent cultural lenses.

2. Religious schools

In addition to reflecting on cultural differences, religion was another

significant issue that needed to be noted, considering my English case school

was a Church of England faith school. I have no faith and was unfamiliar with

Christian culture and how it influenced the English education system. Before

starting fieldwork, I did some homework regarding the history of the Church of

England school to understand their beliefs. The case study school in England

manifested Christian values, which could be traced back to biblical

references, such as one of the school values was kindness, mentioned in

Mark 10: 13-16, Jesus and children. While the schoolteacher (Mrs Rose,

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[10] This seminar brings together a mixed group of teacher practitioners, teacher educators, academics, researchers and other interested individuals to engage critically with a chosen theme.
[11] We discuss different topics every week on Thursday afternoons at 2 pm UK time. The enquiries and resources of Thursday P4C are on Padlet: https://padlet.com/topsy/mqqos9qeattr7lzp

pseudonym) taught P4C lessons, she sometimes connected the school values, learning behaviour and P4C pedagogy. My self-reflection was to read the Bible to get to know the Bible and Christian culture.

After reading the Bible, I could generate more connections between the school and the teacher's values and how these were espoused in the classroom. Thus, I argue that this decision to read the Bible was likely to benefit the data generation process and data analysis. These are some examples of how both my immersion in English culture through living in the country and my deliberate efforts to understand particular elements all had a bearing on the comparative analysis.

3. Moral dimensions of education in Taiwan

As explained in Chapter Two, moral education in Taiwan is a very explicit aspect of the curriculum in Taiwan. From my learning experience, moral education was not only a subject but also manifested in school values, class rules and some competitions or events at school. An example of a subject called 'Life and Ethics' at the primary school level with the aim of cultivating particular moral attitudes and behaviours. Some teachers execute strict behavioural discipline in a classroom regarding class rules. When I was a

school student, pupils could not chat in lessons; otherwise, we would suffer

some form of corporal punishment in my learning experiences. Additionally,

there were good manners competitions, classroom cleanliness competitions,

and discipline/order competitions. These kinds of events continue to exist

nowadays, including in the Taiwanese case study school in this research

project.

Taiwanese culture tends to emphasise etiquette and manners consistently

due to Confucianism. The term 'etiquette' refers to the customary standards of

behaviour that specify acceptable behaviour in a specific community. In

contrast, 'manners' stands for more profound principles that etiquette

regulations aim to convey (Olberding, 2016). There are also several tenets of

Confucianism that are relevant to etiquette regulations, inclusive of Ren (仁)

and Li (禮). Ren refers to benevolence, kindness, and humanity. It

emphasises the importance of cultivating a sense of compassion and

empathy towards others. Li refers to propriety, rituals, and etiquette. It

encompasses the rules of conduct and social norms that govern human

behaviour. Confucianism emphasises the importance of observing proper li in

various social settings, including greetings, ceremonies, and social

interactions. These tenets highlight the significance of adhering to etiquette

regulations as a means to maintain social harmony and order. I introduced

more about moral issues in Chapter Four, the setting of the Taiwanese school.

Based on my background, I could understand why the school's values and

teaching approach encompassed moral issues and appreciate questions

surrounding ethical issues in the conduct of P4C in Taiwan. Moral education

sets out to help students learn etiquette and manners for daily life.

Nonetheless, it can be a complex task for a researcher while

simultaneously complying with norms and observing the practice in a sensitive

but critical way. As a researcher, it is important to approach classroom

practice with an open mind and a non-judgmental attitude towards the moral

education being imparted. At the same time, I should strive to maintain a

critical stance in observations. It requires a delicate balance between being

respectful of the norms and values of the classroom while also maintaining an

objective and critical perspective. Writing fieldnotes was helpful for me to

engage in reflective practices to process my own emotions that might arise

during the research process. This also maintained an objective and critical

perspective while being sensitive to the deep feelings present in the

classroom.

Therefore, I was sensitive enough to reflect on whether the teacher offered

an opportunity for students to examine these rules in P4C lessons and if they

discussed whether such regulations of etiquette were necessary. Therefore, I

was able to draw attention to the manifestation of these dimensions of school

values more fully when I collected data in Taiwan, including class displays and

regulations.

4. Critical thinking

I have experience in conducting Socratic Dialogue, P4C research and

philosophical counselling, and critical thinking is a mode of thinking

emphasised by all of these approaches. As per my statement above, my

philosophical background, Socratic Dialogue and Logic-Based therapy

training initially led me to focus on children's logical reasoning or emphasise

children's rational argumentation. However, after some training sessions and

seminars, I engaged in the 'Student Ambassador Program' to be an

ambassador at Paris Institute for Critical Thinking (PICT)[12] since March 2021.

The role of an ambassador broadened my knowledge of how critical thinking

might be manifested. One example was a participant who shared her listening

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[12] The purpose of the student ambassador programme is to invite people at or beyond
universities worldwide to develop a blog, podcast and projects to explore vital issues.
https://parisinstitute.org/student-ambassador-program/

experience with violin music. She explained how aspects of the performance

involved critical thinking with regard to the composer's music, such as the

melody changes. This example provoked me to consider whether we could

perform critical thinking rather than merely thinking and speaking critically.

Another example was when I was trained in philosophical counselling at the

Institute of Philosophical Practice, there were some lessons focusing on

critical thinking. The trainers selected the poem 'The Albatross' by Charles

Baudelaire and some paintings regarding baptism or symposium to analyse

concepts. Those were not merely logical reasoning but contained creativity

and aesthetics. Some vivid examples presented widely divergent pictures of

critical thinking.

Therefore, because of these experience exchanges, there were broader

perspectives to bring to the interpretation when scrutinising children's critical

thinking. These experiences also led me to rethink the relationship between

critical thinking and other 3Cs (creative, caring and collaborative thinking).

5. Insider and outsider perspectives

An insider researcher is an individual who belongs to the group or

community where the person is researching (Braun and Clarke, 2013, p.452).

An outsider is not the group or community (Ibid., p.453). In this comparative

case study, my research lenses shifted between England (outsider) and

Taiwan (insider). Being an insider and outsider in two cultures contained some

benefits and challenges in the research (Mercer, 2007; Sanghera and Thapar-

Bjorkert, 2008), including bias, subjectivity and sensitive topics, so my

reflection focused on the merits and flaws in the research process.

There were some advantages as an insider; for instance, I went back to

Taiwan whilst living in England, which was an opportunity that gave scope for

reflexivity of cultural and educational differences. Additionally, as a Taiwanese

citizen, I could be regarded as a community member when researching in

Taiwan, so they might trust me more. Whilst stepping out and becoming more

distant through my studies in England, I still could utilise the advantages of

being familiar with the Taiwanese context so that I could dig deeply into values

in that setting. The culture and language were easy for me to access, which

helped to produce accurate field notes and descriptions. Finally, I am also

familiar with Taiwanese culture and pedagogy, so I can scrutinise educational

phenomena thoroughly, such as Confucian tradition encompassing etiquette

and morality. Confucianism can be a sort of value reflected while teachers are

implementing P4C. However, the disadvantage would be that the interviewee

might not be willing to share sensitive messages (Holmes, 2020, p.6). The information of a specific person or an institution might be sensitive because an interviewer, as an insider, could know that person or that context.

On the other hand, there were some benefits to being an outsider. When the fieldwork was conducted in England, there was a sense of curiosity and novelty. I was more curious about multiple questions related to practices that were far less familiar to me. Furthermore, the participants appeared to be more patient and willing to explain things as they perceived that I might not understand the English school system. Conversely, language and cultural differences could lead to potential misunderstandings, so the transcripts were provided to the interviewees afterwards. I was also concerned that raising sensitive, provocative or taboo questions, such as questions about politics or relationships with colleagues, would cause the interviewees to feel uncomfortable or offended. Finally, I merely observed one English school and might rely on their version to explain the education system, which might lead to bias and lack of objectivity. Therefore, I enlarged my knowledge from literature at my son's school and a parent's experience in England.

As an insider or outsider, I constantly moved back and forth in each setting along multiple dimensions. While the roles are transferred, different

lenses and values could arise. However, this ongoing reflexivity throughout

the study was vital for me to be aware of my position; for instance, the

fieldnotes contained reflective notes (see Appendix G Fieldnotes). One of my

notes said, 'Why does 'safe environment' look more like a limit for me? Is it

encouragement or warning?' (Fieldnotes, 18/12/2019) In that context, I was an

insider (a Taiwanese), so I might sense differently due to past learning

experiences. However, I also needed to be an outsider (a researcher), which

remaindered me that I should become aware of my potential bias to explore

the teachers' values.

Comparative case study

As regards my research questions, the focuses were to unpack and

compare how and why the teachers chose starting points and what values

underpinned them. In addition, my research was to investigate how the pupils

demonstrated CT. Yin (2018, p.33) suggested that when the main research

questions are 'how' or 'why' enquiries, the researcher has little or no control

over behavioural occurrences, and the focus of the study is a contemporary

case. These reasons may suit choosing case study research. My research

focuses on comparing two different educational contexts and two different

schools but addressing the same issues in teachers' values and children's

critical thinking, a contemporary phenomenon rather than a historical one.

Moreover, I also could not manipulate participants' behaviour, which quasi-experimental research could need to design a control group, but I did not have to. Therefore, I chose a comparative case study to highlight how the cultural settings affect the teachers' values and the differences and similarities between the teachers' values.

Nonetheless, as I stated some personal observations in England in Chapter One, such as the differences in cultures and education systems between England and Taiwan, I decided to conduct a culturally comparative case. Based on the literature (Birkeland, 2016; Bartlett and Vavrus, 2017b; Yin, 2018), a comparative case study benefits from gaining a deeper understanding of cultural differences and allows researchers to examine how cultural factors influence social or education. By comparing two cultures, the similarities and differences can be identified, and it becomes possible to gain a deeper understanding of how cultural factors shape behaviour and attitudes. Moreover, comparative case studies can help researchers test P4C approaches in different cultural contexts. By comparing similar phenomena across different cultures, researchers can identify whether similar theories apply in different contexts or whether they need to be adapted or modified.

Therefore, in this section, I thoroughly justify why using the culturally comparative case study, analyse its benefits in my research and explain how to avoid pitfalls. It allows these subtle similarities and differences in understanding teachers' values and children's critical thinking to be unveiled.

Firstly, due to globalisation affecting education policy and reform, crucial issues, such as the culture of learning and intercultural understanding, urgently need to be addressed (Zajda, 2015). This perspective was also mentioned in Chapter Two: Education Reform in Taiwan. Hence, the first aspect of this comparative case study was to examine the culture of education that is defined and shaped by a nation's education policy and cultural system. The second factor was an examination of the particular determinants of an individual school's culture, which involves the school's location, history, tradition, culture and systems. Another aspect was an exploration of the case study teachers' backgrounds, such as their P4C training sessions and the teaching approaches they preferred. All these facets interacted with each other. Therefore, as stated in this chapter: Research purposes, I argued that using a culturally sensitive comparative case study in my research benefits the evaluation of the implementation of P4C and addresses the research questions in two nations, with the possibility of yielding new insights.

Secondly, due to this culturally comparative case study in two different

contexts, my investigation focused on unpacking how the cultures impact

values. As Bartlett and Vavrus (2017a, pp.6-7) argued that the comparative

case study approach engages two logics of comparison: one is a typical

comparison and contrast logic, and the other is tracing across sites. The

former refers to a case of analysis, which can be of individuals, groups, or

organisations. Still, the case tends to be separated from the objects around it

instead of examining connections with related things. In contrast, tracking

across sites can deeply analyse different locations or countries because it

would be a vertical comparison and might generate insights into how, for

example, culture, gender, age or race influence individuals. Therefore, this

across-site approach offers more diverse and profound meaning. I contend

that the tracing logic is suitable for my comparative case study to connect with

culture, context and region, supporting Zajda's claim (2015) that the effects of

culture should be addressed. That was the reason I investigated English and

Taiwanese culture and education systems in the previous chapter and

explored the school values in Chapter Four. The connections between culture

and context were demonstrated when I analysed the teachers' values and

children's critical thinking.

Thirdly, whereas conducting a culturally comparative case study, I may

fall into pitfalls, including cultural essentialism and a mono-cultural

perspective. Cultural essentialism is the concept that humans are mainly

passive carriers of their culture, with their behaviours, values, and

accomplishments expected to match their cultural patterns (Verkuyten, 2003,

p.385). A mono-cultural approach, as Birkeland (2016) analysed, represents a

limited perspective that assumes there is only one acceptable set of

standards and values. These standards are assumed to be the only valid

ones when encountering people from different cultures, and they are often not

even questioned. This approach implies that everyone should follow the same

rules and criteria for what's considered good or right. A researcher imposes

his/her own values onto others, which can hinder the ability to appreciate the

values of a different culture.

When analysing British values at the beginning, I believed most Britons

might recognise these values but ignored that some did not share and even

questioned these values. After gradually integrating into British culture,

learning about the education system and discussing it with my supervisors, I

reflected on that experience and fell into the pitfall of cultural essentialism.

Since I was reliant on one school in each country, it was particularly important

that I did not make assumptions about what those cases represented.

Additionally, when observing the P4C lessons at the very beginning, I

even queried myself on what exactly the English teacher taught in the

classes. This perspective was a traditional Taiwanese teaching approach and

a value, but I brought it to the English context. While analysing the English

case study, I continually reflected on whether my perspectives were

dominated by my values and culture in Taiwan and became a mono-cultural

perspective. There are more details analysed in Chapter Five: The value of a

teacher's role: Teaching knowledge. This example illustrates that I was looking

for my own values in the other culture.

The above experiences indicated how complex a culturally comparative

case study is, and a researcher needs more sensitivity and reflexivity to avert

the pitfalls (Birkeland, 2016). Therefore, the critical paradigm prompted me to

reflect on cultural understanding, and I became more sensitively investigated

the changing character of culture to avoid the pitfalls of cultural essentialism

and a mono-cultural perspective.

Reliability and validity

After justifying the reasons for choosing a comparative case study, I want

to explain the reliability and validity of this study.

Thomas (2016, p.64) refers to reliability as a concept imported into research methodology principally from psychometrics. Those tests must be reliable as an instrument; for instance, a ruler or a weighing machine. It is also true for certain sorts of applied social research; in some kinds of enquiry, there are the same expectations of consistency of findings in different circumstances. However, in the case studies, expectations about reliability drop away because if the enquiry were repeated by different people at different times, similar findings would not result. Take this study as an example, if I observe another Taiwanese or English primary school, I may not obtain similar findings due to different teachers' teaching approaches or school values.

Braun and Clarke (2013, p.279) think that qualitative researchers are frequently concerned with meanings and experiences, and they believe that context is vital in developing or influencing meanings. They do not regard knowledge as being perfectly isolated from context. As a result, reliability is an inappropriate criterion for evaluating qualitative work and methods. I concur with their viewpoint as the outcomes may differ when various researchers provide the same measurements to distinct groups of participants. Each case

has its particular nature of reality. However, in a broader sense, the term

reliability can relate to the trustworthiness or dependability of data gathering

and processing processes (McLeod, 2001; Nowell, Norris, White and Moules,

2017). The interpretation of positionality and reflexivity, the explanation of the

method, and the consideration of ethics might all be used to assess the

reliability of qualitative research. I adopt the concept of trustworthiness in my

study.

Validity is similar to reliability when making judgments about its value in a

case study. In many kinds of research, validity is the extent to which a piece of

research finds out what the researcher intends to find out. Nonetheless, in a

case study, there is no probability sample[13], and a researcher has no idea

what would be found out from the research, making the notion of validity less

meaningful (Thomas, 2016, pp.64-65).

I looked into two cultures from diverse angles and vantage points in these

case studies. Each case could have a particular meaning in the context. I

used observation of the lessons in one part of the study, interviews with the

teachers and the pupils in another and gathered work from the pupils.

Although the first case study more than likely shaped the direction of the

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[13] Probability sample is a sampling approach in which a sample from a larger population is
selected using a method based on probability theory.

second one in my research, it was unlikely that I would carry out other

comparative case studies elsewhere and come up with the same findings.

The findings from different case studies will show particular realities in a

specific time and place where I collected the data. The notion of replication

was not appropriate to my research frame. Hence, this study did not address

validity but claimed positionality, reflexivity, trustworthiness and consideration

of ethics instead to demonstrate rigour.

Ethical considerations in a comparative case study involving children

The previous section, 'Researcher positionality', illustrated my

positionality related to cultural differences, religious schools, moral issues,

critical thinking, and insider and outsider perspective. However, ethical

considerations related to the involvement of children in research should be

addressed in a specific portion to emphasise its significance. Thus, this part

delineates children's rights, undertaking research with children and cultural

sensitivity in a comparative case study.

1. Children's rights

In the past, children were thought of as empty vessels for adults to fill with knowledge. Nevertheless, according to the United Nations Convention on the Rights of the Child Articles 12, 13 and 14 (UNICEF UK, 1989), it is necessary to involve children in research on issues that affect them. The reasons are that the right of children to freely express their perspectives, emotions and wishes on any matter that concerns them is fundamental. It is important to listen to and give weight to a child's perspectives. Children should be able to share their thoughts and opinions without hindrance and access any information they desire. They have the right to form their own thoughts and beliefs.

Even with the international imperatives of the Universal Declaration of Human Rights and Convention on the Rights of the Child protect the rights of children in all areas of their life such as freedom from violence, abuse and neglect, and express their views; however, not all children know their rights (Phillips, 2016). As Freeman (1994, p.307) attests that children are one of the most vulnerable and powerless groups in our societies.

Therefore, as a researcher, it is important to respect these rights and adopt approaches that allow children to express their views, if they wish, and

to recognise the obstacles to this, particularly in the compulsory space of the school. Some children may be vulnerable during research, so it is crucial to take precautions to prevent harm, balance the right to participate with the potential vulnerability of children and consider their abilities in determining their involvement in research and its potential consequences.

2. Undertaking research with children

When conducting research, the researcher may have a certain amount of power that has the possibility of being misused and unexpected situations may arise that involve ethical issues. These situations can be unpredictable and should not be underestimated. Thus, it is crucial for researchers to be mindful of ethical considerations when involving children as research participants (Greig, Taylor and MacKay, 2013, p.246 and p.251).

Before fieldwork, Hart's well-known 'The Ladder of Children's Participation (1992) helped me avoid manipulation and encourage children's full participation. The theory signifies greater levels of child autonomy, influence or authority. Along with the eight different 'rungs' of the ladder, there is a spectrum of power that ranges from no involvement (no authority) to various degrees of participation (gradually increasing levels of authority),

including manipulation, decoration, tokenism, assigned but informed,

consulted and informed, adult-initiated, shared decisions with children, child-

initiated and directed, child-initiated, and shared decisions with adults. My

research involved the observation of children's critical thinking, which required

children's full engagement, so this model provided a strategy without control,

such as 7th rung, child-initiated and directed, which could be considered in

line with P4C approaches.

Nonetheless, after a few years, Hart (2008, p.26) argued that this model

was lacking in cultural critique, especially from regions such as Asia and

Africa. It is possible that the cause for this could be that a lot of individuals

who discuss the topic of children's involvement have received their education

in Western countries and rely on Western concepts of children's development.

While a researcher is using this model, it may affect its accuracy and utility in

certain contexts. Consequently, applying the ladder universally to other

cultures could be less effective or even pose problems. Therefore, apart from

adopting some theories, I was aware of cultural differences while conducting a

culturally comparative case study. In Taiwan, it may be challenging to practise

the 8th rung at schools regarding child-initiated, shared decisions with adults.

For example, in Confucian cultures, it may be seen as disrespectful for

children to challenge or question the decisions of their elders. In such

contexts, child-initiated decision-making may be difficult to implement without

first building a strong foundation of trust and mutual respect between adults

and children. Therefore, my cultural sensitivity was sparked as demonstrated

in the next section.

3. Cultural sensitivity in a comparative case study

Culture is not a conspicuous object. It is as light, air or ground that may

be taken for granted or ignored, but it actually exists as a background. Culture

also significantly impacts humans' lives, shaping their beliefs, values,

behaviours, and individuals often adopt the customs and values of their

cultural group. As stated in Chapter One, I observed the phenomena of

classroom discussion and cultivating students' personal interests in England

and the distinct English education systems that were analysed in Chapter

Two, which provoked my cultural sensitivity while doing a comparative case

study.

According to Weber (2004), to prevent cultural bias and ensure that an

approach is not influenced by mono values, it is necessary to employ critical

thinking and reflective analysis to dismantle the restricted research methods.

This argument also further supports the reason I adopted a critical paradigm

to perceive the cultural discrepancy. Research (Awad, Patall, Rackley and

Reilly, 2016) showed that it's important to consider how cultural factors may

impact every stage of the research process. For example, when collecting

data, cultural factors might include the language used to communicate with

participants, the appropriateness of certain research methods in different

cultural contexts, and the potential impact of cultural biases on the

interpretation of data. Data analysis and interpretation also have to take into

account cultural factors. For instance, the researcher must ensure that cultural

differences in values, beliefs, and language do not misinterpret the analysis of

the data. Furthermore, the interpretation of findings must be made in a way

that is culturally sensitive and appropriate.

To illustrate, when interviewing English pupils for the first time, I

introduced my research, country and how current Taiwanese children learned

P4C to let them understand Taiwanese culture and alleviate feelings of

mistrust. They could query what I said if they did not understand as I am a

non-native speaker. In the final interview, I offered them Chinese opera mask

key rings as a token of my gratitude (Fieldnotes, 18/07/2019). Each mask with

different colours signifies divergent characters; for instance, red means

loyalty, blue shows brave, black represents integrity and purple stands for

upright. Each keyring was placed in a small box, so children selected them

without knowing the pattern. Then, I explained the meaning of mask colours,

so they could comprehend Chinese opera culture.

Similarly, I also explained to Taiwanese children why I conducted P4C

research and completed my P4C training in England to indicate my position

and reduce children's tension while a researcher was observing them. On

Christmas Day, I brought Christmas crackers purchased from England for

them and introduced them to the English Christmas holiday and how to

celebrate it (Fieldnotes, 25/12/2019). Even though these English and

Taiwanese children did not know each other, they could appreciate a taste of

different cultures through these gifts, which I hoped would be meaningful for

them.

Ethical practice

After exploring the theories of ethical considerations in a comparative

case study involving children, the processes of ethics in this study should be

addressed because they indicate the researcher's positionality and reflexivity

and the need to be aware of what I was doing in the analysis. I paid attention

to ethics throughout all the processes of study, as well as complied with the

requirements of the University's ethical guidelines. Before starting the

research, I applied for an enhanced DBS check and took some e-Learning

courses for ethical approval of the research. I received certificates, including

unconscious Bias, safeguarding, mental health Awareness, GDPR and

information security, disability awareness, health and safety, and diversity in

the workplace. I obtained ethical approval from the Education Research

Ethics Sub-committee at the University of Plymouth in May 2019.

Before conducting the research, I created three types of consent forms

for the headteachers, teachers, parents/carers, and the assent form for pupils.

Some detailed information was provided to them before they participated in

the research. The copies of ethics documents are included in Appendix A, B,

C, D and E.

1. Ethical guidelines and ethical considerations

In my research, I adhered to the appropriate guidelines established by

the British Educational Research Association (BERA, 2018) and the research

ethics policy of the University of Plymouth (Pellowe, Łucznik and Martin,

2018), the General Data Protection Regulation (GDPR, 2018), the

safeguarding policy and protection issues were applied throughout the

research. These guidelines I learned via online learning courses at the

University of Plymouth. Apart from those rules, there were some ethical

considerations, and the procedures I managed as follows.

2. Protection of participants/ Legal requirements in working with

schoolchildren

   According to the research ethics policy of the University of Plymouth

(Pellowe, Łucznik and Martin, 2018) and ethical guidelines for educational

research (BERA, 2018), there should not be any extraneous physical,

psychological, or emotional risks associated with the research. The study

poses no such risks because it consists of a series of interviews and

observations made during the regular course of teaching and learning at the

questioned institutions. All individuals who deal with children for a long period

of time are required by law to obtain a criminal record board clearance, such

as the Disclosure and Barring Service, DBS. Thus, I applied for enhanced

DBS and got a clean DBS in November 2018. It is the highest degree of

disclosure necessary for occupations that may include caring for, training,

supervising, or being solely responsible for children or vulnerable individuals.

The enhanced DBS showed the advantage to persuade the school, teacher,

parents and pupils to participate in the research. It also made recruiting pupils

safer because I interviewed them privately.

Finally, while working with young children, I needed to be sensitive to

children's feelings and milieus and not make assumptions about them. If I

found the pupils felt shy or seemed reluctant to participate, I would ask them

whether they wanted to have one-to-one interviews.

3. Right to withdraw

Before doing the research, the consent forms (see Appendix A, B, C, D

and E) were sent via the schoolteacher. All the participants had the right to

withdraw from the research for any or no reason and were able to freely

withdraw or ask for the destruction of all or part of the data they contributed. In

addition, they could withdraw when I was observing, interviewing, or taking

photos of children's work. However, if they wanted to withdraw from the

research after an interview, they had to inform me in three weeks.

I also respected the participants' will and care about their feelings when

gathering data. I should not cause harm or discomfort to my participants.

4. Anonymity, privacy, and confidentiality

I was responsible for keeping the data safe and protecting the participants' privacy because the purpose was for my research, not other purposes. Additionally, when data was not anonymous, participants might experience risk. Therefore, before applying for research ethics approval at the University of Plymouth on 18th February 2019, I completed the 'GDPR and Information Security' course to comply with GDPR in my research.

Thus, in the research, the pupils, teachers, and schools remained anonymous in all research reports. Pseudonyms were used to protect participants. However, if the participants disclosed that they were harming others, intended to harm themselves, or were harmed by others, I had to report this to the relevant authorities (Braun and Clarke, 2013, p.63).

The data collected are all kept strictly confidential and encrypted, available only to my supervision team and myself, and not used for anything other than what is stated without obtaining the additional approval of everyone concerned. All the data will be kept rigorously for ten years and then securely destroyed.

5. Respondent validation and debriefing

After the completion of the transcripts of the interviews, the two teachers and the pupils had the right to view, comment and correct any errors or mistakenly identified views. Following completion, a written summary of the research findings can be provided to the participants if they ask for it.

This strategy enhances trustworthiness between the researcher and the participant because they know what I heard and wrote from the interviews and the focus groups.

6. Data Protection

Data protection is a particularly important issue to prevent that data from being misused by others for fraud, such as phishing scams and identity theft. It is also relevant to the privacy of the participants. When the participants trusted me to provide their thoughts, I took responsibility for protecting them. It also protects my research from violation.

Therefore, all data sources have been protected as strictly confidential. Fieldnotes, including those written on observation sheets and interview questions, as well as original papers and duplicates of those records, have all

been filed and shelved. Digital voice recorders were used to record the

original interviews' material, which was then immediately converted to MP3

audio files and typed into Word documents. The pertinent information from

these documents was also compiled into Word documents and kept in folders

on my computer.

On a USB stick, a backup copy of all research-related computer files was

kept. The files were stored on a USB that was maintained in a secure

location. The study files were all replicated on my own computer, which was

regularly backed up to the university server.

7. Reflections on cultural issues: emojis

As stated previously, cultural sensitivity is a crucial issue while

undertaking research. The viewpoint of the critical paradigm assists me in

reflecting on and examining cultural issues to ensure that what I do is

appropriate for carrying out the study.

Regarding the interview materials, the emojis were used, and the pupils

could draw them in the focus groups (see Appendix F), which would be visual

and direct and give further opportunities for children to express their ideas

beyond the oral discussion. Emojis and speech bubbles are mostly very

familiar to children through their use in electronic communication and games

in England and Taiwan. Tisdall, Davis and Gallagher (2009, p.32) argued that

the value of children's drawings as a form of communication, information-

gathering and understanding of children's development and thought

processes has long been established. Especially for children aged between 7

and 13 years, drawing pictures is a favoured data collection technique.

Nevertheless, I considered cultural factors and children's general and diverse

interests because some studies show cultural differences in emoji usage

across the East and the West. Different cultures might have meaningful

symbols representing specific values (Park, Barash, Fink and Cha, 2013;

Guntuku, Li, Tay and Ungar, 2019). Thus, I printed out the questions to let

pupils circle the emojis and requested them to explain the meaning of the

emojis they chose, which avoided misunderstanding their thoughts.

Recruitment of schools and participants

After explaining the ethical considerations, this section addresses how I

recruited primary schools, teachers and pupils in England and Taiwan.

1. The English school, teacher and pupils

In recruiting an English schoolteacher and pupils, I avoided Year 2 and Year 6 since SATs might impact their will to participate, or they might spend more time practising for the tests. This issue was discussed in Chapter Two: Education reform in England.

Initially, the recruitment of participants in England was challenging. My supervisor helped me approach a primary school teacher in the southwest of England, but several postgraduates were already researching at the school, so they declined my visit. My supervisor then assisted me in recruiting another P4C teacher at a primary school, so I contacted Mrs Rose (pseudonym), the primary school teacher, and sent some information and consent forms, including 'the letter to the head teacher', 'the consent form for the teacher', 'the information for the parents/ carers', 'the information and assent request for children' (see Appendix A, B, C, D and E for these documents).

The English participants are below, showing botanically based pseudonyms to distinguish participants. Those are common plants in

England[14], symbolising the English feature. Due to this reason, the

pseudonym of the English school is Garden School.

Name	Gender	Position	Year group
Mrs Rose	Female	Teacher	Year 5
Daffodil	Female	Pupil	Year 5
Thistle	Female	Pupil	Year 5
Shamrock	Female	Pupil	Year 5
Hazel	Male	Pupil	Year 5
Maple	Male	Pupil	Year 5
Oak	Male	Pupil	Year 5

Table 1   English participants for interviews

2. The Taiwanese school, teachers, and pupils

There was also a challenge in recruiting a Taiwanese P4C primary school

teacher. The first schoolteacher I searched for was working in the north of

Taiwan and was an experienced P4C practitioner trained by Caterpillar

Philosophy for Children Foundation. Nonetheless, she focused on the

executive function and suspended the P4C teaching due to the heavy

administrative role in that term. The second teacher I approached was trained

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[14] While living in the southwest of England, I visited many stunning places, such as Plymbridge Woods, Lanhydrock Garden, Dewerstone Wood, The Garden House on Dartmoor, Lukesland Gardens and so forth. Those natural landscapes manifested the beauty of the southwest of England. Thus, the botanical pseudonym would draw closer to understanding English nature.

by Caterpillar Philosophy for Children Foundation as well and taught in the north of Taiwan. Still, he explained that what he implemented in class was not the exact P4C approach, so he declined my invitation to participate in the research.

As a result of the onerous task of finding a P4C practitioner at a primary school, I requested Professor Strawberry in Taiwan, who conducted P4C research and collaborated with some schoolteachers, to help me recruit a P4C practitioner. Therefore, I could manage to approach the third teacher who was teaching in southwest Taiwan and was trained in P4C by Professor Strawberry at the university. Due to her assistance, the Taiwanese teacher could have similar experiences to the English teacher. Both English and Taiwanese teachers were Year 5 teachers and had 5-year P4C teaching experience at a primary school.

The Taiwanese participant list is below, and they have been given botanically based pseudonyms to distinguish participants. The names of fruits were adopted because Taiwan has the title of Kingdom of Fruits. We have all types of tropical and subtropical fruits that are very juicy and sweet. Additionally, when visiting the school, I noticed they grew some pineapples at

school. The usage of Taiwanese fruits also could intimately symbolise a part

of our culture. Thus, Orchard School is its pseudonym.

Name	Gender	Position	Year group
Mrs Pineapple	Female	Teacher	Year 5
Miss Lychee	Female	Teaching Assistant	Year 5
Loquat	Female	Pupil	Year 5
Mangosteen	Female	Pupil	Year 5
Pitaya	Female	Pupil	Year 5
Guavas	Male	Pupil	Year 5
Jackfruit	Male	Pupil	Year 5
Pomelo	Male	Pupil	Year 5

Table 2   Taiwanese participants for interviews

3. Recruiting pupils fairly

First of all, in my research, I chose Year 5 pupils because older children

might be able to express more of their thinking processes when interviewed.

Year 6 pupils were not selected as teachers and pupils might be busy with

exams, such as the SATs in England, and some Taiwanese pupils might plan

to attend a private secondary school that also needs an entrance exam.

Secondly, I aimed to choose the same number of boys and girls, considering

boys and girls should have the same and fair opportunity to participate in

research. Furthermore, three boys and three girls participated in the focus

groups, which might be appropriate numbers to avoid having no pupil or only one pupil to interview on one day. The reasons for absence could be illness or attending another activity.

O'Reilly, Ronzoni and Dogra (2013) think a crucial aspect of whether children will participate in the research will relate to the role of the gatekeeper and the researcher's relationship with the gatekeeper. Thus, I first negotiated with Year 5 English and Taiwanese teachers about the information for both pupils and parents (see Appendix C, D and E). After the teachers read all information, they assisted me in sending them, and both the parents and pupils had to consent to participate in this research. None of the children opted out during or after the study.

When embarking on the first observation, I obtained ten permission replies from six English girls and four English boys. Mrs Rose helped collect the pupils' 'thinking journals' that were the English pupils' notebooks in Philosophy lessons, so they could write their thoughts down, draw or do tasks in lessons. She put them on the ground, and I chose three girls from six volunteers and three boys from four volunteers. In the process, I could not see their names due to the covers facing the ground; consequently, children were selected equally.
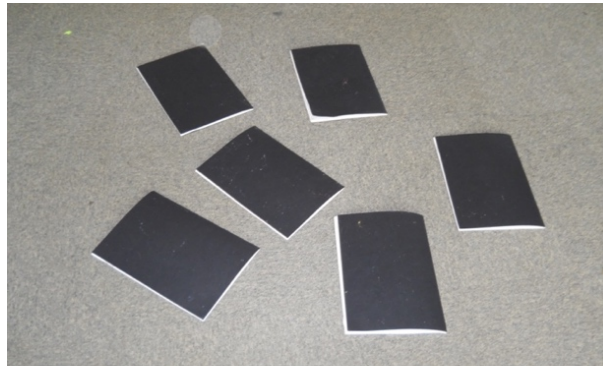
Figure 1　Six English girls' thinking journals

(Source: researcher's fieldwork, 06/06/2019)

In recruiting the Taiwanese pupils, I obtained 19 permission replies from 8 girls and 11 boys. Mrs Pineapple (pseudonym), the primary schoolteacher, played the game 'Ghost Leg' with the children to choose three girls and three boys. Firstly, girls and boys played the game separately, and each had to choose one path. Then only the children reaching the bottom '乙', '丁' and '己' could participate in this study. Thus, I did not select these children, but they picked the route to participate in this study.
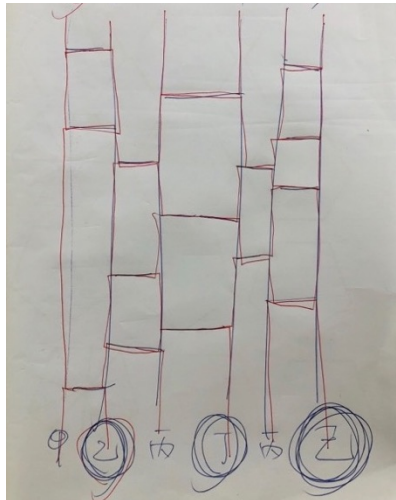
Figure 2   Ghost leg game for selecting Taiwanese children

(Source: researcher's fieldwork, 04/12/2019)

Methods

Methods refer to a tool or technique for collecting or analysing data

(Braun and Clarke, 2013, p.31). Observations, interviews and focus groups

were used in my research to collect data from the participants in each school.

Through thematic analysis, these methods generated qualitative data critically

and comparatively examined from cultural and educational stances. To

illustrate, Taiwanese education involved Confucianism and experienced many

education reforms, which were considered and compared with English cultural

and educational perspectives.

I explored the ways different values of English and Taiwanese teachers;

for instance, one of my research questions was concerned with starting

points. It was not sufficient to consider how the teachers prepared materials

based on her values because it might be the school impacting her. I had to

synthesise the various sources of evidence, which reflect broader ways of

understanding their sociocultural contexts. Therefore, observation, interviews,

and focus groups provided a synthetic standpoint to analyse concealed

contexts.

The two tables below show the purposes of each method and the

rationale of the methods.

Methods	Analysis	Research purposes and questions
Observation	The discourse in lessons, field notes, and the photographs	1. How and why do the teachers choose particular materials 2. The values of the teachers 3. The pupils' critical thinking
Interviews	The content of the transcript	1. How and why do the teachers choose particular materials 2. The values of the teachers
Focus Groups	The content of the transcript and the diversity of opinions from the pupils	1. The pupils' critical thinking

Table 3   Methods

Data collection methods	Rationale: How will this technique answer my research question?
Observation	1. To understand how and why do the teachers choose particular materials and approaches? What do these choices demonstrate? 2. To understand How do the pupils manifest critical thinking, philosophical reasoning, and enquiry?
Interview with the teachers	To understand what values underpin the teachers' implementation of P4C?
Focus groups	To understand How do the pupils manifest critical thinking, philosophical reasoning, and enquiry?

Table 4   Rationale of the methods

1. Observation

Thomas (2016) stated that observation is crucial to collecting data; for example, particular kinds of behaviours of the teachers and pupils can be identified through observation. Yin (2018) thinks that observation can add new dimensions for understanding the actual uses of a curriculum and any problems encountered. Observation of various teaching-learning interactions assisted me in understanding how a teacher tackled barriers when implementing P4C. Moreover, making fieldnotes during observations (see Appendix G) benefited me in recording crucial events; for instance, how the

teacher asked questions and how the pupils reacted. It also can be valuable

to take photos of the materials from the teachers and the work of pupils at

fieldwork sites (Yin, 2018, p.122) because photographs generated in this

study provide evidence of teaching materials and children's responses, such

as drawings, artefacts or the teachers' resources. Therefore, observational

evidence extends the dimensions for understanding the praxis of P4C.

The categories of observation include objects, verbal expressions, and

activities. The observational evidence helps to address the research

questions; for example, the teaching materials, displays in the classroom,

instruction, stories, videos and games could express the teachers' values. The

pupils' written work, dialogue and philosophical enquiry might manifest the

pupils' critical thinking. From observation, I set out to make sense of how the

pupils analyse questions and react to the teacher and other pupils.

2. Interviews

Braun and Clarke (2013, p.81) proposed that interviews are suited to

experience-type and practice-type research questions. The purpose for which

I used interviews was to get a deeper understanding of teachers' experiences,

the reasons for selecting teaching materials, and their thinking about how,

why and what they implement P4C. Through the interviews, I addressed what values underpinned teachers' praxis of P4C.

Interviews are often divided into three types: structured, semi-structured and unstructured. The structured interview refers to the researcher's predetermined questions, while the unstructured interview is participant-led. For the semi-structured, the researcher has a list of questions, but there is scope for the interviewees to discuss what requisite to them is, which has not been included in the interview questions (Braun and Clarke, 2013, p.78). In my research, I observed the teaching process in the classroom before a face-to-face interview with the teacher. Some questions arose directly from the lessons. The adoption of the semi-structured interview helped me be flexible and maintain my focus on the research questions. The interview questions for the teachers are in Appendix F.

For interviews to be successful, developing a good rapport with the participants is necessary. This can be helped by listening carefully and focusing attention on them rather than looking down and making notes (Braun and Clarke, 2013, p.92). My approach to listening in the interviews was also informed by all my experience and training in the art of philosophical dialogue, which places a significant emphasis on deep and reflexive listening and on

the underlying concepts that arise. I requested permission to use a digital

audio recorder to concentrate on what participants were saying and to

maintain eye contact to build a good relationship. Using a digital audio

recorder is also essential to have a precise verbal record of the interview as

the details of the participants' responses, language, and concepts they

describe their experience are crucial for the analysis (Braun and Clarke, 2013,

p.92).

After each lesson, the semi-structured interview approach was conducted

with the teachers in England and Taiwan. Interviews took place with the

teachers after each of the seven classes. Some semi-structured questions

include 'Would you please tell me more about why you chose the material(s)

for today's lesson?' and 'What did you think when you prepared for today's

lessons?'. The rest of the questions depends on the lesson's content (see

Appendix F Interview questions and Appendix M Transcripts of English and

Taiwanese teachers).

3. Focus groups

For my research purpose, I looked for expressions of critical thinking

between the pupils during enquiries. During this period, I was also reflecting

deeply on my conceptualisation of critical thinking, which tended to sensitise

me to less immediately obvious ways that critical thinking might be expressed.

The following reasons justify my decision to adopt focus groups. Firstly,

observation was not enough to understand the pupils' thinking because

sometimes they might not have enough time to express their thoughts in the

lessons. Secondly, the students may not have sufficient time to conduct one-

on-one interviews due to time constraints. Finally, another point of interest for

me was observing how the students interacted in a focus group setting. I was

curious to see if they continued to challenge one another and implement the

P4C protocol, as they had done during their P4C lessons. Thus, I chose to

observe their discussion in a focus group rather than an in one-to-one

interviews. That was another set to look for where 'critical thinking' arose

between these pupils.

The goal of the focus groups was to provide an open and welcoming

environment where participants could discuss in-depth or comprehensive

issues. Focus groups can also generate various perspectives or knowledge of

topics (Braun and Clarke, 2013, p.110). Thus, I decided to organise focus

groups to listen to children's thoughts about the lessons. These were

conducted seven times in each post-lesson with six pupils over seven weeks.

I also considered the location for interviewing, which needed to be comfortable, safe and quiet because some distractions might hamper the data collection, such as windows with some people walking past or posters on walls (Braun and Clarke, 2013, p.91). Therefore, I negotiated with the teacher to use a private room for the focus group. Mrs Rose reserved a small room opposite the classroom, and Mrs Pineapple also booked another room at the end of the corridor in the Taiwanese school. Eventually, I interviewed English and Taiwanese pupils regarding their experiences of P4C lessons in a safe place (see Appendix N Transcripts of English and Taiwanese pupils).

4. Data collection dates

The data collection periods in both the UK and Taiwan were each seven weeks. There was only one day (4th July 2019) that I could not interview Mrs Rose in the English school due to Ofsted inspection preparation. One of the children, Daffodil, participated in an activity on Sports Day on the 27th of June, so she missed one research session.

In the Taiwanese case, Guava left early on the 8th of January, so he did not participate in the interview. Otherwise, all participants were in attendance.

	Date	Method of Data collection	Sources
1.	06 June, 2019	observation, interview, focus group	fieldnotes, photography, interview with Mrs Rose and 6 pupils
2.	13 June, 2019	As above	As above
3.	20 June, 2019	As above	As above
4.	27 June, 2019	As above	fieldnotes, photography, interview with Mrs Rose and 5 pupils
5.	04 July, 2019	As above	fieldnotes, photography, interview with 6 pupils
6.	11 July, 2019	As above	fieldnotes, photography, interview with Mrs Rose and 6 pupils
7.	18 July, 2019	As above	As above

Table 5   Data collection dates in England

	Date	Method of Data collection	Sources
1.	04 December, 2019	observation, interview, focus group	fieldnotes, photography, interview with Mrs Pineapple and 6 pupils
2.	11 December, 2019	As above	As above
3.	18 December, 2019	As above	fieldnotes, photography, interview with Mrs Pineapple, Miss Lychee (TA), and 6 pupils
4.	25 December, 2019	As above	As above
5.	30 December, 2019	As above	As above
6.	06 January, 2020	As above	As above
7.	08 January, 2020	As above	fieldnotes, photography, interview with Mrs Pineapple, Miss Lychee (TA), and 5 pupils

Table 6   Data collection dates in Taiwan

Thematic analysis

Before analysing the data, I realised how complex the data would be due to the distinctive languages and cultures, school settings, teachers' values and children's critical thinking. Comparing teachers and pupils at two schools in the same country also involved a diverse school atmosphere and the home environment. My research was more complex because Mrs Rose and Mrs Pineapple utilised disparate facilitation methods and materials. It was not straightforward to decide on a method for analysing qualitative data to unpack their values.

Moreover, although children in different cultures might have similarities, such as an interest in games, the analysis process in this research was still complicated. While I analysed children's critical thinking, it encompassed different languages, diverse questions of discussions in lessons and distinct thinking paths were evident between the English and Taiwanese children. These introduced extra complications introduced of data collection, so flexible data analysis seemed to be a vital approach.

I adopted thematic analysis because one of its benefits of it is its flexibility (Braun and Clarke, 2006). It allowed me to explore different themes underneath and across different cultural settings. Additionally, the thematic

analysis is used to give a more thorough and nuanced explanation of one

specific theme (Braun and Clarke, 2006). When analysing children's critical

thinking, I categorised main themes and subthemes to scrutinise how the

children indicated critical thinking from diverse perspectives. Finally, thematic

analysis is beneficial for summarising essential aspects of a vast data set

because it compels the researcher to handle the data systematically,

producing an organising research result (Braun and Clarke, 2006; King,

2004).

The following part presents how I undertook the thematic analysis of this

research. The six phases of the thematic analysis are demonstrated below

(Braun and Clarke, 2006, p.87; Braun and Clarke, 2022, p.35-36).

1. Familiarisation

During this phase, audio recordings of interviews were transcribed.

Taking notes or adding some ideas to transcripts helped me to become

familiar with the depth and breadth of the content. Reading and re-reading the

data once transcribed is also a vital process to familiarise oneself with data.

2. Generating initial codes

At this phase, the production of initial codes was extracted from the raw

data. I identified the segments of data which were relevant to the research

questions. While coding, I listed several ranges of levels from surface

meaning, such as a slide of Safe Environment at Orchard School to implicit

meaning (safety). The systematic and thorough codes benefitted me in

compiling the relevant segments and searching for themes. See Table 7

below for examples of codes applied to a short segment of data.

Data extracted from the interviews with Mrs Pineapple	Code for
Why do we need a safe environment? The reason is I hope pupils are not afraid but be brave to speak. The teacher, TA and the pupils would support each other (Interview with Mrs Pineapple 18/12/2019).	The slide--- starting points Safe environment Safety---values

Table 7   Generating initial codes

3. Generating themes

After the data was first coded and compiled, a lengthy list of various

codes was identified across the dataset. I collected and compiled clusters of

codes based on shared patterns. One of the examples of the children's critical

thinking is below, which extracted the pupils' dialogues and their feedback

form to generate a code and then develop a theme. 'Reflection' is one of the

themes of the children's CT. 'self-correction' and 'metacognition' are the

subthemes underneath reflection.

Data extracted from the pupils	Code for	Theme
Girl 2: I kind of changed my idea, like Girl 1 said because you might not be failed in your learning, so it can be a success as well. (Fieldnotes, 04/07/2019)	Self-correction	Reflection
The children's feedback forms in England and Taiwan	Metacognition	Reflection

Table 8   Generating themes
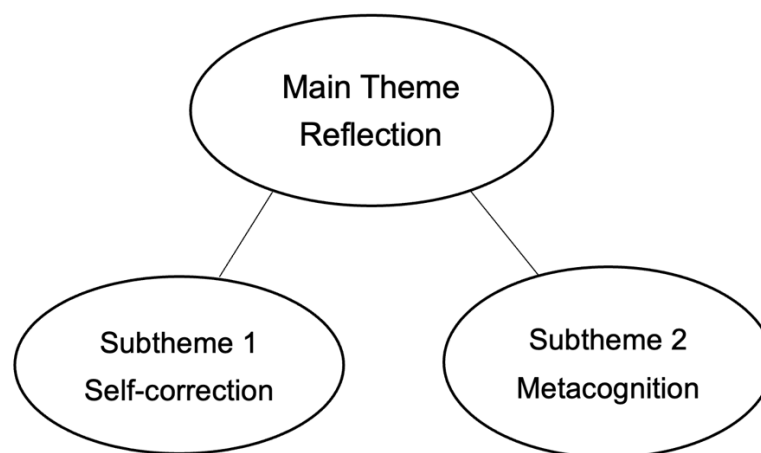
Figure 3   Theme map of the theme of reflection

4. Developing and reviewing themes

During this phase, all the themes were scrutinised Some proposed

themes may not be real themes. I omitted them if there was insufficient

evidence to support them or if the data were too varied. Others may merge;

for instance, two seemingly distinct themes may merge to produce a single

theme. Moreover, if there were more pieces of evidence to indicate the pupils'

critical thinking, it could be the main theme and could increase more layers to

manifest the manner of critical thinking. I identified the three layers of the

children's CT, and categorised two aspects to indicate children's critical

thinking. One is 'the sense of critical thinking', and the other is 'the sensibility

of critical thinking'. Each aspect involves different main themes and

subthemes.

Data extracted from the pupils	Code for	Main Themes	
Girl 2: I kind of changed my idea, like Girl 1 said because you might not be failed in your learning, so it can be 'success' as well. (Fieldnotes, 04/07/2019)	Self-correction	Reflection	Sense of critical thinking
The children's feedback forms in England and Taiwan	Metacognition		
Shamrock: ……You can build on it and discuss it in a group. It might be a really big answer, different answers and people can argue in a good way, not in a bad way. (Interview with the English pupils, 11/07/2019)	Respect	Sensibility to others	Sensibility of critical thinking

Thistle: ……I felt quite emotional with the one about his brother because it was really sad. But when they met, like Maple said, it was also nice. In this lesson and last lesson, I have been quite astounded at what they have to do, like being homeless and selling balloons and like if they did not sell enough, they would get whipped. It makes me feel like I would like to do something about it when I am older. (Interview with the English pupils, 13/06/2019)	Care		

Table 9   Developing and reviewing themes

5. Refining, defining and naming themes

At this point, I confirmed and named the main themes and subthemes and defined the meanings of each theme, then further refined the themes for my analysis. Additionally, I logically compiled the order of each main theme and subtheme at this stage and became more sensitive and scrutinised more evidence when continuously rereading the data.

6. Writing up

When a group of themes had been fully developed the complicated story, the analysis was presented at this phase. Systematically synthesising the

data and compiling all the themes offer convincing research findings. While

writing, I provided compelling evidence from the data to analyse the

significance of themes. Extracts included analytical narratives and provided

my arguments. The arguments were also supported by literature, the

education system and school values. The systematic synthesis powerfully

displayed the themes.

Chapter Four: Settings of Two Case Study Schools

Introduction

This chapter explores the different contexts of Garden and Orchard

Schools, encompassing the schools' vision and values. A comparison of the

two schools is presented at the end.

Context of Garden School

Garden School is in a small urban city in the southwest region of England

with approximately 590 pupils on roll. The majority of pupils are of White

British heritage. Few pupils speak English as a second language. The

percentage of underprivileged children is lower than the national average. The

percentage of pupils with special educational needs and impairments is lower

than the national average.

1. School vision and values

Garden School is a Church of England school promoting Christian

values. The school vision is that each school community member can be the

best you can be. The vision statement is underpinned by writing in the Bible:

'And let us consider how we may spur one another on toward love and good

deeds' (Hebrews, 10:24). The members of Garden School enact the vision

through the school values of trust, kindness, responsibility, forgiveness,

friendship and respect.

The table below contains the six school values based on biblical

references. The school values are at the core to underpin their teaching and

learning and provide an environment to facilitate discussions around their

vision and values and to help the learners make sense of them.

Value	Key question and concepts	Biblical reference	Song	Quote/s (International Children's Bible)
Kindness	**What should kindness feel like?** (hospitality, welcoming)	Mark 10:13-16 Jesus and the children	Try a little kindness	'You must accept the kingdom of God as a little child accepts things or you will never enter it.' Mark 10:15
Forgiveness	**Why should we forgive?** (sorry, compassion)	Luke 15:11-32 Prodigal Son		'While the son was still a long way off, his father saw him coming. He felt sorry for his son, so the father ran to him and hugged and kissed him.' Luke 15:20
Friendship	**Who should we treat as our 'neighbour'?** (love, neighbour, kindness)	Luke 10:25-37 Good Samaritan		'Love your neighbour as you love yourself.' Luke 10:27
Responsibility	**Who has responsibility for God's creation?**	The Creation Genesis 1	All things bright and beautiful	'Let them rule over the fish in the sea and the birds in the sky. Let them

	(Are humans the Earth's caretakers?) (care, creation, Earth, world) 1. Responsibility for myself 2. Responsibility for others/world 3. Responsibility to serve God		Make me a channel of your peace (3)	rule over the tame animals, over all the earth and over all the small crawling animals on the earth.' Genesis 1:26
Trust	**What does trust mean?** (faith) 1. Trusting in ourselves 2. Trusting in each other 3. Trust in God	Jesus heals the paralysed man Mark 2:1-12	Count on me You are my hiding place	'They lowered the mat with the paralysed man on it. Jesus saw that these men had great faith.' Mark 2:4-5
Respect	**What does respect look like?**	John 13:1-34 Jesus washes his followers' feet Mark 2:13-17 The tax collector (Levi)		John 13:14 'I, your Lord and Teacher, have washed your feet. So, you also should wash each other's feet.' John 13:34 'You must love each other as I have loved you.' Mark 2:17 'Healthy people don't need a doctor. It is the sick who need a doctor. I did not come to invite good people. I came to invite sinners.'

Table 10   School values with questions and concepts

(Source: the school webpage)

Based on the indications in this table, this school practises explicitly

Christian teaching. All the school's vision and values are based on the Bible.

The values also raise many questions, and these questions could imply

contradictions and potential tensions, such as the question, 'What does trust

mean?'. I wonder whether all pupils would consider they should trust in God

and how this might sit in a multi-faith and multi-cultural individual and society,

and how it sits alongside values of inclusion and equality in education (Cox

and Skinner, 2006).

Some questions from the school have already implied specific positive

values, including trust, kindness and forgiveness, which has led pupils to think

in an affirmative way rather than from diverse perspectives. Some pupils

might want to discuss 'Should we always forgive', or 'Under what

circumstance should we forgive?', 'Why should we forgive?', 'Can we always

trust strangers?' More critical and profound questions should be discussed,

and such discussions have divergent values.

Based on these questions and reflections, I also investigated the

school's curriculum principles on the school website to deeply understand the

school values. The curriculum manifested other values that are explained in

the next section.

2. Curriculum principles

The official curriculum principles of Garden School involve five essential elements. Their curriculum aims to be inclusive, be progressive, build knowledge, promote Christian core values, and remain outward-looking.

First of all, the inclusion principle shows how they aim to aid disadvantaged pupils in closing the attainment gap with their classmates and ensure every child can participate actively in learning. Additionally, their inclusion team helps underprivileged children and their families by providing treats at Christmas, free music courses and assistance with school trips.

Secondly, the school addresses the children's learning and assessment to progress and build the pupils' knowledge. They incorporate a progression map into the design of each set of lessons so that teachers may create lessons that build on what has been learned. Additionally, the school also undertakes the routine assessment dynamically throughout a session or through the use of summative evaluation at the conclusion of a learning sequence.

Thirdly, the school emphasises Christian values. Children are routinely reminded of these values throughout the teaching of the curriculum. One of

the materials in P4C lessons tended to provoke pupils' empathy when they

discussed refugees and evacuees (see Chapter Five: Starting points).

3. Learning behaviour

Apart from curriculum principles, they also set five learning behaviours

that were outlined in the school prospectus values statement which are

'Keeping Going', 'Making Connections', 'Looking Forward and Back' and

'Working Together and Curiosity' (Source: Garden School webpage).

Garden School encourages the pupils to learn through the introduction of

animals that show what learning looks like in practice. The goal of setting

learning behaviour is to teach children to be better learners by assisting them

in recognising their learning styles and what they need to develop these

abilities further to become lifelong learners. Each learning behaviour has been

assigned an animal below.

Figure 4   Animal characteristics at Garden School

(Source: the school webpage)

These animals' characteristics were symbolic of learning behaviour,

designed to appeal to younger children to develop these skills. These learning

behaviours may be beneficial for philosophical enquiry; for instance, asking

questions, making connections and working together can be utilised in the CoI

to encourage children's engagement and thinking.

Context of Orchard School

After introducing Garden School, this part focuses on the history of

Orchard School, including the school vision and the architecture with values.

1. The history of Orchard School

This primary school is in rural southwestern Taiwan with a century-old history. It was established in 1916 but was the branch of another school at that time. Due to increasing numbers of children and high school attendance, they applied to become a school on their own in 1920[15].

Figure 5　The first classroom of Orchard School in 1916

(Source: the school webpage)

2. School vision

The United Nations Educational, Scientific and Cultural Organization (UNESCO) proposed the four pillars of education in the Delors Report (Delors,1996), including learning to know, learning to do, learning to live

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[15] The source from is from the webpage of the school.

together and learning to be. UNESCO put forward the proposition of learning

to change in 2003 and regarded it as the fifth pillar of education. Based on

these concepts, Orchard school takes 'knowledgeableness, health, good

character' as its vision. All pupils are expected to be knowledgeable, grow up

healthily and cultivate good character as follows.

a. Knowledgeableness: reading, multiple explorations

In its vision statement on the school website, the school expresses the

hope that students will unlock the potential of learning through 'book reading'

and 'language enhancement', which are also essential foundations for

learning how to learn. They also aim to develop students' multiple

intelligences[16], lay the foundations for learning, and prepare for future learning

through the cultivation of scientific enquiry, artistic appreciation, and multiple

explorations.

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[16] The theory of multiple intelligences was first proposed by Howard Gardner in his book 'Frames of Mind: The Theory of Multiple Intelligences' in 1983, where he outlines several distinct types of intellectual competencies: linguistic intelligence, musical intelligence, logical-mathematical intelligence, spatial intelligence, bodily- kinaesthetic intelligence, interpersonal and intrapersonal intelligence (Gardner, 2011, pp.77-292). The eighth intelligence, the intelligence of the naturalist, was proposed in 1995 (Gardner, 2011, pp.77-292).

b. Health: happy exercise, healthy life

This part of the vision takes 'happy' as the core concept, and it involves

three core concepts AID: 'A' stands for Active (active life), 'I' refers to Image

(healthy body consciousness), and 'D' is Diet (healthy diet). The expectation

of the school is that pupils will develop regular exercise habits, good dietary

life in a safe and healthy environment.

c. Moral character: care, responsibility and honesty

This aspect of the vision proposes that good character lies in the

experience of life and learning in practice. Therefore, the school considers

care, responsibility and honesty as the core values to cultivate for students to

have good characters of 'being grateful to others, doing their best, cherishing

things and exercising self-restraint[17]' through service learning[18].

In the 'moral character' of the school vision, I think it is crucial to explain

the meaning of self-restraint because this is a vital concept in Confucianism.

As Confucius said, 'to restrain yourself and return to Li (normative

behaviours), which is Ren (humanity)' (12.1). The meaning of Li and Ren is

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[17] Some researchers translate it as self-discipline or self-regulation.
[18] Sigmon (1979) defined service-learning as a type of experiential education based on reciprocal learning. He proposed that because service activities foster learning, both those who contribute and those who receive it benefit from the experience.

demonstrated in the next section: the Confucius statue, so here I examine the

notion of self-restraint. What Confucius said was to restrain ourselves so that

our words and deeds are in line with etiquette. The Taiwanese education

system tends to subdue individual behaviour so as to meet collective

etiquette. Based on my observations in the Taiwanese case, this value

influenced how the teacher created some rules to regulate the pupils'

behaviour to respect others or a community (see Chapter Five: Behavioural

rules).

3. Architecture

This segment presents two significant Taiwanese school architecture and

environment features: the Confucius statue and the plaque.

a. Confucius statue

Taiwanese society places a great deal of importance on education,

influenced by both Chinese culture and the teachings of Confucianism. The

philosophy of Confucianism stresses the importance of education for

developing individuals who can contribute to a harmonious society. In Taiwan,

progressing through the education system is considered a sign of high status

and moral values (Coudenys, Strohbach, Tang and Udabe, 2022, p.77).

Confucius was a Chinese philosopher, poet, politician and educator.

Confucianism, his philosophical teachings, stressed personal and

governmental morality, social relationships, justice, kindness, and sincerity.

Some schools or universities in Taiwan still preserve Confucius statues. A

Confucius statue usually was elected at some primary and senior schools with

a history of more than 30 years in Taiwan, especially in old schools. Confucius

statues are customarily placed at the school gate. This is the tradition of

schools and represents Confucianism. Orchard School also put up a

Confucius statue on the left side of the gate.

Figure 6   Confucius statue

(Source: the researcher's fieldwork, 04/12/2019)

There are some reasons to place a Confucius statue at school. For teachers, it highlights that they should teach students in accordance with their aptitude, be tireless in teaching others, and establish the image of a kind, harmonious and humble teacher. Teachers are expected to take responsibility for serving as positive role models for their students or to provide examples of good models that students can look up to. Through this, teachers can assist their students in discovering and developing their own good qualities and character traits (Seung, 2008).

Students are expected to learn about the Confucian spirit, such as humanity (Ren) and normative behaviours (Li). Ren is the overarching human virtue that involves all virtues; for instance, respect, honesty, and empathy (Tan, 2017). Ren is not just about external moral actions but also accompanying feelings and attitudes, which Cua (1992) refers to as an attitude of caring. Li is sometimes translated as 'ritual propriety' (Lu, 2020) or 'rites' (Cua, 2002) because of its origin in its strong connection to religious events in ancient China. However, Confucius meant for Li to have a broader sense. Examples of Li mentioned in *The Analects of Confucius* include providing the proper greeting at observing mourning customs, an archery

match, conducting the ancestor sacrifice in Book Three, eating, and sitting in

Book Ten (The Analects of Confucius, 2007). Tan (2013) argued that Li is best

described as the sum of normative behaviours coupled with related attitudes.

Through self-reflection, it enables humans to modify their behaviours, actions,

emotions and morals to achieve Ren and Li. By critically examining

themselves, individuals can identify areas for improvement and make

necessary adjustments to become more virtuous and ethical in their conduct

towards others (Havens, 2013). Therefore, Confucianism emphasises family,

education, politics, religion, and moral issues.

b. Plaque

The plaque is hung at the entrance of the first building. It reads '禮義廉

恥'. These four words mean a sense of social propriety (courtesy), justice

(righteousness), honesty and honour.

In 1939, the Ministry of Education determined that these words became

the common motto of schools across the country. Its policy also expressly

states that courtesy is the proper attitude, righteousness is justice and

appropriate behaviour, integrity is distinguished, and honour is the awareness

of rightness and wrongness. If doing something wrong, individuals may feel

ashamed.

Figure 7   The plaque of courtesy, righteousness, integrity and honour

(Source: the school webpage)

Although the school advocated 'knowledgeableness, Health, Good

Character' as its vision, the Confucius statue and the plaque remind pupils of

traditional notions of good character. Those physical objects are placed in a

prominent location (at the entrance) to expose the values behind them.

Comparison of Garden and Orchard school settings and values

This section addresses the school settings and school values. The school

values include learning behaviour, good character and self-restraint.

1. School settings

From the physical setting, environment, the stated aims and visions of Orchard School, specific values are expressed, which involve particular expectations for the pupils. These values reflect specific goals, behaviour, and character qualities, including pupils' welfare, intellectual growth, moral purpose and Confucianism. The visible and tangible values in a plaque, installation art or statue might have a subtle influence. In particular, the Confucius statue and plaque manifest more moral values to remind teachers and students of their manners and behaviour and even to emphasise the value of harmony in the interaction of society; for example, reducing conflicts (Wei and Li, 2013).

Conversely, the Garden School building has less concrete architecture than Orchard School, but pupils wear the uniform sewn with the school logo of the Cross, which manifests Christian values, including kindness, trust and forgiveness. Additionally, the school values were put on the noticeboard in the teacher break room (Fieldnotes, 13/06/2019), which reminds schoolteachers what the school values are. It serves the same purpose as Orchard School in what and how they should behave.

In conclusion, school values could impact the teachers' values, behaviour and pupils' learning or thinking. More evidence is provided in the next chapter when the teachers' facilitation is implemented.

2. School values

a. Learning behaviour

In Garden School, they share the value of promoting lifelong learning. The 'Learning Behaviour' with animal characteristics is designed to develop learning behaviour to educate children on how to improve their ability to learn by helping them identify their unique learning styles and what they can do to enhance these skills. On the other hand, Orchard School's values encourage pupils to read, and explore, throughout their lives and become lifelong learners, which is similar to Garden School.

b. Good character

Garden School stated its Christian values encourage pupils to be kind, responsible and respectful people and inspire them to be the best they can be. The core values of Orchard School contain care, responsibility and

honesty to cultivate for students to have good character and be grateful to

others. It is the similarity between them.

c. Self-restraint

Although both Garden School and Orchard School cultivate similar pupils'

good character, the distinctive difference is that Taiwanese pupils were

requested to exercise self-restraint[19]. This element contains cultural

differences, Confucianism, which may impact pupils' learning behaviour.

Confucianism places a strong emphasis on cultivating the virtues of self-

restraint in students, as these qualities are seen as essential for developing

good character. One aspect of self-restraint involves regulating one's impulses

and desires, which can help individuals to approach problems and challenges

in a more deliberate and thoughtful way. By exercising self-control and

avoiding impulsiveness, individuals may be better able to engage in careful

analysis, weigh different perspectives and evidence, and come to well-

reasoned conclusions. However, individuals have to go through a

development process from heteronomy to self-restraint, so there are some

normative constraints in some educational activities. To illustrate, Orchard

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[19] Some researchers translate it as self-regulation, self-restriction or self-control.

School hosted a competition for neatness, orderliness and good manners. In Mrs Pineapple's class, the pupils were awarded an 'excellent prize' (卓越獎), and the medal was hung above the entrance of the classroom so that everyone could see it when they passed by.

Figure 8   Orchard School's competition
(Source: researcher's fieldwork, 06/01/2020)

Self-restraint seems to convey a degree of suppression of pupils' behaviour; nevertheless, it is possible that an excessive focus on self-restraint could limit critical thinking. In particular, if individuals are too focused on following rules and conventions, they may be less likely to question authority or challenge established ideas. These expectations might create particular challenges and tensions when a teacher presents P4C to encourage pupils to think critically and ask questions because children might hesitate or be concerned about what they could say and how they should behave.

Chapter Five: Teachers' Values: Findings and Analysis

Prologue: Reconciliation of values

Personal values affect not only how we act but the decisions we make. As stated in Chapter One, I perceived certain differences in the two educational settings regarding the phenomena of 'discussion' and 'personal interest' between England and Taiwan. Since my arrival in England, I have reconciled various values between the two cultures. In our daily life, all the values compete together, and we might reflect, resist or reconcile them. Thus, reconciliation in this chapter refers to making two opposing opinions, concepts or circumstances coincide.

Take an example that occurred when I trained in philosophical counselling. Initially, I participated in the training session with a French philosopher for one year, but his method was confrontational and seemed to me to lack sufficient compassion. This training approach tended to be mistrusting of a client's thoughts, and the consultant's duty was to shift a client's paradigm (perspectives or beliefs) in the interests of more resilient critical thinking rather than offering understanding and care. What I experienced was a battle between my own values and his techniques. When

an approach conflicts with my values, it seems challenging to continue

practising it, in spite of my desire to expand my knowledge of approaches to

teaching critical thinking. After that experience, I realised that care and

compassion are essential and non-negotiable values to me, which should be

applied in philosophical counselling. My reflection is that when clients come to

philosophical counselling, they often struggle with difficult questions related to

their personal and existential concerns. These questions can be challenging

to confront, and clients may feel vulnerable, anxious, or even overwhelmed

during the counselling process. Care and compassion are essential in this

context as they create an empathetic and supportive space where clients can

feel heard, seen and valued. As Lobonț (2021, p.26) stated, these philosophy-

based approaches should be conducted with qualities such as openness,

compassion and care. This allows clients to build trust with their counsellors

and feel more comfortable exploring their inner world. Philosophical

counselling aims to help individuals deal with issues related to meaning,

purpose and values in life. In this context, care and compassion play a crucial

role in creating a safe and supportive environment for clients to explore their

thoughts, feelings and values.

Therefore, I looked for another philosophical counselling method, Logic-

Based Consultation at NPCA in the USA (see Chapter One). In the six-week

training sessions, I learnt how to utilise logic to identify clients' issues and how

to apply philosophy to support their mental health. This method contains six

steps: identify the emotional reasoning, check for fallacies in the premises,

refute any fallacy, identify the guiding virtue for each fallacy, find a philosophy

for the guiding virtue and apply the philosophy (Cohen, 2016). During

counselling sessions, the client and I discuss their problems. I pay close

attention to their emotions and analyse their reasoning to evaluate any

fallacies. This technique allows me to discuss with clients with care and apply

my philosophical knowledge to assist them, which seems to be closer to my

values (care in philosophical enquiry), so I was willing to master and apply it.

Apart from that, Deep Philosophy (Lahav, 2021) was another method of

philosophical counselling that I have learned since 2022, facilitated by an

American philosopher, Ran Lahav. While in the training session, participants

read extracts of philosophical works from philosophers, such as '*The*

Discourses of Epictetus' and Søren Kierkegaard's '*Either/Or'* (1843) and

contemplated the texts and then shared our thoughts. This type of training is

more like an orchestra playing a symphony in that we read and shared

feelings without discussing and questioning the materials or the participants' perspectives (Lahav, 2021). The approach creates tranquillity and helps me reflect on my values and essence via philosophical texts.

Throughout these philosophical counselling explorations, my profound realisation was that personal values impacted my choices of method and approach. I also attempted to reconcile my values and the values of different counselling techniques because of value conflict. Thus, I argue recognising and reflecting on one's values is vital, and this might be the core of the process of underpinning or committing ourselves to conduct a method. These experiences impacted my doctoral research while I was on the journey into practical philosophy and helped me reflect on the significance of exploring teachers' values in this study. Exploring teachers' values in an educational setting is cardinal. As stated in Chapter Two: Teachers' values in the practice of P4C, teachers can convey their values at school, either intentionally or unintentionally, through their teaching methods, interactions with students or language (National Curriculum Council, 1992). Teachers are not only responsible for imparting knowledge and skills but for shaping the values and beliefs of their students. Therefore, teachers' values can have a significant impact on the learning experiences of students.

Turning back to this research study, it would be challenging for teachers to persist with P4C at schools if the teachers' values were inconsistent with the school's values or the values of P4C. As I previously stated, the philosophical counselling approach is deficient in empathy, which has caused me some challenges. In an educational setting, teachers come from diverse backgrounds and may have different values that influence their teaching practices. While investigating the teachers' values, I believed reconciliation was crucial in detecting where the teachers' values were, how they reconciled their personal and professional values, the school's values and P4C values. The reason is that reconciliation, in the context of an individual facing two opposite values, refers to the process of finding a balanced resolution between these conflicting values. The process of reconciliation requires individuals to prioritise and weigh the importance of each value in relation to their personal beliefs and the specific context in which the conflict arises. Therefore, I can detect teachers' different values by observing the process of reconciliation.

In this study, three primary school educators were observed and interviewed: Mrs Rose, the English teacher; Mrs Pineapple, a Taiwanese teacher; and Miss Lychee, a Taiwanese student teacher. When describing

their reasons for practising P4C, they tended to demonstrate their values and show how they persist. In addition, I observed and closely analysed the P4C lessons to identify their facilitation moves and scrutinise their values. Finally, the quotation of the Taiwanese data in Times New Roman font below was translated from Mandarin.

The English teacher, Mrs Rose

When I undertook my research in 2019, Mrs Rose was a Year 5 teacher, curriculum lead, and P4C teacher. She taught French, philosophy, maths and English on Tuesdays, Wednesdays, Thursdays and Fridays. When I began the fieldwork in the English case study school in 2019, three schoolteachers were teaching P4C at Garden School, and only Mrs Rose had completed the Level 3 Philosophy for Children course through SAPERE. However, Mrs Rose was helping her colleagues to learn P4C. They planned to gradually train all the teachers in P4C to integrate it into the curriculum (Interview with Mrs Rose, 11/07/2019). My case study pupils began P4C lessons in Year 3, but it was not embedded in other subjects but took place through independent P4C lessons. Thus, the P4C classes at Garden School were growing.

In Mrs Rose's first teaching post, the school emphasised enquiry-led learning, in which pupils had time to question. However, when she taught at a school in Spain, they focused on the content of the curriculum and teaching approaches that were more didactic. She was introduced to the philosophical enquiry by Barry Hymer[20] at a conference in Spain, so P4C built on her early experience of teaching (Interview with Mrs Rose, 11/07/2019). That was why she became interested in P4C.

Having returned to England, she began her training with SAPERE and taught at this case study school in England that focused on listening to pupils' voices and encouraged teachers to use open-ended questions. Thus, she gradually became more involved and trained other teachers in P4C at school, inviting more colleagues to learn P4C and applying for the SAPERE Bronze Award for Garden School (Interview with Mrs Rose, 11/07/2019).

> Researcher: Can you tell me more about why you chose to learn P4C at the beginning?
>
> Mrs Rose: The first school I worked in had a real emphasis on enquiry-led learning. It was organised a bit differently from some schools. The children did maybe four projects in the classroom. They were organised by ability level. So, eight children, two groups of four doing one project. The same with the second

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[20] Barry Hymer and Roger Sutcliffe published a book 'P4C Pocketbook' in 2012. They introduced CoI, laid out a ten-step procedure for P4C sessions, and demonstrate how P4C may be used to examine important ideas.

project. I have eight groups in the class, but four different projects are going on. And the children would have time with me to question and design what they wanted to explore. The end of the project will be a maths outcome and a writing outcome, but they will be some topic-based learning. A lot of discussions between the pupils and me about the area they were learning. Then I moved to work in Spain, but it's a British school in Spain. That was very focused on the content of the curriculum. The teachers were not facilitators for the children's learning, but it was more didactic. I was expected to get the children to do this type of teaching. I think some of the outcomes were not so independent from the children and not so thought-provoking. I found it quite difficult. At the same time, that school needed to change and needed lots of development to happen. It was a part of the group of schools to hold an educational conference. Barry Hymer was a guest speaker at the conference and ran a philosophical enquiry with teachers. I thought it was interesting learning, which overlaps a lot with how I had worked previously. We did a lot of writing for particular purposes at that school. The effect of that writing was built on language for the same purposes. So, earlier in school, there will be a lot of languages to discuss or debate. So, the children will debate things in class. And then, as they moved up to the school and were expected to have more persuasive writing, it would be writing to debate. We did a lot of debate writing in that school. And Philosophy for Children built on my early experience of teaching. I think I picked out a lot of best practices that I had experienced when I came back to England from Spain. (Interview with Mrs Rose, 11/07/2019)

Based on this interview, Mrs Rose's main reasons for teaching P4C were to listen to pupil voices and adopt a pedagogy led by children's questions. P4C helped her teach Spanish children to debate topics in class and write more persuasive writing with enquiry-led learning. It can relate to Dewey's definition of thinking as enquiry; he asserted that 'all which the school can or need do for pupils, so far as their minds are concerned . . . is to develop their ability to think' (2009, p.152). Enquiry-led learning encourages the exploration and

investigation of topics through open-ended questioning and reflection. It also allows students to take ownership of their learning and develop a deeper understanding of the material.

The Taiwanese teacher, Mrs Pineapple

Mrs Pineapple was the Year 5 (children between 10-11) tutor and taught Chinese at school. She had trained P4C for five years with Professor Strawberry (pseudonym), who came to the school and cooperated with some teachers. Professor Strawberry works at the university close to Mrs Pineapple's school. Professor Strawberry has a mentor, Dr Thomas Jackson[21] at the University of Hawaii Uehiro Academy for Philosophy and Ethics in Education. They collaborated to conduct P4C workshops and teaching demonstrations for children in Taiwan.

In the beginning, Professor Strawberry was a facilitator in implementing P4C with children, and Mrs Pineapple was the participant with her pupils. After two years, Mrs Pineapple facilitated her own P4C lessons, and Professor Strawberry worked alongside her making a mind map on the

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[21] The background of Dr Thomas Jackson can be found on this page: https://p4chawaii.org/meet-our-team/

blackboard. After each P4C session, they discussed the process together; for example, how they continually guided children if they stopped the dialogue at some moment or how to deal with children's quarrels (Interview with Mrs Pineapple, 11/12/2019).

Mrs Pineapple arranged P4C lessons in 'Integrative Activities' or 'Alternative Learning Periods' classes (see Appendix H: Year 5 curriculum timetable). The purpose of the Integrative Activities was to learn about some life and relationship issues. According to the Taiwanese textbook of the Integrative Activities lessons in Year 5, children needed to learn four units. Unit 1 is A brand new me; Unit 2 is Diverse roles; Unit 3 is interpersonal summit; Unit 4 is Thinking about others' situations (Fieldnotes, 04/12/2019). Hence, Mrs Pineapple thought it would be a valuable opportunity to discuss some questions through P4C approaches (Interview with Mrs Pineapple, 11/12/2019).

In the beginning, Professor Strawberry conducted P4C with children at school while the schoolteachers observed. Mrs Pineapple also interpreted the process of how she embarked on P4C enactment with Professor Strawberry.

> When I started learning P4C, Professor Strawberry was always leading the children. When implementing, she was more open and didn't deliberately limit any answers. But when leading P4C, I was always stuck and felt I should teach the children something, but why had the dialogue just finished? That year, we

often asked, 'Why is it like that?' and felt it was meaningless. It was just no answer. Later, I gradually felt that I could appreciate that the children were willing to think, talk, and share some of their innermost thoughts with us. Sometimes children were not good at speaking, and I had to dig out their ideas. So, I feel that dialogue began when they started to talk. This is true. It is terrific because I can draw closer to them/ be close to their hearts.
(Interview with Mrs Pineapple, 30/12/2019)

There was a marked contrast between Mrs Pineapple's teaching approaches and P4C pedagogy, in which P4C could elicit children's thoughts without correct answers, and she would understand them more. As elaborated above, she could draw closer to the children. Another example of the contrast with the dominant approach to teaching in my first observation in Taiwan, I came to the classroom early, and it was a Chinese lesson. Mrs Pineapple allowed me to sit in on her class. Basically, the pupils had very few discussions but more answering questions and reading the text in that lesson (Fieldnotes, 04/12/2019). There were two very different teaching methods used in these two lessons, so I became curious about the reasons behind her decision to use P4C in her teaching. She said,

Mrs Pineapple: ……I want to do P4C to let the children think and learn how to share. Our Taiwanese children are actually reluctant to speak. If they talk, there must be a standard answer. Without a definitive answer, they would think, 'Teacher, what you said is real?'. They are not good at critical thinking. I could give children more chances to speak through P4C lessons.

Researcher: How do you think of children's critical thinking?

Mrs Pineapple: Children need to doubt something; for instance, they can ask, 'Is this true?'. Like today's lesson, I questioned, 'Does a smooth life really make us indolent?' Children think of this question, which cannot be found in the textbook, but we can discuss it. This is how I hope they can utilise it to learn various things. In fact, after thinking, they would understand more. Children should not only absorb what the teacher teaches and only know what they receive. This is what I hope to give children.
(Interview with Mrs Pineapple, 04/12/2019).

Therefore, she was aware that the pupils needed to think critically and doubt what they had learnt. P4C seemed to be an opportunity for them to discuss, and it could be a transferable skill to be applied in their lives.

As I stated in Chapter Two: Education reform in Taiwan, one of the curriculum guidelines is 'spontaneity'. Prior to the education reform, lessons were usually focused on lecturing and lacked space for students to think critically or doubt the content of the textbooks. After significant transformations in recent years. There has been a shift towards more enquiry-led approaches that prioritise critical thinking that encourages students to explore alternative perspectives, think outside the box and develop innovative solutions to complex problems. P4C literally fits in the current Taiwanese education reform. Thus, Mrs Pineapple agreed that P4C could elicit children's thoughts without correct answers.

The Taiwanese student-teacher: Miss Lychee

Miss Lychee was a postgraduate doing a P4C dissertation and served a one-term internship simultaneously at Orchard School. She generally worked with Mrs Pineapple and sometimes drew the mind maps, as was the usual practice in class, when discussing. Mind maps visually represented the pupils' ideas or concepts, which aimed to assist participants in remembering, analysing, synthesising, and developing opinions. Regarding the mind maps by Miss Lychee, some examples are presented in the following section on 'teachers' facilitation'.

If the children were divided into two groups, Miss Lychee would join one of the groups of children's dialogue. Mrs Pineapple and Miss Lychee always discussed how to proceed with P4C before and after the lessons. Miss Lychee also assisted Mrs Pineapple in reviewing the pupils' P4C post-lesson worksheets. The pupils were asked to complete a P4C post-lesson worksheet after each lesson before going home (see Appendix I for an example of the worksheet).

Miss Lychee got to know P4C as an undergraduate. Professor Strawberry introduced P4C to her at the university. After lessons, Professor

Strawberry, Miss Lychee, and some university students also ran a book club to explore P4C.

> Researcher: I am curious how you knew about P4C.
>
> Miss Lychee: I got to know P4C at the university, and my teacher was Professor Strawberry. At that time, I did not learn Philosophy for Children in lessons, nor was it called P4C. We used the book club to conduct the community of enquiry, and then we learned P4C. I think my experience at that time was very relaxed, and I liked it. We read some texts, and everyone's text was different. Then, we questioned the text, briefly explained why we had these problems and then connected them to our own life experiences. Due to the book club in the evening, I liked the form of a community of enquiry, so I have gotten involved in P4C (Interview with Miss Lychee, 18/12/2019).

Miss Lychee explained she enjoyed an approach of a CoI, so they could question, explain their thoughts and connect those discussions with life experiences. Compared to Mrs Rose's and Mrs Pineapple's motivations to get involved in P4C pedagogy, a CoI creates an open space to discuss, debate (as Mrs Rose said), think critically and listen to children's voices (as Mrs Pineapple stated). Based on these three teachers' interviews, they highlighted the value of a CoI. Due to this space, participants could accomplish listening, questioning or arguments. Their experience also supported what I argued in Chapter Two regarding the P4C values in the community of enquiry.

In addition, Miss Lychee also mentioned her values and expectations for the pupils.

Miss Lychee: I hope students can understand everyone's ideas through P4C, even if their ideas are very different from others. I want them to practise one thing: Not every question must have a correct answer. Moreover, do not just deny or reject other people's ideas that are different from ours. I hope they can truly understand that everyone's ideas are wildly divergent via this experience, and there is a context behind each person's discrete answers. If that context is reasonable, then we must learn to respect it. I hope they are not afraid to speak up and say the wrong thing, as the spirit of the slide 'Safe Environment'. They do not have to worry about saying the wrong thing; they can say whatever they can think of, contribute and communicate with each other.
(Interview with Miss Lychee, 30/12/2019).

According to her statements, she pointed out some values, such as

mutual understanding and respect. She believed a CoI contained diverse

voices as long as the reasons for the arguments were reasonable. In addition,

respect for others was another vital value because a P4C community allowed

everyone to contribute without fear. These could be her values as well as the

values of the CoI, as I analysed in Chapter Two, P4C values. Another issue

regarding the slide 'Safe Environment' was discussed in the next section:

starting points.

Values underpinning the teachers' implementation of P4C

1. Enquiry-led approach

Mrs Rose could not adopt a didactic approach while teaching in Spain.

Since knowing P4C at the conference, she seemed to identify the P4C

pedagogy as a good enquiry-led approach to committing rather than traditional teaching methods.

Similarly, Mrs Pineapple adored the enquiry-led method for the reason that pupils began to speak and were willing to share thoughts. However, she struggled to conduct P4C at the beginning because she thought she should teach knowledge to the children, but the dialogue sometimes finished without any answers. The new method might conflict with her previous learning experience and teaching training, so she reconciled her past teaching approaches with enquiry-based facilitation.

Both teachers experienced different kinds of reconciliation when transferring to an enquiry-based approach. Mrs Rose tried to reconcile her values with the Spanish school, but actually, she recognised the value of an enquiry-led approach, such as listening to pupil voices and student-centred, rather than a didactic one. Mrs Pineapple welcomed new facilitation but struggled to reconcile a traditional teacher role (teacher-led) with a brand-new method. As an insider with a similar learning experience in Taiwan, I felt for her and understood why she thought teachers should teach students knowledge, which might be one of her values. Hence, she struggled with enquiry-based facilitation.

2. The value of a teacher's role: teaching knowledge

In this section, I continue the previous discussion to unpack the value while Mrs Pineapple said she should teach knowledge to children (Interview with Mrs Pineapple, 30/12/2019). Before explaining her value, firstly, it is necessary to introduce Han Yu (768-824 BC), a Chinese poet and philosopher who was a significant Confucian scholar who impacted subsequent generations of Confucian philosophers and philosophy. He expounded on the role of a teacher in one of his well-known works '*Discourse on teachers*'[22]. He asserted that students in ancient times had their teachers in that through the teacher that knowledge is transmitted, learning imparted and doubts resolved. It indicated the values of a teacher's role. Although Taiwan has been through a few education reforms, Confucian doctrine still influences our teaching approaches. For that reason, I sensed Mrs Pineapple was struggling to teach children and assist them in dispelling doubts because a didactic approach should be a vital value to a teacher. It caused a value contradiction when she suppressed herself by not offering answers while conducting P4C.

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[22] The source can be found at: https://www.arteducation.com.tw/shiwenv_178197fd7202.html

On the contrary, in the Western tradition, Socrates utilised maieutics to elicit interlocuters' thoughts rather than teaching or delivering knowledge. Discussions and arguments might be a method to generate knowledge, but in Taiwanese culture, students tend to rely on teachers to provide answers and obtain knowledge. Teachers would also think that teaching knowledge, dissolving uncertainty, and resolving problems for students could be the most significant values of being a teacher. Thus, when Mrs Pineapple became a facilitator in P4C lessons, she was stuck and had to reconcile her values with P4C pedagogy. That is, she could not offer answers but steer pupils to generate their own perspectives.

Another example is also to accentuate the difference between English and Taiwanese teacher roles. I used to ask my son, 'What did the teachers teach today?' when he returned from primary school in Taiwan. This type of question was normal in Taiwan. However, while my son was studying at primary school in England, I saw a piece of paper with a question on the window at the reception for parents to ask children after school. It said, 'Please ask your child(ren) what I have learnt about today?'. This question probably would obtain similar answers to the Taiwanese one, but it seemed to me that the two formulations of the question implied different values. The

English question emphasised the children's learning initiatives in the learning

process, but the Taiwanese one focused on the teacher's role: what s/he

taught. As an outsider, I noticed this cultural difference in education.

3. Listening to pupils' voices

Mrs Rose experienced two types of pedagogy. One was in Spain, which

was more didactic and might be similar to the Taiwanese way of teaching.

The other is in England, emphasising enquiry-led learning. In didactic

teaching approaches, the teacher is responsible for transmitting information to

the students, who are expected to listen, memorise, and reproduce that

information. In contrast, enquiry-led approaches prioritise student

engagement, critical thinking and creativity. The approaches recognise the

importance of active learning and provide students with opportunities to

explore, investigate and discover knowledge on their own.

She believed pupils would question her more and could listen to pupils'

voices more if she practised P4C. The pupils' voices also manifested in writing

with more debate and became more persuasive. She also mentioned in the

interview (11/07/2019) that the school expected the teachers to utilise open-

ended questions and wanted children's voices and perspectives to feed into

their learning. Eliciting children's voices and thoughts could be the school

value which also impacted the teachers' approaches. To illustrate, the corridor

at the school displayed the children's questions and discussions rather than

their academic outcomes, which could be interpreted as a way of showing

they were listening to the children's voices.

Mrs Pineapple initially tended to teach through instruction and guided

children to find the answers. However, while conducting P4C, she perceived

those pupils were more willing to share their thoughts with her. Children's

responses were not only to answer the teacher's questions but express more

ideas in a CoI. From the interview with Mrs Pineapple, it appeared that the

children might be quiet and speak less in other lessons, but they would love to

share more opinions in the P4C class. Both teachers shared the value of

listening to pupils' voices and seemed genuinely interested in children's

thoughts.

Apart from these two teachers' interpretations, based on UNCRC Articles

12 and 13 (UNICEF UK, 1989), children have the right to express themselves

freely, and their opinions should be heard in all matters that concern them.

This convention recognises children as individuals with their own rights and

freedoms, including the right to express their opinions and to be heard in

matters that affect them. By listening to children's voices in class, teachers

can help to promote children's rights and ensure that they are respected and

upheld. It helps teachers to better understand their students' needs and

interests and to tailor their teaching practices to those needs. Finally, it may

develop positive relationships between teachers and students. When children

feel that their opinions are valued and heard, they are more likely to feel

connected to their teachers and peers, which can lead to a more supportive

and collaborative learning environment. This point is also explored broadly

below.

4. Positive teacher-student relationships

According to Mrs Pineapple's interview, if children enjoyed engaging in

and contributing to a CoI, it might alter the relationship between the teacher

and pupils because the pupils shared more about their thoughts rather than

only giving factual answers. Their subjects would involve daily life issues or

the puzzles they experienced, which were arguably more interesting for

children. If their issues could be discussed in a CoI, they might potentially

build and maintain close, positive and supportive relationships.

In Taiwanese culture, the relationship between a teacher and pupils

might be tense in that the role of a teacher tends to be to criticise the pupils'

behaviours or compel the pupils to achieve goals. It could cause more

conflicts in their relationships. Therefore, based on what Mrs Pineapple

stated, P4C could boost the positive relationship between teachers and pupils

because she could listen to their thoughts more.

5. Respect

According to Miss Lychee's interview, she hoped the children appreciated

people's different perspectives, which might be distinct from others.

Understanding the context behind each opinion was vital, and not merely

rejecting or denying other thoughts but respecting them. She believed that

P4C could benefit children by helping them to respect people with different

views and experiences.

I would argue that respect is one of the overriding human values in

Confucian society. As Chapter Four states regarding the symbol of the

Confucius statue, the concept of Ren from Confucianism encompasses

respect. Both Mrs Pineapple and Miss Lychee applied this value in several

P4C activities and reminded the pupils to respect each person and the

community, which were analysed in the next section.

6. Critical thinking

Mrs Pineapple believed the pupils were not good at critical thinking and

expected to give the correct answers, so she hoped the children would learn

how to doubt. When taking P4C lessons, the pupils ordinarily explored

questions that there was no answer to be found in a textbook or without a

correct answer or one answer, so the pupils could have more space to

discuss and think critically. That was the reason that Mrs Pineapple would like

to develop children's critical thinking through P4C lessons.

I discerned that the Taiwanese testing culture had impacted children's

thinking mode. The problem showed that children tended to look for correct

answers and lacked questioning. This was similar to the English case study,

in which some children need to do more tests before the SATs, which might

also impact children to seek correct answers (National Education Union,

2018). Nonetheless, numerous questions in our lives do not have a single

answer, or answers are everywhere. Critical thinking assists us in analysing,

comparing and synthesising queries and situations. I propose more critical

thinking dimensions to highlight its significance, including care and respect in

the critical thinking category in Chapter Six.

7. Connecting life experiences

Miss Lychee mentioned a profound issue with which P4C would connect

with life experiences. It implied that there might be a gap between the

knowledge we learn at school and children's everyday lives. That is, certain

abstract concepts can be difficult to explain in our daily lives, or some

frequently used keywords, such as identity, justice, love, honesty and

success, may lack a deeper exploration. I argue that learning should connect

with children's lived experiences because some concepts can be complex for

them to understand if children's life experiences interact with abstract

concepts, which become natural to them as they learn to link with actual

situations.

According to my seven-week observations in Taiwan, the P4C questions

were raised by the pupils and based on their life experiences, and they

brought their experiences into the CoI. After discussion, they would produce a

broader range of perspectives or gain insights into how to resolve their life

problems. For instance, they discussed the question, 'Why does everything

cost money?' and explored how to set the values of objects, what goods'

values and. They also delved into why humans require currency for trading

(see Chapter Six: Problematisation). This process could allow them to

understand the purpose of currency or trade.

Moreover, connecting life experiences is also a pivotal value in education

as it can demonstrate pupils' interests in their lived experiences. As I stated in

Chapter One 'the phenomenon of interest' in English education, children's

interests involve an individual's will, purposes or reflection in their lives.

Dewey, in his book '*Experience and Education*' (1997), argued that

experience is the basis for education, and there is a close relationship

between the educational process and actual experience. Likewise, Lipman

adopted Dewey's perspectives and said:

> I took from Dewey the idea that a classroom session must begin with something
> that stimulates the children's interest and then leads them to reflect on the
> meaning of their experience (Striano, 2012, p.522).

Therefore, children associate their life experiences with philosophical

enquiry when raising their questions in a CoI, which is a cardinal value in

education.

In conclusion, In the content of these interviews, Mrs Rose, Mrs

Pineapple and Miss Lychee seemed to acknowledge why they implemented

P4C, and deeply understand the values in it, such as listening to children and thinking critically. Nevertheless, the above-mentioned values imply common features of P4C, and most teachers may also agree. These research findings can only support the point I mentioned in the literature review, such as the value of critical thinking in P4C. But in my research, I argue that there is another layer of values that has not been explored, and this can only be detected from the teachers' materials and facilitation, including the impact of different cultures on values. Therefore, the following section analysed teachers' values via two themes, starting points and facilitation.

Introduction of the themes

After introducing the background of teachers and unpacking the values that underpin their P4C practice, I investigate how and why the teachers selected particular starting points in P4C lessons. Next, I analyse what values that support the teachers' facilitation. Thematic analysis is used in this section to disclose the values behind the choice of starting points and facilitation. The two themes are listed below.
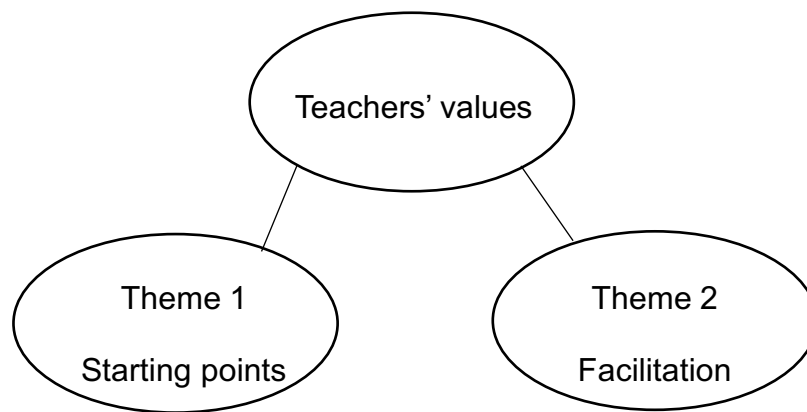
Figure 9   Theme map of teachers' values

1. Theme 1: Starting points

In P4C pedagogy, educators often introduce carefully selected starting points or stimuli to open the philosophical enquiry (Haynes, 2008, p.22; Haynes and Murris, 2012, pp.83-84). A P4C practitioner might choose; for instance, films, stories, poems, music or newspaper reports to provoke philosophical enquiry. For the purposes of research, I prefer the term 'starting points' to describe this aspect of the P4C lessons, the initial provocation and invitation to raise philosophical questions. The choice of starting points presented in the English and Taiwanese schools manifested divergent methods. As the researcher, I was curious about teachers' reasons for their choices and what these might demonstrate about their values. Thus, how the teachers chose different starting points, and the content of these options are analysed in this section.

2. Theme 2: Facilitation

The facilitation strategy is a necessary process that expresses teachers'
values. Matthew Lipman and Ann Margaret Sharp designed philosophical
enquiry as a type of discourse suitable for and accessible to children. In P4C
pedagogy, the role of the teacher is envisioned as that of a fosterer of enquiry,
a facilitator of philosophical dialogue, and a catalyst for independent thinking
about fundamental concepts. The teacher is also seen as a fellow enquirer
when it comes to substantive matters, engaging in collaborative exploration
alongside students (Sharp, 2018c, p.112).

Haynes (2020) showed some differences between the teachers who
enacted their roles in P4C lessons in English secondary and primary schools,
which were related to divergent cultural beliefs and values. Likewise, I would
argue that the different values and cultural contexts of teachers between
England and Taiwan also influence their facilitation (see Theme 2:
Facilitation). Therefore, the facilitation employed is a vital element for the
research to scrutinise within this exploration of teachers' values in their
delivery of P4C.

Theme 1: Starting points applied in England and Taiwan

In the English school, Mrs Rose consistently started P4C lessons with games. She then provided pictures, film clips, poems or slides based on the topic prescribed in the curriculum for that particular period of studies, such as history, science or PSHE. In the Taiwanese school, Mrs Pineapple invited the pupils to sing the P4C song and explained the rules of P4C as starting points.

Garden School	Orchard School
1. Games	1. P4C Song
2. Film clips and pictures of refugees	2. Behavioural rules
3. Poem of 'It Couldn't Be done' by Edgar Albert Guest	a. Three Nos Five Mores
	b. Thinking Hand Gestures
4. Slides of quotations about success and failure	c. Safe Environment
	d. Three Love Claps
	3. Fable of The Value of a Rock

Table 11   Starting points at Garden and Orchard School

Games at Garden School

Before engaging in a focused philosophical enquiry, Mrs Rose and the children started with the games in each lesson. Those games were used for divergent purposes; for example, the purpose of the specific games was sometimes to still, stir or let the pupils feel free to elaborate. Some games were to provoke thinking.

The types of games are placed in Appendix L. In the following section, I scrutinise why she played the games with the children.

The values of playing the games

1. Still, stir and free the pupils

The reason she gave was that games can still or stir up the pupils. When Mrs Rose wanted the pupils energised, she played energetic games. Conversely, if the pupils were excitable, she would choose a game to still them. The intention of the games seemed to be to focus on behaviour. One is to motivate the pupils' movement or enable them to be calm. In one interview, she stated:

> There are two reasons. I think Roger Sutcliffe said games are to still or stir the children. So, today is very much to still the children. They had a wet play in the classroom and could not organise the tables in advance. When they came in, they were all excitable. And they had not gone outside round and round[23], so I chose the game to still the children. Calm them, settle them, and make them ready. I do not talk about that with them. They are not aware of it. But I think you could see they were quite chatty, excitable and unsettled when they came in. We played the game, and they sat down. They were aware of each other, made eye contact, slowed down, and listened a little bit more. That is one reason. Sometimes it is the opposite. Sometimes you want to get the children energised. You want to stir them up so they can talk a bit more. Then we play more energetic games. Sometimes I think you need more energetic games in the morning, but in the

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[23] The weather was not good, so those children had no opportunity to play outside.

afternoon, you need more calm games. Or, on windy or wet days, they need a game to still (Interview with Mrs Rose, 13/06/2019).

Apart from stilling or stirring the pupils, in another interview, Mrs Rose also said, 'We play games, so they feel free to talk (Interview with Mrs Rose, 20/06/2019).' These games include physical movements; for instance, the swapping seats game allowed children to speak to different mates rather than always the same people. In addition, in the Elephant game, the pupils needed to make an elephant's trunk by crossing their extended arms or mime the elephant's ears using their arms. When the pupils played games or did physical movements, they enjoyed it. Those movements could boost the children's mood and reduce stress. Once these enjoyable games generated conviviality in the group, the pupils would feel relaxed and free to speak in lessons. I observed that most pupils were willing to engage in discussions after the games.

2. Thought-provoking

It was a scientific week across the school during the week commencing 24th June 2019. Mrs Rose played the 'Change places if...' game to find out what the pupils were thinking and what they knew, such as 'Change places if

you think science is always right.' or 'Change place if you think Maths is a

science'. It was a thought-provoking game because children could begin to

think of some ideas or examples and listen to the ideas of others before

starting the lesson.

Film clips of refugees

On the D-Day, I started my first week of fieldwork on 6th June 2019. Mrs

Rose chose the videos of 'The Shores of Normandy' by D-Day Veteran Jim

Radford[24] to introduce the lesson. Pupils had been taught about World War II

evacuees the previous term, but not refugees. She also selected videos that

provided general information about refugees worldwide and explored refugee

children's experiences. Mrs Rose anticipated that the pupils would also feel

empathy towards refugee children. These two videos were from TED-Ed[25]

and BBC News[26].

> Mrs Rose: They worked on evacuees from World War II. They read the books.
> They read the class book about it and watched 'Goodnight, Mr Tom'. It is a film
> and talks about a lot of the issues of evacuees. But they do not know so much
> about refugees, so a part of today's session was, first of all, finding out what

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[24] The link to the film clip is
https://www.youtube.com/watch?v=9X6WxLbTmok&feature=share
[25] What does it mean to be a refugee? https://ed.ted.com/lessons/what-does-it-mean-to-be-a-refugee-benedetta-berti-and-evelien-borgman
[26] Two stories of Syrian refugee children can be watched here:
https://www.bbc.co.uk/newsround/23818261

information. They do know about refugees, and I gave them the pictures without making specific connections to learning the 'I wonder' questions. And to see what they picked up from the pictures. A lot of them had already picked up on refugees' connections, so it was a kind of trying to pick out what prior knowledge they had of people in those situations. I used a TED-Ed clip because it had quite a lot of general information about refugees across the world and used a lot of vocabulary. I thought it was really important and useful for the children to access. What is like persecution which they would pick up on from The Bible stories perhaps and the persecution of Jesus, so there are some links about vocabulary I really like for the Year 5 level that was on TED-Ed Club. Then I used some clips that talk about children's own experiences as refugees. There was a link to the evacuee children so that the children here can see what it is like from the perspective of a child, not on an international level, but from children's experience in that. So, they could have empathy as well (Interview with Mrs Rose, 06/06/2019).

Firstly, Mrs Rose mentioned a significant concept regarding the 'I wonder' questions. This term 'I wonder' can be traced back to Aristotle's assertion that philosophy begins in wonder. According to Aristotle, Philosophy originates from a sense of wonder, which children possess inherently and express freely (Pecorino, 2020). Lipman (1980, pp.31-32) also stated that some adults have never had the opportunity to actively experience the state of wonder or ceased to wonder because they don't have time to wonder or as they have concluded that things cannot be changed anyhow. However, children are often curious about the world. When looking at their fingernails, they would wonder where they came from. 'I wonder' questions could come from their

curiosity, and then curiosity is formulated into a form of a philosophical question.

Additionally, Mrs Rose utilised the children's refugee video clips to raise the pupils' compassion which was her value hidden in the starting point. The refugee issues could be addressed through the crisis or threats in society, but she tended to boost their empathy.

Pictures of refugees

After watching the clips, Mrs Rose collected pictures of refugees and requested the pupils to get into a group of four in 30 seconds. The pupils were organised into six groups, and each group had to write as many things as possible in the picture in five minutes. Then, the pictures were put in a circle when the pupils completed writing. After that, the pupils went around the circle to look at all the pictures, and each pupil decided on one photo to mention one thing that s/he noticed.
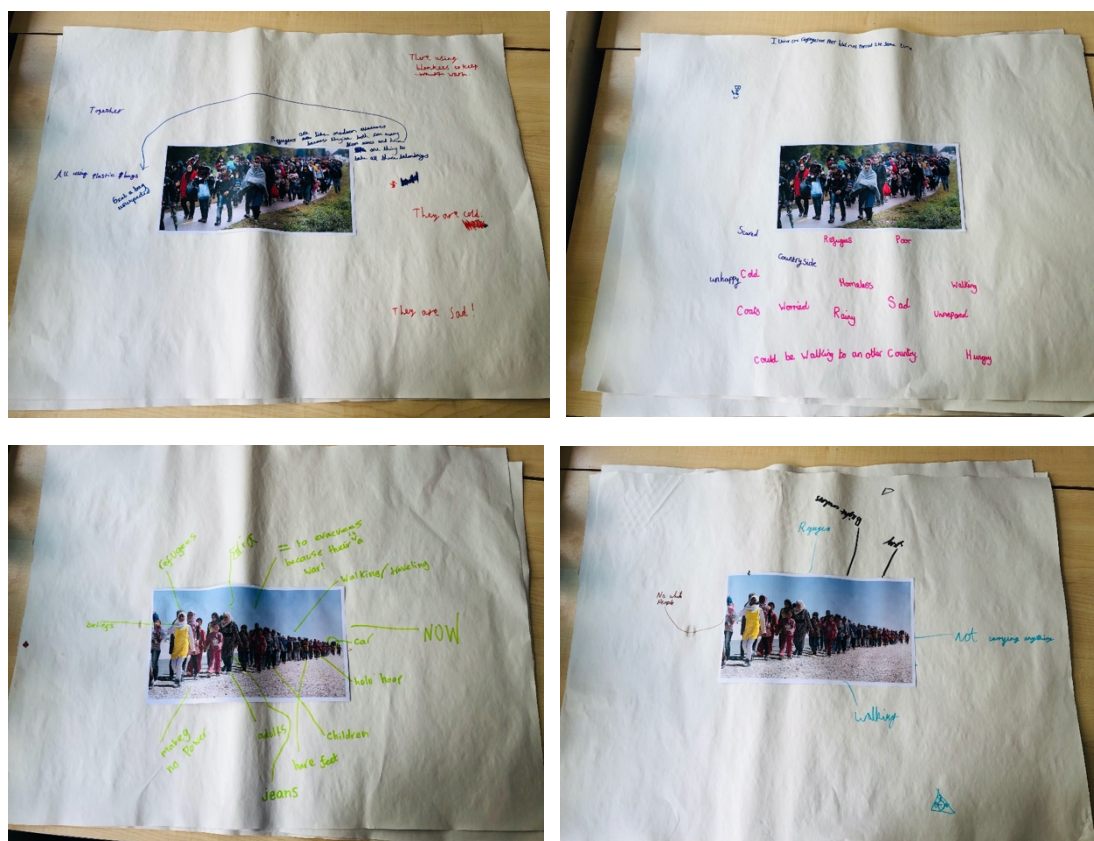
Figure 10   Pictures of refugees

(Source: the researcher's fieldwork, 06/06/2019)

Additionally, when they reported what they witnessed, they had to provide

a reason without making assumptions. While the pupils discussed and drew

upon evidence from the photos to support ideas.

Mrs Rose: A couple of the children, when we are looking at the pictures, I picked up on assumptions they were making and deductions they were making, but also empathy, the imagining what it would be like that person, thinking about that feeling they felt as well, which I would like them to do. They were thinking about it through a number of different lenses really and looking at the situation.

Researcher: I noticed you led them to think of some reason and ask 'why' so they can say 'because…….', not just about assumptions.

Mrs Rose: That is really important. I think that is such an important part of philosophy from when I do with the Year 1s but still up to Year 5 level children that they are starting to question their own assumptions and take notice of it (Interview with Mrs Rose, 06/06/2019).

Mrs Rose also proposed two questions to the pupils. One was 'Who these people in those pictures might be'. The other was 'Are there any connections in those pictures to what we learned about evacuees and refugees in World War II?'.

After the discussion, Mrs Rose invited the pupils to depict one thing they noticed. She sometimes queried, 'Why?', 'How do you know?', 'What made you think of that?' or ' Are there other reasons to explain your ideas?' (Fieldnotes, 06/06/2019). So, she questioned the pupils after their interpretation. These questions provoked them to think of reasons rather than rely on their imagination or assumptions. The pupils had to think of some evidence to support their observations.

She also raised questions for the pupils to think about refugees; for example, 'What might be different if you were a refugee in one of these pictures?' A girl described she might not have much time to pack her stuff from war because some people used plastic bags, even no bags (Fieldnotes, 06/06/2019).

The question would arouse the pupils' empathy and caring thinking.

When I interviewed Mrs Rose, she said:

> Mrs Rose: Also caring thinking, when I have a clip of the children, I am talking about empathy and putting themselves in that position, it starts to make really meaningful to them. They need to be able to care about the issue they are talking about. So that is a part of it as well. We used the learning behaviours in school, but we actually have the posters for the 4Cs in philosophy connected to those (Interview with Mrs Rose, 06/06/2019).

According to Mrs Rose's interview, it was clear that she let the pupils watch the videos and pictures to put themselves in the situation of others to understand others' positions. It was not only to generate empathy but also to provoke reasoning; for example, to explore and understand what refugees might feel, what they might need and their actions. For this purpose, Mrs Rose certainly aroused the pupils' compassion.

> Researcher: Can you tell me what you were thinking during class?
>
> Hazel: The activity made me think about all of the refugees in the world.
>
> Maple: I thought about what the refugees/topic is about because some of it is quite heartbreaking when thinking about refugees. Sometimes it is quite hard for me to understand.
>
> Daffodil: I am thinking about what is going to happen next. I am really worried about what is going to happen to them.
> (Interview with the English Pupils, 06/06/2019)

In another interview next week, Mrs Rose played four video clips[27] in terms of refugees, and two of the clips were played last week. When I interviewed them, those pupils mentioned their feelings while watching the videos.

Researcher: Would you please tell me about your feelings in this class today?

Maple: In one of the videos, when he lost his brother. I actually felt quite sad. When I saw him cuddling his brother and stuff, my heart felt really nice.

Hazel: Would you feel sad if you lost your brother?

Maple: Maybe.

Daffodil: I felt a bit sad but happy at the same time because they looked like they were having a nice time in the first video. They were still going to school. But in the last video, they were all separated from their families. It was quite hard to watch a little bit.

Thistle: I felt quite emotional with the one about his brother because it was really sad. But when they met, as Charlie said, it was also nice. In this lesson and the last lesson, I have been quite astounded at what they have to do, like being homeless and selling balloons, and like if they did not sell enough, they would get whipped. It makes me feel like I would like to do something about it when I am older.

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[27] Mrs Rose offered four videos:
a. What does it mean to be a refugee? https://ed.ted.com/lessons/what-does-it-mean-to-be-a-refugee-benedetta-berti-and-evelien-borgman
b. Two stories of Syrian refugee children.   https://www.bbc.co.uk/newsround/23818261
c. Syrian boy's emotional reunion with his brother. https://www.bbc.co.uk/newsround/35559951
d. Rohingya children on life in refugee camps.   https://www.bbc.co.uk/newsround/42682972

> Oak: In the first video, I thought about travelling, like a refuge because of how hard it maybe. Travelling across countries or being separated from your families and things like that.
> (Interview with the English pupils, 13/06/2019)

After watching the clips and photos, many children expressed their compassion from different perspectives. Daffodil perceived it quite hard to watch the clip when they were all separated from their families. Oak thought about how hard travelling would be like when they needed to travel across countries or be separated from their families. Apparently, Mrs Rose had conveyed her value, and compassion, to the pupils because the pupils appreciated how challenging it would be. In addition, most of the pupils in class showed their care rather than criticism.

What the value is underneath the clips and pictures

1. Empathy

In the English case study school, Mrs Rose played some clips of the BBC news and TED-Ed in terms of children's own experiences as refugees. She also utilised photos of refugees. There was a connection here that she hoped the pupils could have empathy when they watched those child refugees, which was the same from the children's perspective. Thus, when Mrs Rose

chose these stimuli, she not only provided information about refugees but

drew on children's experiences to generate pupils' empathy and invite them to

feel the refugees' feelings.

Lipman (2003, p.269) states that empathy means that we put ourselves in

another person's circumstances and feel their feelings as if they were our

own. One way to care is to separate ourselves from our feelings,

perspectives, and horizons and picture ourselves having the feelings, views,

and horizons of someone else. When Mrs Rose played the videos, she hoped

the pupils felt the refugees' feelings, put themselves in other people's places

and broadened their perspectives. Empathic thinking is also a primary aspect

of caring thinking and comprises some values that the pupils can learn, such

as being considerate, compassionate or sympathetic (p.271). Therefore, Mrs

Rose held and sought to express compassion through her P4C lessons.

2. Kindness

From Mrs Rose's perspective regarding wars and refugees, she was to

elicit the pupils' compassion and kindness. For instance, Thistle said, 'It makes

me feel like I would like to do something about it when I'm older' (Interview with the

English pupils, 13/06/2019). Some children not only 'felt' sad but were eager to

'act'. Kindness was one of the school values and one of the main topics in the

Bible that I interpreted in Chapter Four. There were diverse lenses through

which they could have discussed war and refugees, such as thinking of the

crisis of wars and refugees or how refugees impact the UK. Nonetheless, Mrs

Rose tended to guide the pupils to elicit their kindness rather than balance the

various perspectives.

To conclude, based on the presentation of the clips and pictures, first of

all, Mrs Rose seemed to convey the values of kindness and empathy, which

also showed a part of Christian school values. Moreover, the types of

resources merely showed how challenging refugees were and their

predicaments, but the positive examples of refugees or the controversial

views were not presented; for instance, why do some countries ban or tighten

refugees? Or why should we care about refugees? Or can refugees work in

the UK forever? Disparate questions might provoke them to discuss the

refugee crisis from diverse perspectives rather than merely from a

compassionate aspect.

Video and poem of 'It Couldn't Be done' by Edgar Albert Guest

It was science week across the school, the week commencing 24th June 2019. Mrs Rose embedded the science week activity into the P4C lesson. Their subject of the science week was 'Spencer Silver was success or failure', and the layout was exhibited behind the classroom.

Figure 11   The layout of 'Spencer Silver was success or failure'
(Source: the researcher's fieldwork, 18/07/2019)

Based on the science topic, the pupils chose the philosophical question they would like to discuss: ' What gives someone the courage to go on for five years to create something that you do not know would work'. It was a philosophical question because the pupils would like to explore what causes someone's courage to work on an uncertain product. The pupils would not only like to understand a human's behaviour but also were eager to explore the reasons, which was a psychological dimension.

Before the pupils began to discuss, Mrs Rose played the clip 'It could not

be done'[28], an Audi TV commercial. Many people told August Horch[29], a

German engineer, that he could not build his innovative car company and said

it could not be done. Decades later, he proved them all wrong. In this video, a

man provided voice-overs, which was 'It could not be done' by Edgar Albert

Guest[30]. Mrs Rose also printed out the poem and read it to the pupils

(Fieldnotes, 27/06/2019).
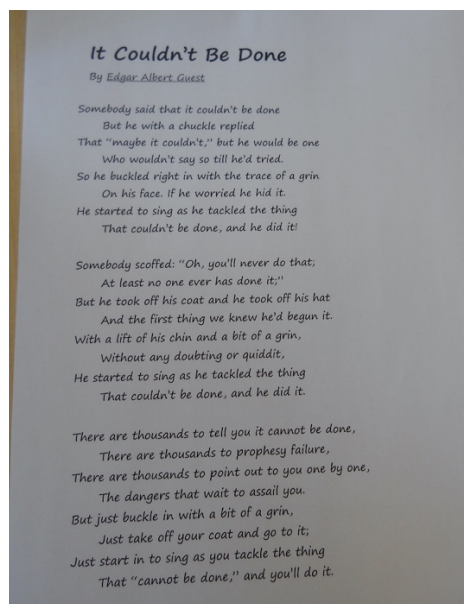
Figure 12   The poem 'It could not be done'

(Source: the researcher's fieldwork, 27/06/2019)

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[28] https://www.ispot.tv/ad/7ZJK/audi-it-couldnt-be-done
[29] August Horch (12 October 1868 – 3 February 1951) was a German engineer who helped develop the car industry and the company that would ultimately become Audi.
[30] Edgar Albert Guest (20 August 1881 –5 August 1959) was an American poet of British origin. In 1881, he was born in Birmingham, England. In 1891, his family relocated from England to Detroit, Michigan, where he died.

The intent of the clip and poem was not only to introduce the science, but Mrs Rose hoped this material could support them in answering their philosophical question. She asked the pupils to think: 'Do the clip and poem help answer your question?[31]', 'What is the connection between your question and the material?' and 'Think of what it is all about?' And then the pupils wrote it in the thinking journey, and discussed it with partners (Fieldnotes, 27/06/2019)

When Mrs Rose asked questions regarding the connection between the pupils' questions and the material, she emphasised the concept of the school's learning behaviour via her question, such as making connections. The material could support the pupils to answer the question and explore more concepts. Therefore, some values were underneath the choice of these clips and the poem, which could explain why Mrs Rose selected them and how she believed they could support children.

Slides of quotations about success and failure

After sharing the poem, Mrs Rose also offered slides with quotations from 5 famous people who failed before succeeding.

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[31] The big question was ' What gives someone the courage to go on for five years to create something that you don't know would work?'.

1. Sir James Dyson

I made 5,127 prototypes of my vacuum before I got it right. There were 5,126 failures. Nevertheless, I learned from each one. That is how I came up with a solution. So, I do not mind failure. I have always thought that schoolchildren should be marked by the number of failures they have had.

2. Winston Churchill

Success is stumbling from failure to failure with no loss of enthusiasm.

3. Michael Jordan

I have missed more than 9,000 shots in my career. I have lost almost 300 games. 26 times, I've been trusted to take the game-winning shot and missed. I have failed over and over and over again in my life. And that is why I succeed.

4. Thomas Edison

I have not failed. I have just found 10,000 ways that will not work. Many of life's failures are people who did not realise how close they were to success when they gave up.

5. Spencer Silver

Failed to produce a successful super glue, accidentally produced a non-stick paper glue, and doggedly persisted in finding a use for it over the five years.

After watching the clip, reading the poem and quotations, the pupils came up with some concepts below. Those materials combined deepening thinking around their question and produced a wide-ranging discussion.
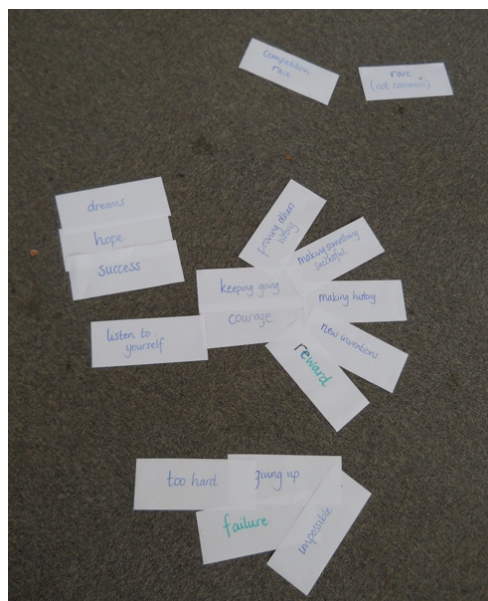
Figure 13   The question 'What gives someone the courage to go on for five years to create something that you do not know would work' (Source: the researcher's fieldwork, 27/06/2019)

What values are underneath a poem, clips, and quotations

This section shows three layers of values among Mrs Rose, Garden School and educational values in England.

1. Mrs Rose's values

According to Mrs Rose's starting points, the poem indicated some notions, such as never giving up or keeping ongoing. Those were the values beneath the material. The quotations from the five well-known people also contained some positive values to support them when they experienced failure, inclusive of positivity, enthusiasm, hope, never giving up and persistence. These values could help them to keep going even after thousands of failures.

In addition, based on the concepts from the pupils (see Figure 12), they were curious about the reason behind the courage. Their pivotal concepts also indicated similar values, including keeping going, courage and persistence. My finding was that children's concepts were partly impacted by Mrs Rose's values, such as courage and school principles.

2. School values

Mrs Rose's choice of starting points tended to contain a positive attitude

and encouraged children to keep on going from the school's learning

behaviour. It also corresponded with the school vision, which expected pupils

to be the best they can be. While Mrs Rose exploited this poem, the material

also manifested the Garden School's learning behaviour: keeping going. The

purpose of establishing learning behaviour is to help children identify their

learning styles and improve their ability to learn effectively (see Chapter Four:

Learning behaviour). The school's values also influenced Mrs Rose's

materials. The connection and integration into the broader curriculum was a

strong feature of P4C at Garden School. It expressed more comprehensive

educational values and school approaches when Mrs Rose embedded

science and history into her P4C class.

3. Educational values in England

As I stated in Chapter Two: Education reform in England, the

governments have consistently emphasised the importance of raising

standards, so schools value the result of SATs and Ofsted's reports. It causes

schools to highlight their strengths to attract students and become more

competitive. As Pratt (2016, pp.891-892) analysed, primary school teachers in England operate under strict guidelines. It can be difficult for those outside the education system to understand the significant impact of this culture driven by assessments on the lives of teachers. It influences their thoughts and discussions about their work, with assessment results being used as a substitute for the general quality of education. Thus, this can explain why Mrs Rose would like to encourage her colleagues to embed P4C in other curricula and help Garden School to obtain Bronze P4C School Awards, which contains the value of marketisation.

The starting points applied at Orchard School

In this section, I analyse the starting points Mrs Pineapple and Miss Lychee chose. One is a P4C song, another is the behavioural rules, and the other is the fable of 'The Value of a Rock'.

The P4C song

In P4C lessons, Mrs Pineapple, Miss Lychee and pupils routinely started with the 'P4C song'. I heard they sang this song in each lesson (Fieldnotes, 04/12, 11/12/, 18/12, 25/12, 30/12/2019, 06/01/, 08/01/2020). Mrs Pineapple

sometimes enquired the pupils whether one of them would like to lead them to sing it. The lyric of the song was:

P4C   P4C

Let's take a P4C lesson

Learning 'Three Nos and Five More' and 'Thinking Hand Gestures'

Let's take a P4C lesson.

The values of composing the P4C song

Based on the lyrics of this song, it manifested something children needed to learn about the process of doing P4C adopted in this class, which were 'Three Nos and Five Mores' and 'Thinking Hand Gestures'. These two rules were analysed in the following sections. Miss Lychee explained the reason for composing the song below.

> Miss Lychee: A group of university students created it. The original melody was even more complex and could not be sung. But the original melody was very nice, like a popular song. However, it was too complicated. Later, Professor Strawberry thought about what kind of melody would be easy to remember, and she finally found this one. Then we put the lyrics into it.
> (Interview with Miss Lychee, 25/12/2019)

From Miss Lychee's interpretation, she and her colleagues composed and arranged a P4C song for children to remember instantly. It might be an approach to cheer them up or warm them up before a P4C lesson. The purpose of the song might cheer pupils up. In addition, sometimes music could raise one's mood to become excited or relaxed. However, it could also become another routine if the pupils had to sing it every time.

Behavioural rules

In this section, my foci are four behavioural rules in P4C lessons at Orchard School. They are 'Three Nos Five Mores', 'Thinking Hand Gestures', 'Safe environment' and 'Three Love Claps'.

Based on my observation, P4C lessons in the Taiwanese school contained more rules before starting philosophical enquiry than Mrs Rose's lessons. Those behavioural rules were designed as slides and displayed on the screen in class. These slides were not only read by the teacher or the pupils in one lesson but showed them nearly in every lesson. After the pupils sang the song, Mrs Pineapple presented a 'Three Nos Five Mores' slide to demonstrate what behaviour the pupils could do and what some could not.

I analysed these rules as starting points for the following reasons. One is

that those rules reminded the pupils' behaviour in a CoI, such as 'Three Nos

Five Mores' and ', 'Three Love Claps' and 'Safe Environment'. Another reason

is that 'Thinking Hand Gestures' could be a sort of thinking skill to provoke

children to think critically. The other reason is that the rules involved social

and intellectual values. As Quinn (1997) stated that social intellectual virtues

are those that are specifically related to our interactions with others; for

instance, talk in moderation (p.85) or do not ridicule (p.88). Quinn's

perspective also connects with some Taiwanese emphasise etiquette,

especially in a Confucian society. Therefore, the behavioural rules at Orchard

School hid these values that needed to be critically unpacked in this research,

and I illustrated them in the following section.

1. Three Nos, Five Mores

The first rule they displayed was 'Three Nos, Five Mores. Three Nos

refers to 'no quarrelling, no daydreaming and no ridiculing'. Five Mores signify

'speak more, ask more, listen more, praise more, and respect more'.

Three Nos Five Mores			
No Quarrel	No Daydream	No Ridicule	Speak More
Ask More	Listen More	Praise More	Respect More

Figure 14   Three Nos Five Mores

(Source: the teacher's slide)

Mrs Pineapple emphasised the significance of the usage of 'Three Nos Five Mores' in a CoI.

> I would like to know more about their thoughts, but the most important thing is to let them learn to respect each other. In fact, we have 'Three Nos Five Mores' in P4C, which is to let them respect others.
> (Interview with Mrs Pineapple, 04/12/2019)

Firstly, this rule showed how the pupils should act and what they should not do in a community enquiry so as to respect others, according to the teacher. Additionally, this rule focused on the children's behaviour rather than how to think. Behaviour involves external actions which can manifest character. One of Orchard School's visions is cultivating pupils' moral character, such as care and responsibility. It means children with good moral

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character are likely to exhibit care and responsibility towards others, as they understand the importance of treating others with kindness and respect. Similarly, when children act with care and responsibility, they demonstrate qualities essential for moral character.

In a Confucian society, moral education is also advocated significantly. To illustrate, Wang's P4C research (2019) in Taiwan shows that moral education in a P4C community of enquiry and the power of collective moral examples, with everyone having the ability to be a moral exemplar in a CoI. She drew inspiration from Confucius: 'The moral character (de) of the exemplary person (junzi) is like the wind, while that of the petty person is like the grass. As the wind blows, the grass is sure to bend' (The Analects of Confucius, 2007, 12:19, p.83). She augured that 'P4C plants the seeds of moral education' (Wang, 2019, p.33) and believed that P4C could lay the foundation for moral education, enabling everyone to potentially become a role model and create moral winds that affect others. In other words, it is possible for children to be a model of good behaviour in CoI, which can have a positive influence on others and cause a ripple effect, just like the wind blowing the grass. This may be the reason that affects Taiwanese teachers' practice of P4C.

In spite of the emphasis on moral character or moral education, this rule seemed fairly vague on what the pupils should speak, ask and respect. If the purpose of this rule was to encourage the children to practise philosophical enquiry, then it should address know-how, such as addressing how to ask questions. In addition, this rule may lead pupils' dialogue to become prudent in order to avoid quarrels.

2. Thinking Hand Gestures

There was also another slide, 'Thinking Hand Gestures', which the pupils used to express their ideas. These thinking hand gestures could be applied at any time, even if they did not hold the community ball.

Thinking Hand Gestures	
Reason	Thumbs up
I do not understand (IDUS)	Counterexample
Digression	Example
Next question	Is it true?
Premise and hypothesis	Speak loudly

Figure 15   Thinking Hand Gestures

(Source: the teacher's slide)

The community ball is one of the signature techniques to enforce turn taking applied in Hawaii as well as many other countries. As I explained previously, Professor Strawberry was trained in P4C approaches in Hawaii and then introduced P4C to Orchard School. The usage of a community ball contains 1) Only the person holding the communal ball has the right to speak, 2) Students and teachers have the right to pass at any time, and 3) Whoever has the communal ball decides who speaks next (Jackson, 2001; Makaiau, and Miller, 2012). However, the pupils at Orchard School used not only a community ball but these hand gestures simultaneously. There could be one more child expressing thoughts at the same time. One was speaking, but others could convey ideas with hand gestures. Thus, I analysed some reasons to explain how they used these hand gestures.

a. Creating a safe environment

Using hand gestures can be a subtle way to communicate certain thoughts or suggestions, such as indicating that someone should speak up or reminding someone to be mindful of speaking privately to create a safe environment.

Researcher: Are the 'Thinking Hand Gestures' designed by you or by Professor Strawberry?

Mrs Pineapple: It is all designed by Professor Strawberry. But we have developed two gestures, that is, 'speak louder'. When we find that children speak very quietly during class, we must remind them to speak louder. Another one was the 'unsafe' gesture. It was used when a child would chat with another person next to him/her. If we do not want to keep telling someone 'stop talking', we would let them know that this hand gesture (hands crossed in front of the chest). Then they would know that we were not safe, and then they would respect each other. There is a little boy in our class who usually speaks very cutely and has a childish voice. He sometimes uses this gesture. Today he just did not use it because he was sitting next to a child who was quiet. If there was a talkative child next to him, he would make this gesture.

Researcher: Why do other children feel unsafe when someone is talking?

Mrs Pineapple: Because you did not respect my speech, and you were chatting in a small group. You did not listen when I was speaking, and I would not feel respected. Then I might want to talk faster when speaking, and I would feel unsafe. These rules were deliberately shaped. We want to let them know that they have to listen to others' speeches, listen carefully and cannot chat.
(Interview with Mrs Pineapple, 04/12/2019).

From Mrs Pineapple's interviews, there were some vital issues demonstrated. Mrs Pineapple did not like the pupils chattering amongst themselves, so they created another hand gesture, 'unsafe', to assure the pupils that they respected each other and created a safe environment for them to speak.

The idea of a safe place or context has many possible meanings. As Jackson (2001) stated that no insults or statements are designed to denigrate, undermine, negate, devalue, or ridicule in a safe environment. However, Mrs Pineapple created a safe environment to respect others. It appeared that respect was her vital value. However, the meaning of respect for Mrs Pineapple was to listen to others' speeches and could not chat privately so as to respect the community. Her respect somehow restrained individuals' behaviour in order to meet etiquette and respect a community. This value could associate with the school vision: self-restraint (see Chapter Four: School vision).

b. Increasing communication

Mrs Pineapple stated that the hand gestures could encourage the pupil when they spoke well and expressed their confusion.

> We also have 'Thinking Hand Gestures'. When they speak very well, we have a thumbs-up gesture, so children can use 'thumbs up' at any time, or when they cannot understand or are confused, different hand gestures can be applied. (Interview with Mrs Pineapple, 04/12/2019)

Miss Lychee also illustrated similar perspectives below.

Researcher: How important do you think hand gestures are in P4C?

Miss Lychee: It is essential to me. We all established rules at the beginning and knew that the person holding the ball could speak. The Thinking Hand Gestures are also a language to a certain extent, as it is sign language. When a child makes a gesture, the person who has the ball sees that someone is making a gesture, even if that child does not speak, and we all know what s/he is going to say. For instance, if I get the ball but see someone give a 'reason' gesture, I may explain more. If a child has to wait for the ball, sometimes it is a bit late to have an instant discussion. Hand gestures are also a dialogue in some way, so I value them.
(Interview with Miss Lychee, 18/12/2019)

From their standpoints, the Thinking Hand Gestures could help some

pupils who would like to ask questions simultaneously but could not get the

community ball. It also might be helpful for speakers to explain more about

their thoughts. The purpose of this game seemed to let the pupils become

more familiar with those thinking hand gestures and frequently apply them.

These hand gestures represented simple ideas that the children could

exercise to engage in the community whenever they wanted to praise others

or proposed thoughts. As Miss Lychee stated, the thinking hand gestures

could be a sort of dialogue in which the pupils did not have to wait for a

community ball to speak.

Although Miss Lychee stated that the Thinking Hand Gestures were to

establish rules and create more dialogues, they also manifested the value of

equality, allowing other pupils to provide their immediate or urgent thoughts.

Additionally, hand gestures were intended to ensure that each individual had

more opportunities to express ideas without using a community ball. It also

uncovered the value of inclusion to include more pupils to engage in a

community. When more pupils engage in a dialogue, it also creates

collaborative thinking. The thinking hand gestures also could be a kind

reminder to the speaker to replenish reasons, examples, and hypotheses to

make explicit statements or speak louder, as Pineapple explained above.

Based on my observation, when children used this non-verbal tool, they

might be more likely to feel confident and encouraged to express themselves

further. Moreover, children might be hesitant to speak up in class due to fear

of making mistakes or feeling self-conscious. Hand gestures offer a method to

ease this apprehension. Knowing that they have a visual cue to gauge their

performance, whether it is a thumbs-up for speaking well or a different gesture

for indicating confusion, can make children more comfortable expressing their

thoughts, questions and opinions. Finally, hand gestures introduce a novel

and engaging way for children to express themselves beyond traditional

verbal communication. This variety in expression can particularly benefit

children who might struggle with articulating their thoughts verbally but can use gestures effectively to convey their thoughts, confusion or understanding.

c. For Entertainment

The thinking hand gestures were also used to play the game 'The detective catches the leader' on the third day of the observation. Firstly, this game needed a pupil to be a detective and another pupil to be a leader. The leader led the pupils to make some thinking hand gestures, and then the detective had to observe which one was the leader. That was my first time seeing them playing a game. During this lesson, I took a particular interest in the game they played. Playing games might occur every week at Garden School, but it was unusual at Orchard School.

Researcher: Can I ask why you played a Thinking Hand Gestures game?

Mrs Pineapple: The children have been reminding me to play games. Our children love to play.

Researcher: When did they mention this?

Mrs Pineapple: Some students mentioned on the worksheets that they looked forward to playing games, so we let them play a game before the discussion. (Interview with Mrs Pineapple, 18/12/2019)

Playing games seemed to meet the pupils' expectations in P4C lessons. However, there are many games for thinking (Fisher, 1997), but the teachers selected hand gestures to play.

I also queried Miss Lychee the same question: 'Why did you play the Thinking Hand Gestures game?' There were several games they could play, but they chose a game in line with the rule.

> Researcher: Today, you had a lot of discussions about P4C gestures. Why did you want to focus on this part?
>
> Miss Lychee: The purpose was to play a game. They like playing games very much. Furthermore, in the process of exploration, only a few pupils used gestures. They all know what they mean. If someone uses it, everyone knows. However, there is only a small number of pupils apply it actively. For today's purpose, on the one hand, I wanted to increase the fun and play a game, and on the other hand, I hoped they could use thinking hand gestures frequently. (Interview with Miss Lychee, 18/12/2019)

Additionally, although Mrs Pineapple and Miss Lychee compromised the pupils' request to play games, both teachers reconciled what they should teach by playing games. As I stated at the beginning of this chapter, this phenomenon also indicated the value of a teacher's role: teaching knowledge. While the pupils were playing, they were learning sincerely as well.

This type of reviewing rules also took place in the last lesson. Miss Lychee still led them to review 'Three Nos and Five Mores' and 'Thinking Hand Gestures'.

> Researcher: Today, you led the students to review 'Three Nos and Five Mores' and 'Thinking Hand Gestures'. Why would you like to do this?
>
> Miss Lychee: We basically recap them (rules) in each lesson. But after a few lessons, we only left the 'Safe environment' slide. Most of the time, I let them read this one. Even if I do not read them (rules) very often, I would forget them. Especially the occurrence of the 'Three Love Claps' that happened on Monday. They have felt it is meaningless. But we told them at the beginning that the 'Three Love Claps' were meaningful. Obviously, it has been forgotten, or they have thought it is not so important. Therefore, I asked them to review it by the end of the class.
> (Interview with Miss Lychee, 08/01/2020)

According to Miss Lychee's comments, she attempted to let the pupils understand the importance of the rules via games. When Miss Lychee and her supervisor designed the rules which had purposes behind that. The purposes related to the values that she and her professor would like pupils to learn, such as respect and safety, which I analysed below.

The values of 'Three Nos Five Mores' and 'Thinking Hand Gestures'

In the Taiwanese case, there were a number of rules set in class. The teacher mentioned that some rules reminded the pupils to respect each other,

and some rules were to encourage the pupils when they spoke very well or

had good behaviour.

1. Respect

Based on Mrs Pineapple's explanation, she thought the usage of 'Three

Nos Five Mores' could help the pupils to learn how to respect others, such as

not mocking others and listening to others more. The 'unsafe' hand gestures

also hid the value of respect, forbidding pupils from speaking privately but

listening attentively. However, as I argued previously, this type of respect was

to restrain individuals' behaviour so as to be in line with etiquette.

2. Safety

Based on the value of respect, it extended another fundamental value:

safety. When the teachers designed the rules of 'no ridicule' and 'unsafe' hand

gesture, they would like to create a safe place in a CoI. Similarly, Sharp

(2018b) also believed that a CoI should be a safe environment to support us

in self-transformation and correction. The value of safety was also

emphasised in the following rule of "Safe Environment'.

3. Inclusion

There is a rule in some P4C lessons across the world, which only one person holding the community ball has the right to speak. However, Mrs Pineapple and Miss Lychee utilised the Thinking Hand Gestures allowing more than one pupil to express thoughts simultaneously. They believed that they could listen to the pupils' thoughts more if they used hand gestures whenever they wanted. When a pupil offered a particular interpretation during an enquiry, another pupil could adopt the 'reason' hand gesture to ask for a reason kindly. It contributed value to different kinds of participation and represented inclusion, which provided more opportunities and more types of expression.

4. Collaborative thinking

This value is regarding 'Thinking Hand Gestures'. Based on my P4C training in England and experience in conducting philosophical enquiries, I would argue that these gestures might interfere with the thought of the speaker in a way. Even though some participants remain to raise their hands when one is speaking, it may influence the speaker. Nonetheless, if these hand gestures were exercised well by children, it might promote collaborative

thinking. Some hand gestures remind the speaker to provide an example, counterexample, reason, premise or hypothesis. The consequence caused collaborative thinking to help each other and create convincing arguments.

To sum up, 'Three Nos Five Mores' and 'Thinking Hand Gestures' encouraged pupils to engage in a CoI, and the straightforward gestures were easily understood; nonetheless, there was a tension between the stated purposes of the Thinking Hand Gestures and the use of a community ball. The community ball was to allow the person who held it to say, and others needed to listen and think. However, the thinking hand gestures allowed all pupils to express thoughts simultaneously. It could provoke conflict between the promotion of respect for individual contributions and increasing levels of participation. Finally, although both the thinking hand gestures and raising hands might lead to interruption when someone spoke, the thinking hand gestures manifested a suggestion, query or thought to the speaker immediately, which might interfere with the speaker's thoughts.

3. Safe Environment

This slide of 'Safe Environment' was usually presented before the

philosophical enquiry, which reminded the pupils to create a 'Safe

Environment' in P4C lessons. The translation for this slide is below.

Figure 16 Safe Environment

(Source: the teacher's slide)

> I can say what I want to say or express my doubts respectfully. Do not be afraid to give wrong answers, and do not be worried about being mocked or denied or the answer being different from others. Do not worry about something you cannot say clearly or do not understand because the teachers and students will support each other, accept each other, and enjoy thinking together with fun.

Mrs Pineapple requested a pupil to read it out loud in my first observation

(Fieldnotes, 04/12/2019) to remind the pupils to create a safe environment.

Mrs Pineapple also explained why this community should create a safe

environment in my third research observation:

> Why do we need a safe environment? The reason is I hope pupils are not afraid
> but be brave to speak. The teacher, TA and pupils would support each other. We
> accept each other even though the pupils are in a bad mood. We allow pupils to
> relieve emotions and expect them to engage in this community quickly.
> (Fieldnotes, 18/12/2019)

I observed that the slide, 'Safe Environment', was presented nearly every

week, but they did not present other rules every time, such as 'Three Nos,

Five Mores'. Miss Lychee explained why it was essential in a CoI and how it

was produced.

> Researcher: Did the content of 'Safe Environment' be designed by Professor
> Strawberry or you?
>
> Miss Lychee: We have been implementing P4C for a long time and have a
> consensus that they want to create an atmosphere. Professor Strawberry and I
> had been discussing the core of the safe environment. I wrote it down and
> discussed it with her. Finally, we have this version.
> (Interview with Miss Lychee, 30/12/2019)

So, based on Miss Lychee's and her professor's experience, they leant

toward infusing a safe atmosphere in P4C. Mrs Pineapple and Miss Lychee

emphasised it every week and liked to create a secure environment to protect

pupils. As Splitter (2014, p.92) explained that schoolteachers take the initiative to ensure safety by encouraging pupils who; for instance, provide incorrect answers or acknowledge having difficulty with the material. Students can quickly assess if the classroom is a secure and welcoming space for them. They can then adjust their actions accordingly, much like how high-wire performers adapt to their surroundings.

Therefore, if the classroom is a 'safe environment' with a teacher's encouragement and support for them, the children will soon recognise it and behave accordingly. It is also a method to encourage the reticent.

The values of 'Safe Environment'

Quinn (1997, p.54) argued that children are sometimes afraid to ask or answer due to the treatment they have had previously. However, a P4C lesson is an excellent opportunity to register absolute intolerance of the act of ridicule. Mrs Pineapple and Miss Lychee created a safe environment to support children, eliminate ridicule and encourage pupils to speak bravely. The context of Safe Environment referred to 'respect', 'support', 'acceptance' and 'joy' in this group.

The intention of this rule contained some positive perspectives, such as respect, support and acceptance, which was inspiring. The affirmative behaviour did not accompany the behaviour of denial or ridicule; for example, respect, support, and acceptance could happen when the pupils had hesitation, doubt or confusion.

Nonetheless, the content of this slide also disclosed some abstract concepts and negative perspectives, such as respect and support which were abstract and vague for younger children. The method of 'How to talk well' and 'how the pupils invite each other to talk' needs more pragmatic advice. As Haynes (2008, p.65) stated that classroom discussion rules are frequently more like descriptions of prohibition and limitation than invitation, inspiration, and guidance.

Although the slide of 'Safe Environment' aimed to invite more children to engage in a CoI, other rules, inclusive of 'Three Nos Five Mores', contained some restrictions. Putting all those rules together might confuse the pupils on how to act in P4C lessons. Another issue was that the teachers might pay more attention to the pupils' superficial behaviour than the pupils' thinking modes. To create a safe environment, schoolteachers can instead foster

mutual understanding, encourage collaboration, enquiry and prioritise the

interconnectedness of ideas.

4. Three Love Claps

The ritual of the 'Three Love Claps' was to encourage the pupils in P4C

lessons. They defined different meanings in each clap. The examples to

award claps would praise the pupils' courage, the contribution of thoughts,

and the creation of a safe thinking environment.

Three Love Claps
The First Love
Affirm you have the courage to express your thoughts
（Love for the individual）
The Second Love
Thank you for contributing ideas to enrich the thinking
（Love for thoughts）
The Third Love
Please work together to create a safe thinking
community environment
（Love for the community）
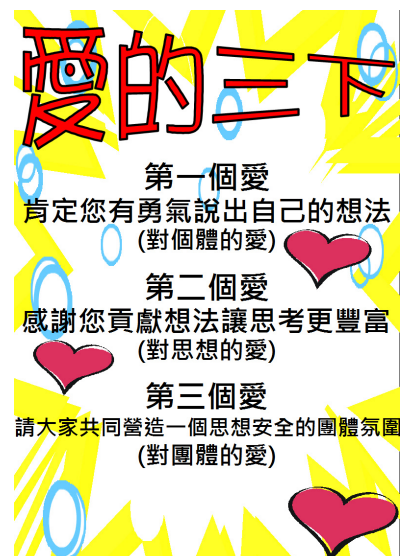
Figure 17　Three Love Claps

(Source: the teacher's slide)

Sometimes, the teacher also utilised a different approach to praise the pupils who were willing to speak; for instance, the teacher asked the pupils to stand up receiving claps.

> Researcher: At the final stage, you asked the students who spoke today to stand up and let others praise them. Why?
>
> Mrs Pineapple: The focus today was to let them discuss well. These pupils were willing to share and speak, so I asked them to stand up to receive encouragement just to praise them more positively.
> (Interview with Pineapple, 25/12/2019)

In this ritual, Mrs Pineapple tried to provoke the pupils to speak, so she asked the pupils to stand up and receive positive praise if they had spoken. Based on my observation and the interviews with Mrs Pineapple and Miss Lychee, the children did not express their thoughts actively at the beginning of that term; hence they adopted claps as a social reward to encourage them to speak more.

Apart from encouraging speaking, they applied claps to praise the pupils' good behaviour. To illustrate, when Lychee witnessed the pupils making a perfect circle (horseshoe) of the seats in the final lesson, she also let all the pupils give themselves claps because the shape of the seats was not really round in the previous lessons. In addition, claps were the means to praise the

pupils who cleaned the classroom before the P4C lessons or arranged the seats before the lesson (Fieldnotes, 08/01/2020). Therefore, the 'Three Love Claps' were not only to encourage pupils to express their perspectives and create a safe environment but also to encourage some moral behaviour.

In the observations, one particular event occurred related to this particular rule. A girl was not willing to clap for another girl. When the teacher asked the reason, she did not say anything. However, Mangosteen told the teacher that many pupils expressed their thoughts, but they did not get any claps. From the pupil's viewpoint, some children might feel unfair inside. Some pupils started to discuss whether the claps should be cancelled. It prompted me to reflect on the value of the 'Three Love Claps' regarding whether it is essential in P4C lessons and how and why they want to implement it (Fieldnotes, 06/01/2020).

> Researcher: Can I ask what the meanings of the 'Three Love Claps' are?
>
> Mrs Pineapple: You know the meaning of those three times, don't you? It is encouragement for children, which is also concise encouragement. When we clap for children, they are inspired.
>
> Researcher: How is it essential in P4C?
>
> Mrs Pineapple: I think it is necessary to encourage them at the right time. The point is not to clap how many times, but they need to be encouraged. And when they are encouraged, they would concentrate more. Sometimes after claps, they

would wake up suddenly. The pupils who did not pay attention would wake up. I think it is necessary because children need to be recognised. However, today they also started to think deeply about 'the meaning of the claps' and whether I should clap for others. It is interesting regarding this discussion. They had different ideas, but eventually, we hoped to guide them to think of the original meanings of the Three Love claps. They might have their own opinions, but the 'Three Love Claps' were a worthwhile method to encourage others. I would like to let them think of this.
(Interview with Mrs Pineapple, 06/01/2020)

From Mrs Pineapple's view, this ritual could encourage and inspire the pupils. It also could bring the pupils' attention back to when they were daydreaming. The teacher seemed to recognise the importance of the 'Three Love Claps'. Miss Lychee explained how they were created below.

Researcher: May I ask that you or Professor Strawberry design the Three Love Claps? Why do you have this method?

Miss Lychee: At the beginning, the claps are simply for affirmation and encouragement. It did not have these extended meanings. When we went to China, a child asked, 'What are the meanings of the Three Love Claps?' Is Three meaningful? Or is it okay to have five times?' Then Professor Strawberry took this question very seriously and thought of which three things are really worthy of encouragement. Therefore, we have had these meanings.

Researcher: Do you think the 'Three Love Claps' should exist in P4C?

Miss Lychee: I have been used to it and have not thought about whether it needs to exist or not. I always think it is a reasonable existence. Personally, I think that some people want material rewards, but I believe that when there are no material rewards, it also has its meaning if there can be social rewards.
(Interview with Miss Lychee, 06/01/2020)

For Miss Lychee, claps might signify a social reward rather than a

material reward to inspire the pupils. Nonetheless, after these rules were

designed, Miss Lychee had not considered whether they should be re-

examined in different settings or classes. This might cause a problem that

some children would think some rules might not be suitable for them after

some lessons. One option is for a P4C facilitator to discuss the rules with

children and consider what rules they need (Haynes, 2008, pp.65-66). Miss

Lychee believed a social reward had meaning, but those children might deem

they did not need any social rewards.

The values of 'Three Love Claps'

Based on the observation and interviews, the 'Three Love Claps'

demonstrated two types of values: One was praise, and the other one was

recognition.

1. Praise

The explanation of the 'Three Love Claps' showed affirmation and

gratitude to praise the pupils for expressing their perspectives in a CoI. In

Miss Lychee's view, it was also a social reward to motivate more pupils to

contribute their points of view. When pupils receive applause (praise), they

feel accepted by their peers and the teacher which may encourage them to

express themselves more freely and actively in future discussions.

2. Recognition

Applause is a sort of praise that encourages or rewards pupils for doing

something whilst I raised recognition as its value due to two reasons. One

came from what Mrs Pineapple said, 'I think it is necessary because children need

to be recognised' (Interview with Mrs Pineapple, 06/01/2020), and the other one

was because they presented different meanings in each clap. For the first

reason, the teacher pointed out that children needed to be recognised in a

community. Each clap recognised specific positive behaviour that children had

done. It represented the teacher's intention that if children could share more

thoughts or create a safe environment, they would obtain claps.

Although the three claps contained positive reinforcement when the

pupils shared their thoughts or behave well, this rule might be against

consistency and freedom. I observed a girl who was not willing to clap, and

the other girl, Mangosteen, doubted that many pupils shared their thoughts,

but they did not get any claps. The pupils manifested two vital issues:

consistency and freedom. The 'Three Love Claps' could increase the pupils'

engagement in a community, but it did not exercise for everyone every time,

and it might ignore an individual's or a few pupils' willingness or freedom.

In the final lesson, a boy raised a query again about whether we should

cancel the 'Three Love Clap'. Miss Lychee re-explained the significance of

claps. She said, 'The Three Love Claps is meaningful when you can say why others

deserve to be encouraged' (Fieldnotes, 08/01/2020). She still encouraged the

pupils to sincerely clap for others as sincerity could be felt. The teachers

seemed to insist on the rule and affirmed its values even though the values

conflicted with the freedom of the minority in this event. As I stated previously,

I observed at Orchard School that they might tend to restrain or limit an

individual's behaviour or freedom to create a safe or well-mannered

community.

The values underneath these behavioural rules

Compared to Mrs Rose's starting points, the Taiwanese teachers

designed more rules in the P4C lesson. I argue that these behavioural rules

contain the values of self-restraint and democracy in the cultural setting.

1. Self-restraint

In Chapter Four, I discussed how Orchard School promoted self-restraint. To achieve this, the school organised a competition aimed at enhancing students' neatness, orderliness, and good manners. This helped the students transition from heteronomy to self-restraint.

I believe that Mrs Pineapple and Miss Lychee applied these rules in P4C lessons, including 'Three Nos Five Mores', 'Thinking Hand Gestures', 'Safe Environment' and 'Three Love Claps' to exercise pupils' self-restraint as well. This is the process of being controlled by the rules and being able to self-restraint. This value also connects with the moral character that is emphasised at Orchard School. The mentioned values are closely connected and have great importance in a society influenced by Confucianism.

2. Democracy

As my analysis in Chapter Two, democracy is the common ground manifesting in English and Taiwanese education systems and P4C values. I argue that Mrs Pineapple and Miss Lychee set the rules not only as a manifestation of self-restraint but democracy.

In a democracy, individuals are expected to exercise their rights and

freedoms responsibly, distinguishing between their own interests and those of

society. This requires self-restraint, as it may be necessary to compromise

individual desires and interests for the greater good of society. Self-restraint

ensures that individuals work towards common goals in a harmonious way,

preventing the misuse of individual power and preserving the rule of law in

society. As Shih (2014, p.352) states, in order for democratic processes to

remain stable, it is paramount that members do not feel excluded or

threatened. However, achieving this requires self-restraint.

In conclusion, self-restraint is necessary for the success of democratic

societies because it fosters mutual respect, encourages civic responsibility,

and maintains the rule of law. It helps individuals understand the significance

of creating a society of equals, with everyone having equal rights and

everyone acknowledging their responsibility to serve their community.

Therefore, I think that the Taiwanese teachers made the rules, which involved

the value of democracy.

Fable of 'The Value of a Rock'

In the Taiwanese school, they usually discussed a question raised by

pupils, but on that day (06/01/2019), Mrs Pineapple offered each pupil a piece

of paper with the fable on it[32]. Each pupil read aloud 2 or 3 sentences

independently, and then the class discussed their meaning. The content and

its translation are below.
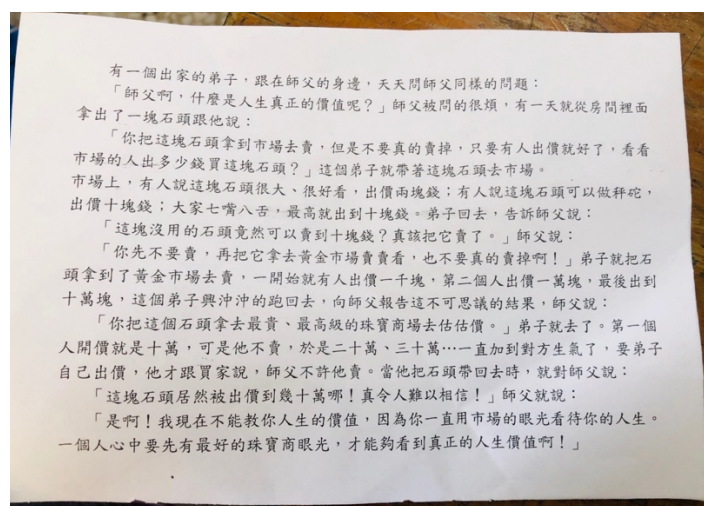
Figure 18   The Fable of The Value of a Rock

(Source: the researcher's fieldwork, 06/01/2020)

A monk asked his Master the same question every day, 'Master, what is the
real value of life?' One day he took a stone out of the room and said, 'You take
this stone to the market and sell it, but don't sell as long as someone bids and see
how much people in the market pay for it?' This monk took this stone to the
market.

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[32] This fable, the value of a rock, is from a Taiwanese Buddhist nun, Cheng Yen. There is a
video link starting from 2:00 -7:00.
https://www.youtube.com/watch?v=YSgNTY5IneA&feature=emb_title

Some people said this stone is vast and good-looking in the market, and they bid NT\$ 2. Some people said this stone could be used for scales, and they bid NT\$ 10. Everyone talked a lot, and the highest was ten dollars.

The monk returned and told Master: 'This useless stone can sell for ten dollars? It really should be sold.' Master said, 'Don't sell it first. You can take it to the gold market, but don't sell it!'

The monk took the stone to the gold market and sold it. In the beginning, someone offered NT\$ 1,000, the second person showed NT\$ 10,000, and finally, out to NT\$ 100,000. The monk ran back happily and reported this incredible result to Master. Master said, 'Take this stone to the most expensive and high-end jewellery store to evaluate it.' The monk left. The first person offered a price of NT\$100,000, but he did not sell, so 200,000, 300,000 ... until that person became angry and asked the monk to bid. He told the buyer that Master would not allow him to sell. When he took the stone back, he said to the Master, 'This stone has been bid for hundreds of thousands! It is incredible!'

The master said, 'Yeah! I cannot teach you the value of life now because you have always seen your life with market insight. A person must have the best jeweller's insight in his heart to see the true value of life!'

The moral of this fable shows that some people think the stone is worth one dollar, but some think it is worth one hundred or thousand dollars. Correspondingly, the value of a person will vary from one to another. The fable implies that the value of life does not lie in any external evaluation but in how we evaluate ourselves. Everyone should have a standard of jewellery valuer to believe in the self as a priceless treasure. No one can determine the value of our life for us, and it must be established by oneself. So, we are the ones to create the value of life.

How they discussed this fable

First of all, Mrs Pineapple asked some questions to the pupils, such as, 'What question did the monk ask his master?', 'What did the monk experience in the market?' and 'What is the market insight?' The pupils raised their hands to answer questions individually. The final question had some diverse answers.

'How do you think of people?' a girl said.
'The market insight refers to money, such as NT$ 2 or 10, rather than how beautiful the stone is.' Pomelo answered.
'The market insight means people never go to a jewellery shop to buy any gems, and they only value a stone based on its size because they never see or hear of gold or jewels.' A boy replied.
'The market insight is people loudly bid goods with divergent opinions in a noisy place.' A girl said.
'The market insight refers to people who need to trade and pay money.'
(Fieldwork, 06/01/2020)

Mrs Pineapple did not synthesise or conclude these answers but continued to question, 'What is a jeweller's insight?'

'Jeweller's insight signifies people have more experience or see more.' Boy 1[33] said.
'Jeweller's insight refers to a sophisticated person, so s/he can bid this price. Probably s/he worked in the traditional market when s/he was young. Then, s/he works diligently and transfers to the jewellery market.' Boy 2 explained.

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[33] These children without pseudonyms were not involved in the interviews.

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'Jeweller's insight is someone can identify a stone from a specific place, which is precious.' Boy 3 answered.

'Jeweller's insight is everything is like money.' Boy 4 replied.

(Fieldwork, 06/01/2020)

Then, Mrs Pineapple proposed some questions for the pupils: 'What is the moral of this fable?' 'Do you agree with what the fable is saying?', 'What have you been learning from this fable?' or 'What is the value of life?' The pupils had to write down the answers on paper anonymously and then pass them to another pupil to speak out loud.

Figure 19   Pupils were writing their answers on paper

(Source: researcher's fieldwork, 06/01/2020)

After the pupils wrote down their answers, Mrs Pineapple allocated a paper for each pupil to read. Some responses are summarised below.

'I have learned the value of life, that is, the master took many examples in this fable, so I understood.'

'Do not be a frog at the bottom of the well but look at the world from the highest point.'

'I think people should be generous because the characters in the fable pay a lot of money.'

(Fieldnotes, 06/01/2019)

Mrs Pineapple invited more pupils to ask questions, and then some children raised their hands to query.

Girl 1 doubted, 'Are you sure those people paid money?'

Boy 1 answered, 'No one paid any money because the master told the monk doesn't sell it.'

Boy 2 attempted to defend the original writer and said, 'People in the fable are generous because some people bid $200,000 or $300,000. If they are stingy, they would not bid and go home.'

(Fieldnotes, 06/01/2019)

Although Mrs Pineapple invited more discussions, there were no more students who would like to speak. Therefore, she cited an example that some people liked to compare famous brands and garments, which might treat people with market insight, that is, comparing people according to market values. If a person wore better clothes, people might think that s/he would be nobler. If someone wore a luxury watch, s/he might be wealthy. For those who were rich, they might be treated respectfully, and for those in tattered clothes, we could speak to them roughly.

After that, Miss Lychee asked a girl whether she knew what the question

was. The girl did not know about that, and a few pupils were lost as well.

Thus, they took a rest for a few minutes.

After a break, Mrs Pineapple invited the pupils to explain more about

what they understood. Then a boy shared his idea,

> 'I think life is priceless.'
> Pomelo refuted, 'Life can be purchased. If someone is rich and pays you money
> to work for him as a subordinate. It can be the case.'
> Guava said, 'If I sold myself, I would not get one dollar.'[34] (He was laughing)
> (Fieldnotes, 06/01/2019)

In this lesson, they did not select a philosophical question to deepen their

thought, but Mrs Pineapple and Miss Lychee tended to ask more questions,

and the pupils responded to the questions. This type of dialogue manifested

one-way 'question (from the teachers) and answer (from the pupils)', so the

pupils did not build on others' opinions or deepen a perspective. The content

might lack dialogue or not analyse someone's perspectives.

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[34] In that context, Guava was self-deprecating that he was worthless.

Why the teachers chose the fable

While the fable was the basis of discussion for a P4C lesson, the moral is

the message; for instance, 'treat all people fairly' or 'do not devalue people'.

Mrs. Pineapple mentions that the initial motivation for choosing the topic was

the hurtful speech of a specific girl. The hurtful nature of the girl's speech has

been a concern, and Mrs. Pineapple wants to address this issue via this fable.

Researcher: May I ask why you chose this topic today?

Mrs Pineapple: Actually, I chose this topic because of that girl. We think her speech was very hurtful. Her speech has been very hurtful these days, and then we want to find a topic about speaking, like telling the truth with love. But we all felt... (She sighed). I just wondered how to teach her. I am thinking about whether she feels insecure. Her value is not to win, so I was thinking of an example to make her reflect. It is a shame that she does not do some introspection but does whatever she wants.

Researcher: For today's topic, do you have any expectations of other pupils?

Mrs Pineapple: To other pupils, I also hope that they can understand 'What is the value?', 'What do they think of themselves?' Like that SEND pupil, she is an adorable girl. Although she could not write her thoughts down, I asked her, 'What is the value[35]?' She replied, 'What do other people think of me.' I think I can get to know every child via this activity. I expect that probably I cannot change your thoughts, but I can understand you and understand what values and perceptions you have got. I hope they understand their values and listen to other people's ideas.
(Interview with Mrs Pineapple, 06/01/2020)

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[35] The value here refers to the 'Fable of The Value of a Rock'. Mrs Pineapple's intention was to ask the pupil what the meaning of value is in that fable. Therefore, the pupil answered, 'What other people think of me.'

Mrs Pineapple expressed a desire for her pupils to understand their own values and perceptions. The fable served as a catalyst for self-discovery. Through discussing the fable and its themes, pupils can consider their own values, potentially leading to personal growth and a deeper understanding of themselves. Additionally, by discussing the story and its moral lessons, Mrs Pineapple also aimed to make the girl reflect on her behaviour and potentially consider the influence of her words on others. The next section provides a detailed explanation of these values.

The values of the fable

1. Value yourself and others

Mrs Pineapple provided the fable in terms of a monk who took a stone to a market and jewellery store and sold it. The moral of this fable is that life's value does not lie in the external evaluation but in how we evaluate ourselves. Everyone should have a jeweller's insight inwardly to see the true value of life or to believe the self is a priceless treasure. She hoped that the pupils could value themselves with jewellery insight even though people devalue them with market insight. She also emphasised treating people respectfully and do not judge a book by its cover.

2. Moral advocacy: Consideration

The fable was chosen in the context of Mrs Pineapple's concern about the girl who had made rude comments to pupils. The teacher thought her speech had been very hurtful, so she found this topic and hoped she could tell the truth with love. I noticed that the teacher cared about the pupils' behaviour and attempted to protect some pupils. Therefore, Mrs Pineapple specifically aimed to remind that girl of 'improper' behaviour and let that girl learn 'how to tell the truth without harm' or let the girl reflect on her behaviour. Based on the interviews and observation, Mrs Pineapple utilised P4C to advocate morality which was 'consideration' because she intended to guide the children to be concerned for the happiness of others. Even though telling the truth, the children still needed to care about others' feelings. To summarise, that fable implicated moral behaviour, such as consideration or how we treat people.

Nonetheless, Mrs Pineapple seemed to apply this story mainly owing to of the girl's behaviour. I would like to address some issues regarding Mrs Pineapple's usage of this fable.

Firstly, Mrs Pineapple's primary purpose was to rectify the girl's mistake. The focus of the fable might be more like moral education rather than a philosophical enquiry. Secondly, although they did not specifically mention the

girl's behaviour in the CoI, it still aroused my concern. She might feel singled

out and think everyone discussed her behaviour. Thirdly, there might be a gap

between the fable and the girl's actions. The fable does not contain the

meaning of telling the truth with love, but how we treat people or how their

appearances are sometimes misleading. From the content of the discussion,

they addressed more on what jeweller's insight and market insight are and

what the value of life is. It might be challenging to connect the girl's behaviour

to this fable. Thus, I would doubt if the fable conveyed her purpose.

Fourthly, in this P4C lesson, the children seemed to answer the teacher's

questions more and only had a little space to build on other pupils' ideas or

question each other. I did not hear the children explain the reasons, but they

merely shared their thoughts. So, the children had very little interaction or

analysis at some points. This P4C lesson seemed like a typical lesson without

philosophical enquiries because the content of the dialogues was full of

questions from the teachers and answers from the pupils.

Finally, Mrs Rose's starting points focused on the concepts that related to

the curriculum (science) and accentuated the clarification of concepts such as

empathy, kindness, success and failure. Conversely, the praxis of Taiwanese

teachers emphasised more on moral advocacy, inclusive of the content of

slides and fable. The reason may be that Confucian culture emphasises the

significance of moral values, such as respect and humility. Confucius also

prioritised the magnitude of education in cultivating a virtuous personality.

Many Taiwanese teachers may see it as their responsibility to convey these

values to their students.

Conclusion

After analysing the English and Taiwanese teachers' starting points, this

section addresses the effect of cultural contexts on these teachers' starting

points.

First of all, as I argued in Chapter Two: Literature review, Lipman's

novels involve the Western cultural context. Similarly, after fieldwork, I

discovered the starting points from the English and Taiwanese teachers

implied their values and the values derived from the schools and educational

cultures as well. Even though P4C questions were raised by the pupils, some

behavioural rules still reflected teachers' values, such as moral advocacy.

In addition, the English and Taiwanese teachers in this study reported

that P4C provided them with the opportunity to listen to their pupils' voices.

However, I would argue when these values via starting points imposed on

children, they might influence children's perspectives (see Chapter Six:

Theme 2: Interaction). I agree with Anderson's (2020, p.26) argument when

engaging in P4C, the curriculum focuses on providing captivating stimuli that

are predominantly generated by adults. The picture books, games and

philosophical novels used in P4C are authored and created by adults, and the

entire curriculum development process involves adults designing, writing,

creating various games, stories, books and activities for specific purposes. It

is important for P4C practitioners to critically examine the extent to which

children can express their own ideas and beliefs when responding to

materials provided by adults and within the structures dictated by adults. My

finds also show that values are concealed in some stimuli, starting points or

rules, so teachers should be aware of the materials they use and consider

how they may influence children's thinking.

Theme 2: Facilitation

Apart from starting points, I examine conditions for making philosophical

enquiries and the teacher's part in this. I scrutinise the values supporting their

praxis. First, I explain how Mrs Rose facilitated a CoI and then Mrs

Pineapple's facilitation. Finally, I analyse their values under each theme.

Three subthemes included micro-communities and a macro-community,

presence and absence, and feedback format.

Subtheme 1: Micro-communities and a macro-community

A community of enquiry is the core of P4C and is a relational practice to

encourage thinking together. Typically, teachers and children build the

classroom into a CoI to enable classroom discussion, and they sit in a circle

so that everyone can see one another. This section addresses the types of

communities at Garden School and Orchard School.

There were some differences between the English and Taiwanese

classrooms regarding the facilitation of the CoI. Mrs Rose preferred to

organise her students into micro-communities at specific points in the process

of an enquiry, such as discussing in pairs or a small group, and the pupils

sometimes had to change their seats. Conversely, Mrs Pineapple adopted a

macro-community. There was only one lesson in which the Taiwanese pupils

were divided into two smaller sub-groups of the whole class.

1. Micro-communities at Garden School

Mrs Rose tended to arrange micro-communities so as to allow more children to share thoughts simultaneously. When she introduced the poem 'It could not be done' by Edgar Albert Guest, she first let the pupils think of the connection between their big questions for one minute individually. The big question was, 'What gives someone the courage to go on for five years to create something that you do not know would work?'. Big questions are essentially philosophical questions with no definitive answer (Wartenberg, 2014). The term, a big question, is often used in P4C practice to describe a philosophical question to children. Both Mrs Rose and Mrs Pineapple utilised similar words to name it.

Next, some pupils had to move two spaces to speak to a different person in Mrs Rose's class. After that, some pupils kept moving two spaces to share new ideas they had obtained. In the last move, they shared their thoughts with new partners regarding the big questions (Fieldnotes, 26/07/2019). Therefore, they tended to discuss in small groups, extending the range of ideas aired and shared between participants, and then returned to their macro community.

Mrs Rose adopted diverse micro-communities in P4C lessons, such as working in pairs, three or four pupils in a group, or they could change seats to communicate with different pupils but in a small group. After exchanging or listening to various perspectives, they returned to the macro community to share thoughts or discuss whether they had altered their previous opinions. Mrs Rose sometimes participated in different groups to listen to their ideas.

Although I did not query why Mrs Rose tended to arrange micro-communities, she preferred to train children to facilitate on their own and let them take ownership to lead it. As she said:

> So, next year I would like them to work in groups. I will give them the roles of the groups, and one person will have a facilitator card. Then they will facilitate an enquiry. That is really important getting children to take ownership to lead it. In a small group, not in a big group. I will say that is one of the areas of my practice.
> (Interview with Mrs Rose, 11/07/2019)

The facilitation of micro-communities may not be Mrs Rose's special facilitation skills, but it seems to be a normal P4C approach in England. For instance, the SAPERE Handbook (2016, pp.122-124) provides some examples for children to work in pairs or in small groups of 3-4 pupils.

Similarly, while I trained P4C in SAPERE and in Dialogue Work, the trainers frequently asked us to discuss questions in small groups.

2. A Macro-community at Orchard School

In contrast, Mrs Pineapple preferred maintaining a macro-community: the children engaging together in enquiry as a whole class. Mrs Pineapple usually sat in front of the whiteboard in the big circle, and Miss Lychee sometimes drew a mind map on the blackboard. A macro-community was the main shape of Mrs Pineapple's facilitation. There was only one occasion when the pupils were divided into two subgroups.

> Today the teacher returned the post-lesson worksheet to the pupils. The pupils reviewed the teacher's feedback and wrote their thoughts on Post-it Notes. Then, they were divided into two groups to discuss the feedback from the teacher and other pupils' thoughts. Every pupil chose one group to participate in. One group had nine girls and one boy, and the other had eleven boys and one girl (Fieldnotes, 11/12/2019).

Each pupil needed to fill out the P4C post-lesson worksheet (see Appendix I) after each lesson, and then the two teachers commented on it. Therefore, the pupils were divided into two groups to discuss the content of their feedback and the teacher's commentary.

Due to this unusual activity, I was curious about the type of CoI taking place in the two groups.

Researcher: Can you tell me why you split the pupils into two groups today rather than in a big group? Why did you shape them into two groups?

Mrs Pineapple: Because I read their P4C post-lesson worksheets. They talked about finding an anchor to support them if they were hit. They think they need to find someone to help them when they are fighting. Then they explored the definition of hitting people. If it were not intentional, it would not count as hits. I would like to let them speak more about this in today's lesson. Therefore, yesterday Miss Lychee and I were discussing not letting them write post-lesson worksheets but let them talk about what their thoughts were after reading our comments. However, if I let everyone read the sheet and talk about it, then time might not be enough. Therefore, I divided them into two groups, and there were at least two pupils who could speak at the same time. That is, more pupils would talk in this way. Another reason is that pupils hoped that they could be divided into groups. They have been discussing: 'Why must we discuss in a large group? Can we not discuss it in small groups? Only when close mates are together, we are willing to speak more and more deeply.' Thus, I did not deliberately shape them today. They formed two groups on their own.
(Interview with Mrs Pineapple, 11/12/2019)

Based on this interview, Mrs Pineapple aimed to shape two groups to create more space for the pupils to discuss because the children were willing to share with their close mates. It sounded like they preferred small groups rather than a macro one so they could enquiry deeply.

I discovered that Mrs Pineapple might not be accustomed to the micro-communities. After listening to the pupils' voices, she reconciled herself to

allow the pupils to discuss in two groups. Even though the pupils were

separated into two groups, Mrs Pineapple and Miss Lychee still participated in

each group. It looked like no change at all, in the sense that an adult still

monitored children's conversations. In this type of facilitation, I still detected

that both could not abandon the role of a teacher to teach or guide something

for the pupils. On the basis of these observations, I analysed the differences

in teacher values in the two types of communities.

The values underpinning micro-communities and a macro-community

1. Micro-communities (emphasis on freedom and empowerment) vs

   Macro-community (concern with protection, safeguarding)

   In micro-communities, it appeared that English children possessed more

freedom in a CoI, which came from Mrs Rose, enabling them to discuss

independently. Some children might debate or disagree with each other in

small groups. They sometimes laughed or utilised body language to describe

their thoughts or feelings. Due to Mrs Rose's facilitation of unsupervised group

discussions, I observed they had independent time to enquire.

   On the other hand, working in small groups was not common practice in

Mrs Pineapple's class. Taiwanese pupils received closer supervision and

direction from the teachers in a macro-community. Mrs Pineapple led them to think, invited some children to speak, and Miss Lychee drew a mind map on the blackboard in a macro-community. Even though the pupils were divided into two groups, two teachers still participated in each group. The value of safeguarding also unfolded here because the teachers worked with rules; for instance, maintaining a safe environment. In a macro-community, it might be easier for them to reassure themselves that they were safeguarding the pupils to prevent them from harm, such as bullying. Therefore, the form of a macro-community allowed them to participate and safeguard the pupils against harm.

2. Listening to pupils' voices: who were listening

Mrs Rose mentioned the significance of children's voices during the interview, and Mrs Pineapple also told me that she wanted the children to speak more. Encouraging children's voices was their values when they facilitated P4C lessons. This point was also explained in the previous section on 'Values underpinning the teachers' implementation of P4C'. Nonetheless, there was a nuance in the teachers' value of listening to children's voices when I observed how each facilitated a CoI. I would argue that Mrs Rose let more children's voices be freely shared between the pupils because she

arranged all types of micro-communities and altered the children's positions to speak with different mates. Conversely, Mrs Pineapple and Miss Lychee managed to arrange a macro-community in that they tended to listen to each pupil's voice. This is an interesting distinction that they all held children's voices in high regard, but their facilitation represented differential aspirations of listening to children's voices.

In conclusion, macro-community and micro-communities indicate different phenomena. First of all, in micro-communities, arguably children gain more opportunities to speak and discuss, and some shy individuals may become braver in a small group. On the other hand, in a macro-community, all children can focus on one thread, and the teacher may listen to children more and guide or support them at particular points. In the Taiwanese case, the pupils were encouraged to speak in a macro-community, and they were not allowed to chat privately with one another, which I reported in the section on 'Thinking Hand Gestures'. Even if some Taiwanese children preferred to speak to their close friends in small groups, the Taiwanese teachers only divided them into two groups. This phenomenon also highlights the different levels of teachers' intervention during facilitation. Therefore, in the following part, I address the teachers' 'presence' and 'absence' to analyse the values behind them.

Subtheme 2: Teachers' presence and absence

This section focuses on the teacher's role and how they facilitate a CoI. Teachers' presence refers to the extent to which they involved themselves in a community, how they guided the pupils, and how they worked on the children's concepts. On the other hand, teachers' absence stands for the phenomenon of allowing the pupils to make their own decisions and arrangements or to speak up without any further teacher intervention. This idea came from Worley (2011, p. xi, 30), who applied the Greek myth of Theseus and the Minotaur. This metaphor shows how the facilitator's role in helping children explore difficult concepts is comparable to that of Princess Ariadne, who gave Theseus the thread he needed to escape the labyrinth. His perspective inspired me to think that some facilitators may provide more aid in navigation through the discussions, such as mind mapping, but some provide more space for pupils to explore questions.

I exemplified how Mrs Rose offered space for the pupils to shape and arrange their concepts through various activities. Conversely, it was Miss Lychee who drew mind maps for the pupils in Taiwan.

1. Concepts from the pupils at Garden School

While pupils were deliberating questions, Mrs Rose mostly took notes concerning their principal concepts and invited them to put the labels of their concepts on the floor where they should be. The subject of the photographs below regarding the differences between refugees and evacuees. The pupils raised their hands to explain it, and Mrs Rose noted the keywords. Then, the children placed their words on the left side for the definition of refugees and on the right side for evacuees. The terms in the middle referred to their similarities. However, two concepts were left at the edge because they disagreed about whether migrant or natural disasters belonged to the main categories of refugees or evacuees.
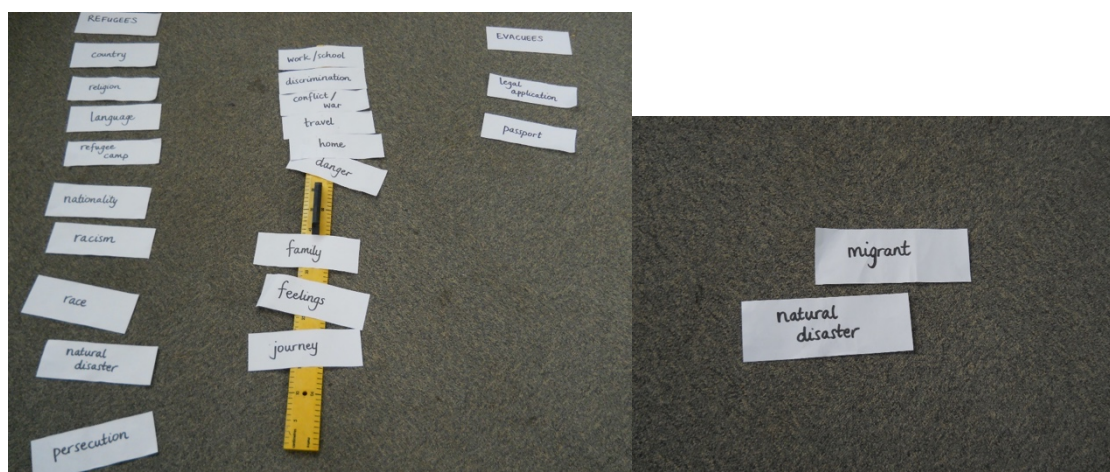
Figure 20   English pupils' concepts regarding refugees and evacuees

(Source: researcher's fieldnotes, 13/06/2019)

Similarly, in the other activity, while the English pupils were deliberating success and failure, Mrs Rose noted the children's concepts or leading ideas. She occasionally queried the reasons why they put them in that area.

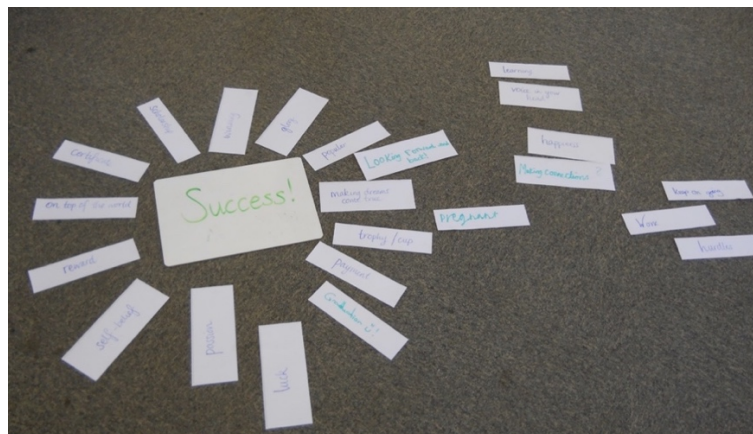Figure 21   English pupils' concepts regarding success

(Source: researcher's fieldnotes, 04/07/2019)
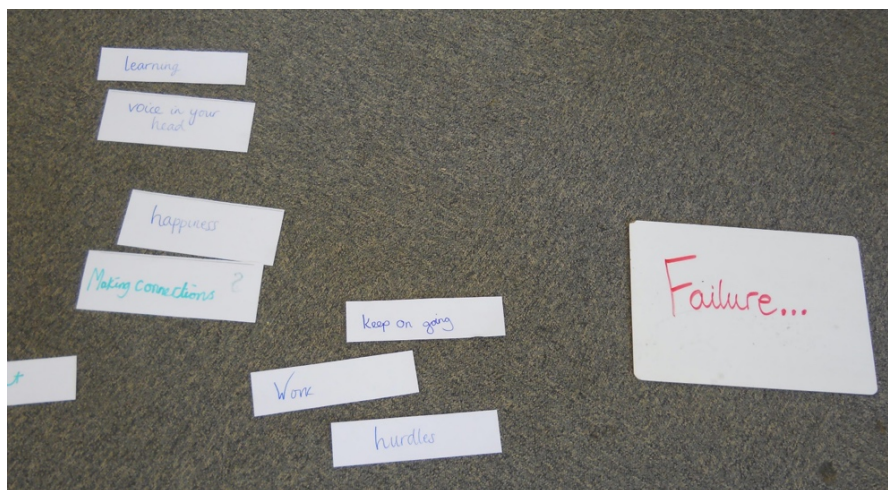

Figure 22   English pupils' concepts regarding failure

(Source: researcher's fieldnotes, 04/07/2019)

Mrs Rose assisted the pupils in writing the terms and confirmed with them whether she had heard them correctly. After that, she invited the children to place the piece of paper. The pupils had many opportunities to express their thoughts and question each other.

After some lessons, I sometimes doubted her role in P4C lessons as she spoke less but listened more. So, I interviewed her with the question:

Researcher: In your Philosophy classes, I found you gave more time to pupils to express their thoughts. Did you usually explain the topic to them? Or did you share your thoughts with pupils?

Mrs Rose: Yes. This lesson is specifically for Philosophy, so they have thinking time; usually, they do not have to write. We play games so that they feel free to talk. We agree with the rules in a circle. So, the children know that if anything personal is shared, that stays in the circle. We do not feel necessary to talk about personal things on the playground. But yes, it is their time to explore their ideas. ……. So, you listen to their ideas, share, and reflect on what they learn. But it definitely focuses on pupils' own voices and their thoughts. Where I facilitate it, if I think there is an unbalanced view or they are not looking particular direction, then I prepare other materials and would like them to look in more directions.
(Interview with Mrs Rose, 20/06/2019)

Mrs Rose's role in a CoI tended to explore the pupils' ideas, listen carefully and engage in less verbal intervention. She rarely shared her opinions in P4C lessons. Even though the pupils produced unbalanced perspectives, she would not correct them directly. She would provide other

materials with another point of view to encourage them to broaden their perspectives.

Finally, as I compared in Chapter Two: Individualism and Collectivism, in English culture, individuals tend to have a more independent sense of self, independent thinking and individual freedom. another example of Mrs Rose's absence was the adoption of micro-communities. She arranged more small groups and did not participate in all of them. Therefore, when the pupils explored questions, her facilitation demonstrated more about absence and stepping out than presence and direct intervention.

2. Concepts from the pupils at Orchard School

On the other hand, in the Taiwanese school, Mrs Pineapple participated very directly in a CoI, and Miss Lychee mostly created a mind map on the blackboard based on the content of the discourse from the pupils. Whilst they discussed the question 'Why do people hit people' which the pupils raised, Mrs Pineapple and the pupils sat in a circle, and Miss Lychee listened to the content of the dialogue to draw a mind map. Miss Lychee occasionally checked with the children whether she had heard correctly and adopted the children's words. Both would raise questions to the pupils and clarify what

they heard. In the following section, I address the Taiwanese teachers'

presence regarding mind maps, questioning and finding the answer.

a. Mind maps

A mind map was always constructed on the board when the children in

the Taiwanese school explored a philosophical question. Mrs Pineapple

explained the purpose the significance of mind mapping:

Sometimes a mind map can help the child return to the initial question and
prevent straying too far from the original question.
(Interview with Mrs Pineapple, 25/12/2019)

Figure 23   Mind map: why do people hit people in Mandarin

(Source: researcher's fieldnotes, 04/12/2019)

Figure 24　Mind map: why do people hit people in English
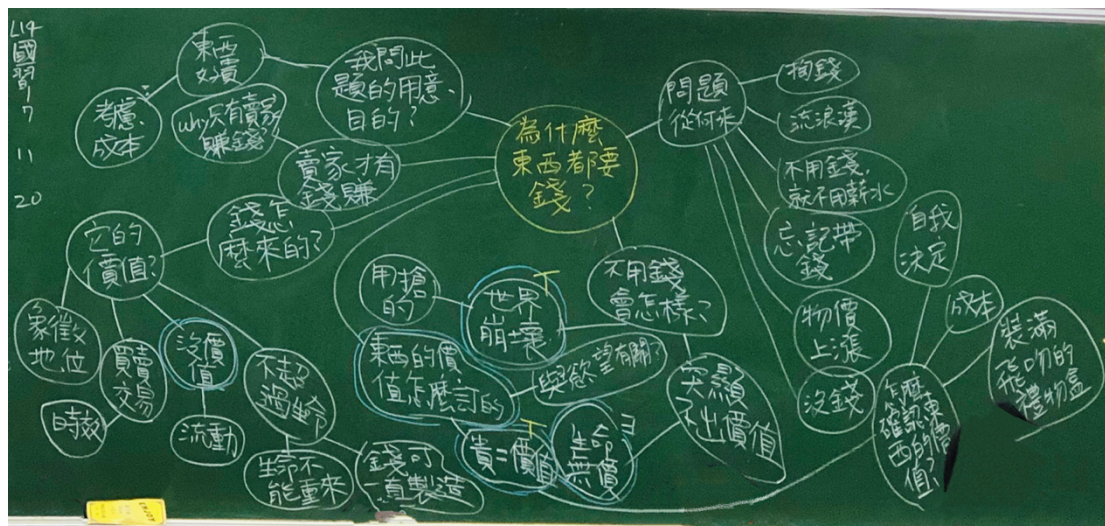
Figure 25　Mind map: why does everything cost money in Mandarin

(Source: researcher's fieldnotes, 25/12/2019)
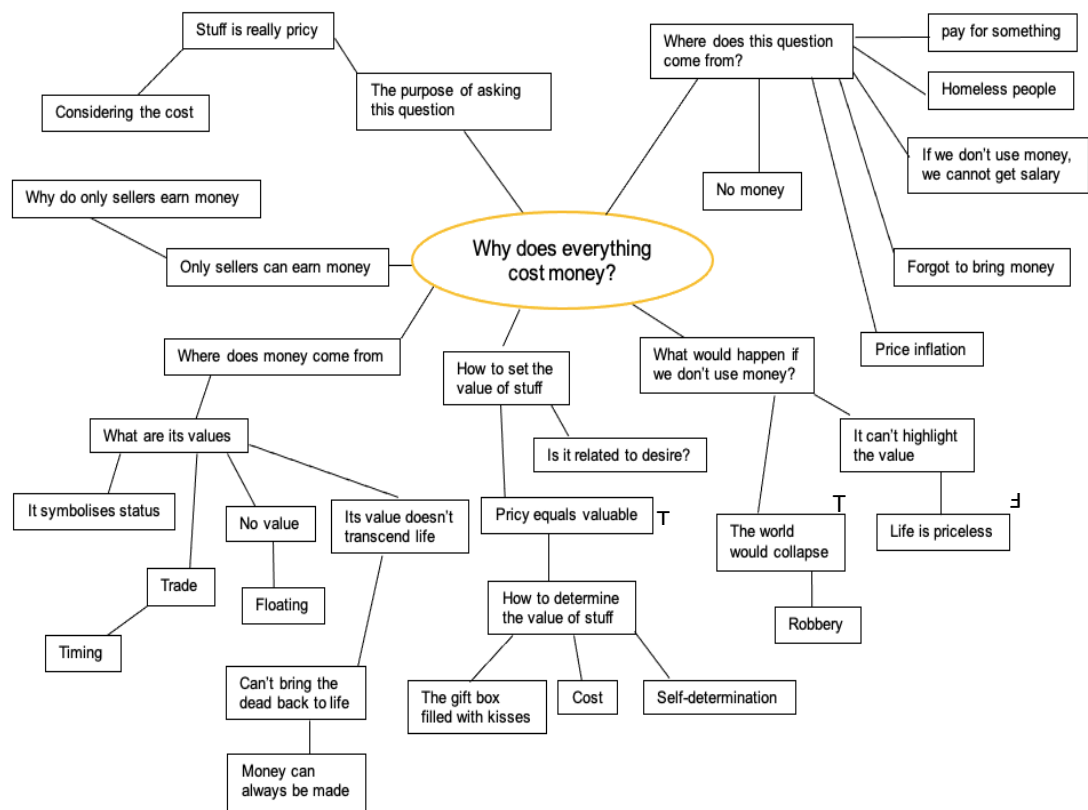
Figure 26   Mind map: why does everything cost money in English

Apart from writing down the children's primary thoughts, Miss Lychee also created some symbols to record more details. T means 'Is it true?', E equals an 'example', ∃ is a 'counterexample', and the colon stands for a 'reason' (Interview with Miss Lychee, 30/12/2019). Those were also the meanings that the 'Thinking Hand Gestures' stands for. Finally, these symbols could be the tools to record the pupils' dialogue in philosophical enquiry.

b. Questioning

During the observation at Orchard School, the teachers tended to question

the pupils to elicit the concepts. Lipman, Sharp and Oscanyan, in their book

'*Philosophy in the Classroom*' (1980, p.83), stated why a teacher needs to

question children:

> ……the teacher who, through questioning, can introduce alternative views with
> the aim of always enlarging the students' horizons, never letting complacency or
> self-righteousness take precedence. In this sense, the teacher is a gadfly,
> encouraging the students to take the initiative, building on what they manage to
> formulate, helping them question underlying assumptions of what they arrive at,
> and suggesting ways of arriving at more comprehensive answers.

According to the above argument of Lipman et al., a teacher's presence

is sometimes necessary to question children, which provokes them to think

broadly. Both Mrs Pineapple and Miss Lychee reminded the pupils about the

initial question, avoided digression during the enquiry and clarified positions.

Additionally, Mrs Pineapple or Miss Lychee questioned the pupils more than

the children questioned each other.

> Researcher: In today's lesson, you raised some questions for children; for
> example, you asked, 'Where did the money come from?' When the pupils are
> discussing, do you always try to ask them questions?
>
> Miss Lychee: Today, I directly asked these questions because...; for example,
> they answered: 'Why should we have money?' They said they wanted to buy

stuff, go abroad..., but I felt they have not responded to the core of the problem. This content was more like our last question: Why do you need money to buy stuff? Mrs Pineapple asked them, 'When do you need money?' and then they said to buy something... It seemed to overlap with the previous discussion, but I thought Mrs Pineapple's question was not asking this. So, I immediately asked them the question. What I wanted to do was to make some clarifications and just address the question. If they did not seem to really answer it, I would ask questions immediately.

(Interview with Miss Lychee, 30/12/2019)

Based on Miss Lychee's responses, I would argue that she aimed to make more enquiries to guide children when they were lost or did not understand the questions. Moreover, throughout the observation, Mrs Pineapple frequently participated in the pupils' dialogues until the last lesson.

Researcher: Why did you speak less today?

Mrs Pineapple: Today, Miss Lychee was the primary facilitator to lead P4C. I wanted to listen to more children's ideas. It was Miss Lychee's last class as well. In fact, I did not intentionally let her lead the whole lesson. Neither of us discussed how to proceed in advance. I think she would make a start and then pass it to someone else. Then the following pupil would have a follow-up. I think they were good at following the questions today. Although they sometimes did not achieve the key points, I still think we should give them more opportunities to talk because they were quiet. Most of the time, they listened to my admonition (Laughing).

(Interview with Mrs Pineapple, 08/01/2020)

Therefore, Mrs Pineapple and Miss Lychee usually questioned the children, but the pupils rarely built on each other's ideas or questioned each

other. Following Mrs Pineapple's interview, she seemed to have a target still that she would like to help the children achieve the critical point: 'Although they sometimes did not achieve the key points…'. She reconciled herself and gave the children more opportunities to speak.

Due to this phenomenon, the teachers leant toward questioning the pupils, but the pupils did not question each other; I argued that it impacted the pupils' argumentation (see Chapter Six: Argumentation). The pupils did not practise how to build their arguments and create argumentation in a CoI but still tended to behave as they would in other lessons where a teacher raised questions and pupils answered them. The teacher was the primary arbiter of how a study proceeds. Compared to Mrs Rose's facilitation, she provided more opportunities for children to build on or disagree with someone's opinions rather than question the pupils. It aroused me to unpack why Taiwanese teachers were more involved in facilitation. This reason is explained in the following part.

c. Supporting finding the answers

This segment began with the question they discussed twice in P4C lessons, and this decision was made by the teachers rather than the pupils. I

utilised this example to analyse why the Taiwanese teachers' 'presence' was more than 'absence' in facilitation.

The content below is that the pupils discussed the same question, 'Why does everything cost money?' over two consecutive weeks. Before they started the second round, Mrs Pineapple presented what they had previously analysed on the whiteboard and then praised them for raising many valuable philosophical issues, such as 'Is life priceless?' or 'Does "useful" mean valuable?'. Mrs Pineapple suggested the pupils could scrutinise these concepts to deepen them, or they could explore more views.

Figure 27   Mind map: why does everything cost money Ⅱ in Mandarin

(Source: researcher's fieldnotes, 30/12/2019)
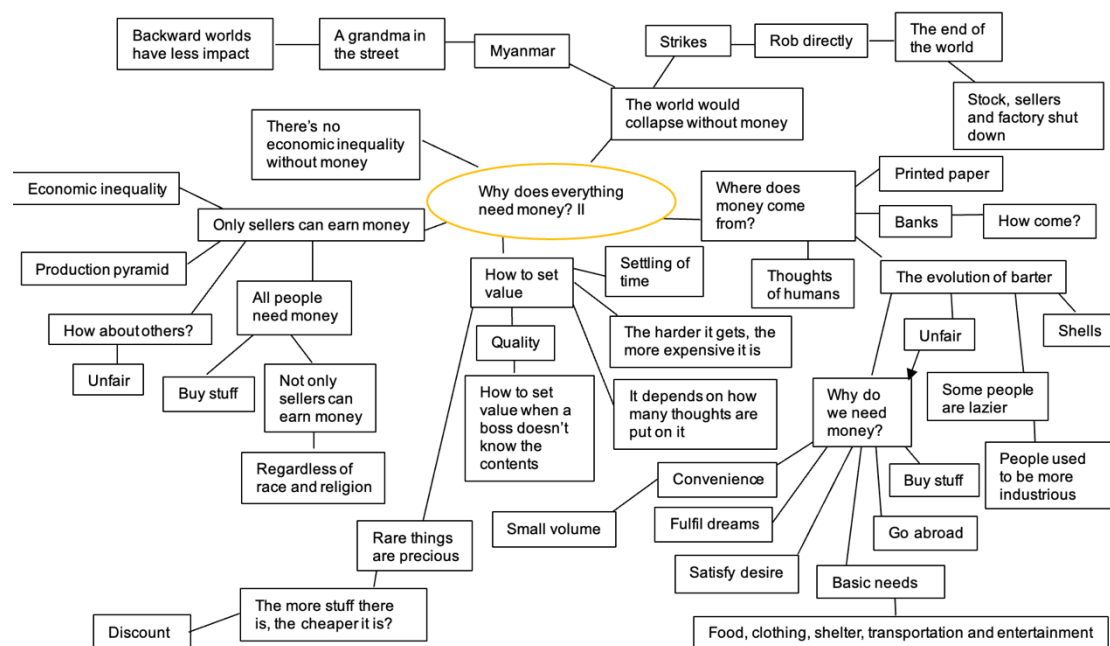
Figure 28   Mind map: why does everything cost money **II** in English

I investigated why the teachers decided to explore the same question, which was not the children's decision, and I also wanted to investigate what they observed and felt.

Researcher: Why did you let them discuss the same question for two weeks (last week and this week)?

Mrs Pineapple: We only discussed big questions twice this term. In fact, they have not had much discussion experience. I did not want to change questions quickly because several questions were raised on their post-lesson worksheets, such as 'Will the world really collapse?' Some pupils asked, 'How do people set values?', 'Are people really priceless?'. If they wanted to talk about these, I would let them explore it again to see how they could extend it. Although they were still stuck on some points or probably could not discuss them thoroughly, I think they have been doing well. I feel they could talk more, extend it more, and

then find the connections. They were pretty surprised and said, 'How could we discuss so rich'. They seemed to feel that there was no answer to the question. So, they also described that 'It seems like a knot, pull it all the time, pull it all the time, I do not know what else will come out'. I also have a similar feeling, as if I cannot figure out something. But they have already learned to provide some ideas.

(Interview with Mrs Pineapple, 30/12/2019)

According to Mrs Pineapple's explanation, the purpose of the second discussion was to provoke the pupils to speak more, extend more, and find the connections between diverging opinions. The pupils also came up with more viewpoints and broadened the issues and provided more connections and concepts, such as inequality, desire and convenience, which were not analysed previously.

Based on the second discussion on the same subject, children were getting to the core of the question and becoming philosophically engaged. In contrast with the first enquiry, they presented more profound thoughts, such as 'Why do we need money?' and raised the issue of 'economic inequality', which was not discussed the first time.

It provoked me to know more about Mrs Pineapple's plan and how she set out to facilitate the second time. For the second enquiry with the same question, was she thinking of different methods to guide them?

Researcher: Can you tell me how you facilitated this question the second time?

Mrs Pineapple: I would like to lead them to come up with something. The reason why we like this way is that I am a teacher. When I started learning P4C, Professor Strawberry was always leading the children. When implementing, she was more open and did not deliberately limit any answers. But when leading P4C, I was always stuck and felt I should teach the children something, but why had the dialogue just finished? That year, we often asked, 'Why is it like that?' and felt it was meaningless. It was just no answer. Later, I gradually felt that I could appreciate that the children were willing to think, talk, and share some of their innermost thoughts with us. Sometimes children were not good at speaking, and I had to dig their ideas out. So, I feel that dialogue began when they started to talk. This is true. It is terrific because I can draw closer to them/ be close to their hearts. But if you ask me today, I still want to tell you that I am still very selfish and still crave answers (We were laughing). Like today's discussion, I was thinking about what answers I should give them. Sorry, let you have this feeling (Pineapple was laughing).

Researcher: When you were exploring answers, did you lead them to find their answers or give them the answers?

Mrs Pineapple: I could lead them to find their answers, but they would be led to where I have set. In fact, when I led dialogues at the beginning, I always had a plan about how to guide a discussion. Professor Strawberry would think about how we could have thought about it first because we always prepared lessons beforehand and thought of how to steer them. However, when we conducted it, we found that 'this is not the case', and the children did not follow our route. So, I started to learn bit by bit. In this regard, I feel that I have to adjust and learn a lot as it is different from our teaching structure.
(Interview with Mrs Pineapple, 30/12/2019)

From this interview, it appeared that Mrs Pineapple would like to teach

knowledge to the children and provide them with answers rather than leave

more questions. Additionally, she had a clear teaching structure, but the pupils

typically did not follow her path in P4C lessons. Moreover, she felt puzzled

about why there was no answer to the questions. It seemed to her that she

also thought further about the philosophical questions, which are different

from the questions from other subjects with 'correct' answers.

However, P4C lessons are distinct from other classes because

sometimes there are no answers or many diverse possibilities to the question.

A P4C facilitator's role is to steer discussions and support the pupils to

expand and create concepts and develop their thinking and understanding

rather than imparting knowledge. For Mrs Pineapple, it was a different

approach, but she began to understand that she had to let go of controlling

the children's thinking and did have to teach them something. At that point,

she gradually reconciled herself with a new philosophical enquiry.

Although both Taiwanese teachers were aware of these two different

roles between a P4C facilitator and a teacher, the observations and interviews

indicated that they had a greater presence (hands-on) than absence (hands-

off) in facilitation.

The values underneath the teachers' presence and absence

1. Individual freedom

When observing Mrs Rose's facilitation throughout the seven weeks, she tended to offer more time to let the pupils explore their perspectives. Even though the children expressed unbalanced views, she might not directly correct their opinions but observe their particular direction. Her absence in P4C lessons empowered the pupils with more freedom.

P4C is a pedagogy providing children with the opportunity to freely express themselves and practise their decision-making abilities (Anderson, 2020). In addition, the three United Nations Convention on the Rights of the Child provisions that establish children's rights to freedom of speech and thinking are used in the UNESCO report '*Philosophy: A School of Freedom'* (UNESCO, 2007, pp.12-14) to illustrate the significance of P4C. Throughout Mrs Rose's facilitation, children could place or arrange their ideas on the floor and had opportunities to deliberate their thoughts, such as disagreeing with each other, which presented individual freedom. This value also connects with the importance of P4C regarding children's rights to expression and thought.

Nonetheless, she offered more freedom to children and listened to children's voices but still steered the children's thinking in other ways less

obvious; for instance, through her choices of materials for thought. She might

provoke children to think come concepts related to school values and learning

behaviour at Garden School.

2. Democracy

In my previous analysis, I examined how Taiwanese teachers expressed

democratic values when establishing rules for pupils' behaviour during P4C

lessons within the Confucian culture. However, I also contend that Mrs Rose

demonstrated democracy through her approach to facilitating discussions,

specifically in her ability to step back and allow for individuals' expressions

within a more individualistic culture.

As I discussed one of the P4C values in Chapter Two, democracy is not

only a form of governance, but it is also a lifestyle and mode of

communication. It encompasses individuals participating in a shared interest

and considering the actions of others (Dewey, 2009, p.87). In other words, a

democratic society provides a platform for individuals to voice their opinions

and ideas freely and participate in the governance process. On the other

hand, an individualistic society prioritises the significance of emphasising

personal rights, freedom and individual achievement (Cohen, Wu & Miller,

2016). These theories show that democracy demonstrates more freedom and

individuals' voices underneath Individualistic culture.

Therefore, I argue that Mrs Rose's absence in her facilitation provided

more space for the children to discuss, which manifested the value of

democracy, especially in an individualistic culture. I also argue the different

cultural settings may influence the types of democracy. For instance, Mrs

Rose accented individuals' expressions and had less intervention; however,

Mrs Pineapple and Miss Lychee chose to set rules to demonstrate democracy.

3. Support deep philosophical enquiry

Compared to the English case, the children received more direct support

to engage philosophically with the questions due to the teachers' presence

and direct intervention in the Taiwanese case. The teachers' presence was to

create the mind map for focusing on the initial question, boost the dialogue,

achieve the goal or help them clarify the questions. Lipman (1991, pp.15-16,

cited in Murris and Haynes, 2011, p.290) likened the movement of a boat

tacking into the wind to how a CoI is progressing. By building and

encouraging others to build on one another's ideas, as a facilitator to aid the

boat's sailors in their quest to create new knowledge. The boat will float

aimlessly without the facilitator's grounded interventions, particularly at the beginning. Therefore, Mrs Pineapple and Miss Lychee showed more support for children to deepen philosophical enquiry when they were still novices.

According to the interviews and observations, there was a distinction between the facilitation of the English teacher and the Taiwanese teachers. Mrs Rose tended not to influence or correct the children's thinking or perspectives, and the children received less guidance from the teacher. In contrast, Mrs Pineapple and Miss Lychee provided more support for the pupils with the direction of the discussion, the mind maps, clarification and addressing the question. This kind of support could connect with the previous section of the macro community. The Taiwanese teachers tended to offer more assistance; however, compared to the English children, the Taiwanese pupils seemed to possess less freedom in a CoI; for instance, letting a pupil or some pupils collaboratively draw a mind map. There is a possibility that they received different P4C training. Mrs Pineapple and Miss Lychee were more in line with the P4C programme and Lipman thinking, whereas Mrs Rose was a divergence from the Lipmanian programme.

These data may show the importance of the cultural context for P4C in these two countries. Mrs Pineapple and Miss Lychee might value clarity and

etiquette in communication, which could result in teachers providing more

guidance and structure during the philosophical enquiry to ensure that the

conversation remained focused and productive. As my previous analysis in

Chapter Four: Confucius statue and this chapter regarding 'The value of a

teacher's role: teaching knowledge', some Taiwanese teachers emphasise the

significance of etiquette, teaching knowledge and resolving problems for

students, which could be the most vital values of being a teacher.

In contrast, Miss Rose placed a greater emphasis on individualism and

autonomy, which took a more hands-off approach during the philosophical

enquiry to allow children to explore their own ideas, develop their own

reasoning skills and allow children to direct the conversation. This

phenomenon also manifested some values in the English cultural context that

cultivates students' personal interests (see Chapter One) and emphasises

individual liberty (see Chapter Two).

Subtheme 3: Formats of feedback: Reflection

In this section, I focus on the content of the feedback from teachers for

the children at Garden School and Orchard School. This subtheme was

chosen because a teacher's values may shape their approach to designing

feedback formats in class. For example, a teacher who stresses student

autonomy may design a feedback format that allows students to reflect on

their learning process and set their own goals. On the other hand, a teacher

who emphasises the importance of outcome may create a feedback format

that focuses on evaluating student performance against specific standards.

Therefore, the way teachers design feedback formats is influenced by a range

of values, including moral behaviour or independent thinking.

In the following section, Mrs Rose provided a feedback form in the final

lesson of the half term; however, Mrs Pineapple provided the feedback sheets

for the children after each weekly lesson.

1. Garden School: critical, creative, caring and collaborative thinking

Mrs Rose offered one feedback form for each pupil to reflect on the P4C

lessons in the last class. There were four elements emphasised in the

feedback form, which were caring, collaborative, creative and critical thinking.

Mrs Rose requested the pupils to reflect on whether they were 4C thinkers.

Some children would write their thoughts or draw their ideas.

Figure 29   Critical, creative, caring and collaborative thinking

(Source: the school webpage)

The feedback forms below came from the six participants. The children

reflected on what they learnt in that term to explain their type of thinkers. I

noticed that some of them did not choose one of the 4C thinkers but

discovered who they were in P4C lessons, such as deep thinkers or amazing

thinkers.

Hazel
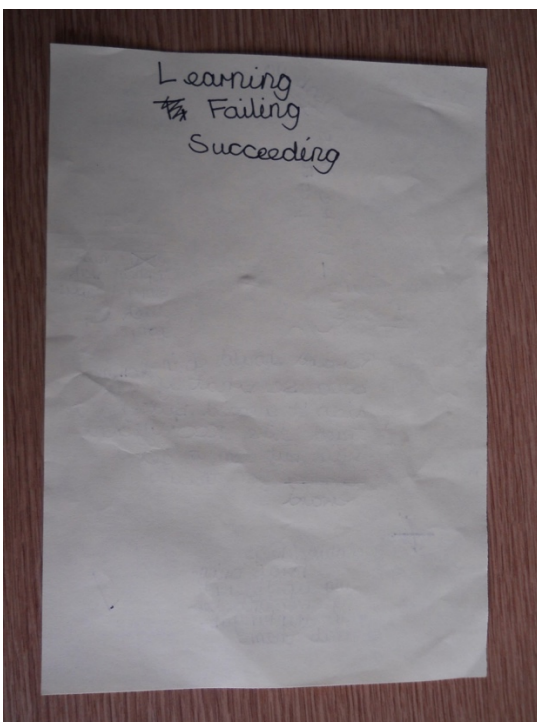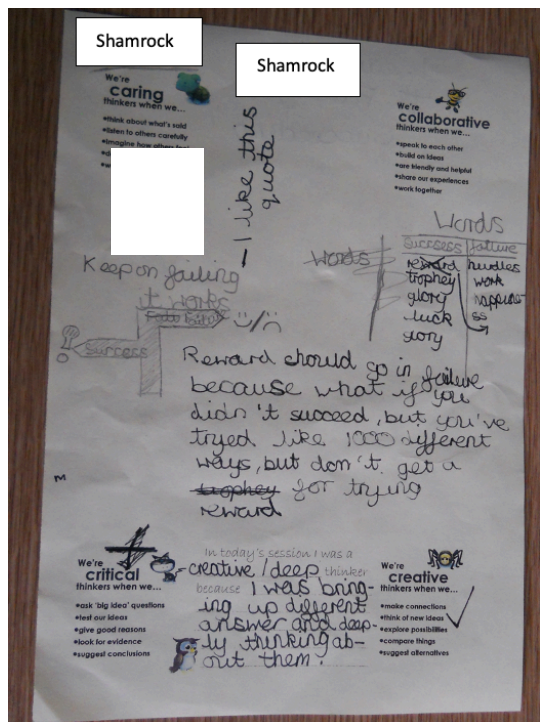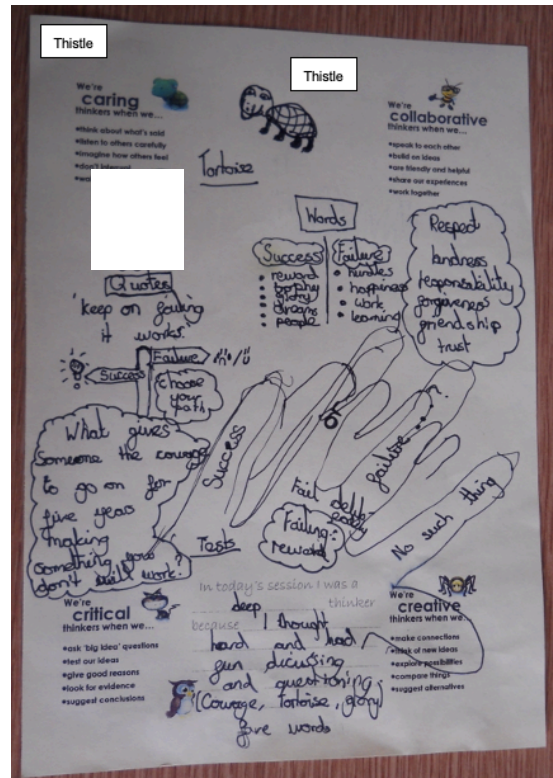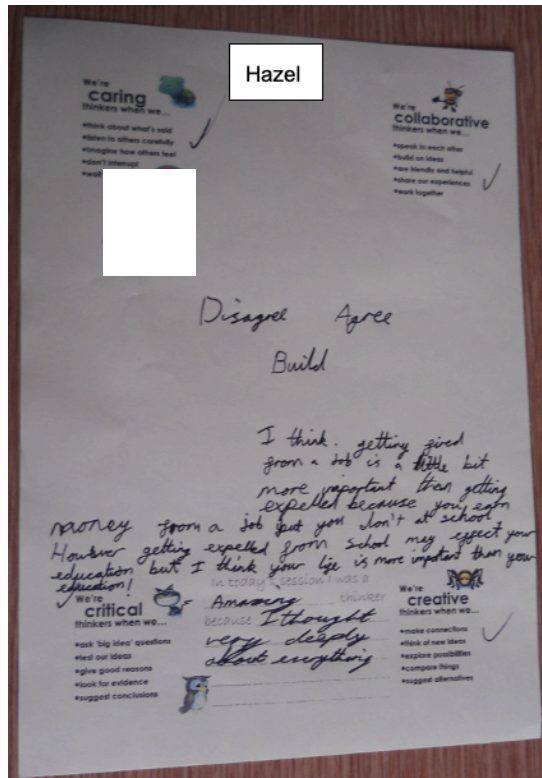
We're caring thinkers when we...
- think about what's said
- listen to others carefully
- imagine how others feel
- don't interrupt

We're collaborative thinkers when we...
- speak to each other
- build on ideas
- are friendly and helpful
- share our experiences
- work together

Disagree Agree
Build

I think getting fired from a job is a little bit more important than getting expelled because you earn money from a job but you don't at school. However getting expelled from school may effect your education but I think your life is more important than your education!

We're critical thinkers when we...
- ask 'big idea' questions
- test our ideas
- give good reasons
- look for evidence
- suggest conclusions

We're creative thinkers when we...
- make connections
- think of new ideas
- explore possibilities
- compare things
- suggest alternatives

In today's session I was a Amazing thinker because I thought very deeply about everything

---

Thistle

Tortoise

Words

Success	Failure
reward	hurdles
trophey	happiness
glory	work
dreams	learning
people	

'keep on failing it works.'

Respect, kindness, responsibility, forgiveness, friendship, trust

Success Failure
Choose your path

What gives someone the courage to go on for five years making something that won't work

Tests

Failing: reward

No such thing

In today's session I was a deep thinker because I thought hard and had fun discussing and questioning (Courage, tortoise, glory) five words

---

Shamrock

I like this quote

Keep on failing it works

Success

Reward should go in failure because what if you didn't succeed, but you've tried like 1000 different ways, but don't get a trophey for trying reward

Words

Success	Failure
reward	hurdles
trophey	work
glory	happiness
luck	
glory	

In today's session I was a creative / deep thinker because I was bringing up different answer and deeply thinking about them!

Learning
Failing
Succeeding

Figure 30   English pupils' feedback forms

(Source: researcher's fieldwork, 18/07/2019)

The feedback form at Garden School was designed with a massive blank space on both sides to allow the pupils to write or draw their additional thoughts. Take an example of Thistle's feedback; she connected her thoughts with the school's learning behaviour, Shamrock analysed success and failure, and Hazel pointed out he learnt to agree, disagree and build on others' ideas in P4C lessons.

2. Orchard School

The Taiwanese children routinely conducted a 'Praise and Critiques' activity and completed a P4C Post-Lesson Worksheet after each lesson. Compared to the English pupils, the Taiwanese pupils seemed to undertake more reflection in each P4C class. Thus, in this section, I report on two activities and explain how the teachers implemented them.

a. Praise and Critique

As mentioned previously, the Taiwanese teachers prepared some slides for the children in P4C lessons. Apart from the slides on rules, 'Praise and Critique' was the last slide displayed in each P4C lesson after the discussion.

The pupils utilised this opportunity to praise or critique the participants in a

CoI.

After the lesson, I would like to tell (someone)........
I want to praise OO (name) for a reason……
(His /Her specific behaviour is worth learning and
praising)
Ex: I would like to praise (name) because Your
(positive behaviour) is worth learning and thumbs up.

I want to critique OO; the reason is……
(I hope he/she improves some behaviour, becomes a
better person, and makes the group safer)
Ex: I would like to critique (name), and I saw your
behaviour (what should be improved), making the
group unsafe. I hope you become a better (name), so I
summon my courage to tell you.

下課之前，我想對OO說...
• 我想嘉許OO，理由是···
（他的某個行為值得大家學習和按讚）
ex:我想嘉許（姓名），因為你（正向行為），這點值得大家學習和按讚。
• 我想指點OO，理由是···
（希望他改善某行為，變成一個更好的人，也讓團體變得更安全）
ex:我想指點（姓名），我看見你（待改進行為），讓團體變得不安全。我
希望你成為更好的（姓名），所以才鼓起勇氣對你說。

Figure 31   Praise and Critique

(Source: the teacher's slide)

This slide undelighted the pupils' behaviour and the safe environment.

While the pupils critiqued someone, they literally read each sentence on the

slide. An example of critiquing a child:

Today, at least four pupils critiqued Guava's lousy behaviour; for instance, the
first and second boys critiqued that Guava played with someone's slippers and
threw the slipper to other places. The third boy said he heard Guava blaming Mrs
Pineapple when Mrs Pineapple was going to finish the subject. The final boy
described that when he held the community ball, Guava kept asking him to pass

the ball. However, he gave it to another person. Then, Guava told him, 'I will not give you the community ball as well'.
(Fieldnotes, 04/12/ 2019)

'Praise and Critique' could be a good activity for the pupils to provide their last thoughts or review the whole process; for instance, children could think about the dialogue content and how to improve it next time. This approach might also lead them to reflect on their behaviour and then conform better to expectations and show self-restraint that manifested Confucianism placing importance on self-restraint (see Chapter Four: self-restraint).

However, the instruction guided them to address the children's behaviour. When the critiques targeted someone, it might harm a child's dignity or relationship when they had to point out someone's name and mischievous behaviour, such as Guava was a target to be critiqued in this activity. Under that circumstance, this reflection would cause harm when some pupils pointed out a child rather than reflect on the whole community in general. Children's feelings should be cared for while rectifying behaviour.

Compared to Mrs Rose's facilitation, she always left a few minutes for pupils to speak their last thoughts or review. English pupils reflected on their own learning or the content of discussions more than each other or the whole community. However, Mrs Pineapple and Miss Lychee left this space for the

members of the CoI could collectively evaluate how well or not the community

functioned. Therefore, I explored its origin. Mrs Pineapple said:

> It was designed by Miss Lychee. At the beginning of this term, Miss Lychee led
> P4C. We had these sentences on the slide because we found that when the pupils
> praised others, they only said: 'I think Guava was very good today'. They only
> could say this but could not tell the details. So, we gave him sentence patterns.
> Just let them practice sentence patterns and extend them. As for today's 'P4C
> Post-Lesson Worksheet', someone wrote 'I think today's class was very
> interesting', and then no details. I asked him to give an example or a reason so
> that the child could do it. I have to force them to write or speak more.
> (Interview with Mrs Pineapple, 04/12/2019)

In accordance with the interview, the teacher believed the pupils could

not elaborate on their reasons when expressing their views. She felt the pupils

might need models to help them provide reasons or evidence. Nonetheless,

there were two messages in the session of praise and critique. One focus was

to behave well and to speak up. The pupils were praised and critiqued when

they learnt well, or some behaviour needed to be improved. The other one

was Mrs Pineapple hoped that the pupils could speak or describe more if a

sentence model was provided.

Mrs Pineapple also explained why this approach could benefit the pupils

to speak clearly. She said:

This method is excellent because the pupils can speak more precisely and completely. In fact, I also began to ask the pupils to speak in complete sentences, not just in P4C lessons. In any lesson, they cannot use short answers to answer my questions but speak completely as it is beneficial to their composition or expressions.

(Interview with Pineapple, 04/12/2019)

From her description, she noticed pupils normally respond to the question with simple or short answers. These patterns would provide them with valuable support for their composition (writing) or expressing ability. However, this requirement could also be quite inhibiting for expressing thoughts and might not be beneficial to composition because writing a composition needs more skills and structures. These sentences could not be fully formed in a good composition.

Moreover, Mrs Pineapple also emphasised that the purpose of this activity was not to accuse someone. She would stop children if they tried to tease a child.

I hope they are respectful and do not blame each other. The instructions are not the same as the accusations. Today, when they critiqued Guava, they were actually in a little bit playful mood. I thought it was a joke, so I asked them to pause and stop talking.

(Interview with Mrs Pineapple, 04/12/2019)

After four pupils' critiques, Mrs Pineapple stopped the other pupils' and

asked Guava whether he would like to explain his behaviour. She could be

aware of a pupil who might be offended in some way and realise she had to

prevent some harm when they were critiquing other pupils. Caring thinking

was demonstrated by the teacher in that she sensed the criticism might hurt

Guava and terminated the critiques.

However, Mrs Pineapple manifested her authority when deterring the

pupils' criticism. The phenomenon caused value conflicts in this activity

because, on the one hand, she invited the pupils to praise or critique; on the

other hand, she would terminate the critiques if it hurt the children.

Based on the previous interview with Pineapple, she explained that this

ritual was designed by Miss Lychee. Hence, I scrutinised her reason in terms

of this approach.

> Miss Lychee: When I was studying at university, we already had this approach.
> Almost, at that time, it was just feedback. Later, when Professor Strawberry
> came to this primary school, I was an observer. We had this time slot at the
> beginning of the term. However, as time went by, the time was not controlled
> well, we reduced the time for 'praise and critique'. Soon it disappeared. It was a
> shame that we had fewer opportunities for immediate feedback. So, I insist on
> having it in each P4C class. Although we are discussing issues, we cannot
> divorce from the concern for people. I would like to keep this time slot and let
> them observe others around them when they are exploring issues. That is, do
> they care about their partners? That is why I want to keep it.

Researcher: I also observed that you taught students what to say in slides? Did you come up with these sentences?

Miss Lychee: Yes, I thought of it myself.

Researcher: I can feel that you want pupils to learn from each other and encourage each other. But can you tell me more about the purpose of the 'critique' section?

Miss Lychee: I hope they can be aware of their behaviour in the community of enquiry. Even if they keep silent, other pupils still feel some pupils are playing up. However, those children are not aware of it because they do not know if they have impacted others. I would like to let them know through the activity of 'critique' to realise there is a gap between what others saw and what you did. Let them understand that it's not funny to muck about, and it may make the group insecure.
(Interview with Miss Lychee, 18/12/2019)

Based on this interview, in the 'praise' section, Miss Lychee hoped the pupils cared more about their mates as P4C was not merely discussion, but the pupils still needed to mind other pupils. I could imagine that some pupils might need encouragement in the CoI. It seems to be like a sort of consideration which are the values demonstrated in previous sections.

Additionally, in the 'critique' section, Miss Lychee would like to create a safe environment where she did not allow someone to interrupt other pupils because it could make the group feel insecure in the light of improper behaviour that some pupils might chat when someone was sharing thoughts.

Finally, Miss Lychee hoped the pupils could become more self-aware in their behaviour. Moral behaviour seemed to be a vital value that was applied in the choice of starting points and through facilitation. It was not the first time that Mrs Pineapple and Miss Lychee emphasised the pupils' behaviour.

b. P4C post-lesson worksheet

After each lesson, the pupils had to complete the feedback (see Appendix I) and then hand it in on the same day. Mrs Pineapple or Miss Lychee corrected the language in their sentences and offered feedback. The last part of this worksheet with a feedback column looked like a sort of channel to communicate with the teachers because the pupils could provide more thoughts rather than merely tick the answers.

In this P4C post-lesson worksheet, the pupils reflected on their behaviour and wrote their ideas. This was also an approach to collecting the pupils' thoughts that they did not have the opportunity to say or would like to express privately to the teachers.

Nonetheless, this feedback seemed to reflect their behaviour more than their thinking process. As Sharp (2018c, p.114) maintained that CoI is not only improving cognitive skills but virtuous dispositions:

The Philosophy for Children classroom is converted into a community that is both cognitive and affective. On the one hand, it cultivates the improvement of cognitive skills, such as critical and creative thinking skills. On the other hand, it encourages the formation of community feelings, which develop the pro-social, virtuous dispositions (such as sincerity, courage, care, honesty, considerateness compassion, sensitivity, integrity, etc.) and character structures of the children in the class. Thus, the community of inquiry provides a social dimension in which the bonds that connect students can be strengthened and their understanding of moral responsibility can be clarified.

However, although ethical values are vital, I argue that the format of

feedback in Taiwan strengthened the significance of rules and left little space

for children to explain or reflect on their thinking process because the form

was designed to tick the outcome whether they completed them. Therefore,

thinking skills might not be emphasised in the feedback form.

During the analysis of the feedback format in this study, I discovered that

Mrs Rose did not require students to write down their thoughts in a feedback

form. Instead, a thinking journal could serve as a space for English students

to document their thought processes. Mrs Rose did not need to review the

journals every week, allowing for a free and uncorrected space for children.

While Mrs Rose did not design a post-lesson worksheet/feedback but invited

students to share their final thoughts before finishing a lesson without the

requirement of writing their feedback on the paper. In contrast, Taiwanese

students spent more time writing feedback and were requested to reflect on their thoughts and behaviour after each lesson. In Chapter Four, I explained that self-reflection is crucial in Confucian culture because it enables individuals to modify their behaviours, actions, emotions, and morals to achieve Ren and Li. This may explain why Mrs Pineapple and Miss Lychee required students to write down their feedback every week, with a focus on addressing behaviour rather than thinking content.

The values underneath the format of feedback

1. Critical, creative, caring and collaborative thinking

The feedback format used at Garden School focuses on the 4Cs - critical, creative, caring and collaborative thinking, and Mrs. Rose emphasised these values in the feedback form. By highlighting these values, the aim was to encourage the pupils to develop their abilities in these areas. She also asked the pupils to reflect on the type of thinkers they were. This activity helped to reinforce the importance of the 4Cs and how they can be practiced developing these thinking skills.

In addition, Mrs Rose did not request the English pupils to reflect on their behaviour or the whole CoI. Thinking skills and what the pupils had learnt in lessons might be her values based on that feedback form.

2. Morality

Based on the content of 'Praise and Critiques' and 'P4C Post-Lesson Worksheet', the Taiwanese teachers tended to cultivate the pupils' moral character through a CoI when the slide demonstrated the improvement of behaviour to become a better person. As Lipman, Sharp and Oscanyan (1980, p.15) stated, the purpose of the enquiry is to assist students in becoming thoughtful, more reflective, more considerate and rational individuals. Students will as a result be more aware of both when to act and when not to act.

Nonetheless, although a CoI represents a micro-society for the pupils to understand good or bad behaviours, a CoI is also a forum for reflecting on actions that occur within the community.

Therefore, reflection is also vital to assist the pupils in analysing or explaining when what and why to act or not to do. In this case, the Taiwanese emphasised the pupils' behaviour. It is meaningful to combine P4C and moral

character, but Amy Gutmann, a democratic theorist, expressed her concern in

the following statement:

> People adept at logical reasoning who lack moral character are sophists of the worst sort ... But people who possess sturdy moral character without a developed capacity for reasoning are ruled only by habit and authority ... (1987, p.51).

In Orchard School, the activity of 'Praise and Critiques' might emphasise

the pupils' behaviour more than the process or content of dialogues.

Moreover, according to the sentence patterns of the slide. Mrs Pineapple and

Miss Lychee offered an opportunity for the pupils to express their feelings or

encourage them regarding the praise. Nonetheless, critiques could harm

pupils' feelings if they did not explain them clearly and peacefully.

Some research studies showed that P4C was applied as a specific

proposal to develop students' moral growth and reinforce students' moral

habits (García-Moriyón, González-Lamas, Botella, Vela, Miranda-Alonso,

Palacios and Robles-Loro, 2020; Wang, 2019). Similarly, the Taiwanese P4C

post-lesson worksheet accentuated the pupils' behaviour, and the teachers

had more consideration for moral growth in a CoI rather than the content of

the dialogue or arguments.

On the other hand, the content of the English feedback focused on the 4Cs, and there were plenty of blank spaces for the pupils to write or draw. Mrs Rose valued what the children learned in the lessons. Additionally, based on the English children's responses to the feedback, they presented more content regarding what they learned this term, which corresponded to what Mrs Rose hoped that P4C could be embedded in the curriculum. As she said, 'next year, we hope to train all the teachers in this school in philosophy. So, it will integrate into the curriculum'. Additionally, 'the school wanted to do more enquiry-led learning' (Interview with Mrs Rose, 11/07/2019). Therefore, the feedback format might also emphasise the importance of the teacher and school to the pupils' learning outcome apart from the 4Cs.

This finding may highlight the cultural differences between England and Taiwan. As stated in Chapter Four: Confucius statue, students are expected to learn about humanity and normative behaviours. Confucius stressed the importance of developing good character over merely acquiring knowledge, and he also said,' When one comes to knowledge but does not sustain it through Ren (humanity or the ideal conduct), he is sure to lose it' (The Analects of Confucius, 2007, 15:33, p.110). This passage shows if one gains knowledge but does not embody it through ideal behaviour (Ren), it is likely to

be lost. Confucius' teaching focuses on cultivating moral character rather than just accumulating knowledge.

Therefore, when Mrs Pineapple or Miss Lychee perceived that children tended to be passive or did not engage in philosophical enquiry, they might address the student's behaviour and character traits, and encourage them to work harder to improve their performance, such as developing perseverance or cultivating concentration as the content of the P4C post-lesson worksheet (see Appendix I). The teachers provided guidelines that addressed students' behaviour and character to work harder to participate more fully in the P4C sessions.

On the contrary, Mrs Rose showed a strong emphasis on the 4Cs (thinking process), and these skills were often seen as essential in P4C lessons in England. Therefore, Mrs Rose helped pupils develop and improve their thinking processes to refine argumentation. This is how the cultures may influence teachers' practice of P4C. The differences in teachers' values also influenced why English pupils addressed thinking more in the domain of metacognition, but Taiwanese pupils focused on behaviour (see Chapter Six: Metacognition).

Conclusion

This section concludes with the teachers' values on P4C in terms of what they concentrated on and what they might neglect. The foci involve three aspects: their praxis and reconciliation, P4C function and what they neglected,

1. Teachers' reconciliation

At the beginning of this chapter, I analysed the reason for unpacking teachers' values via reconciliation. After analysing the teachers' facilitation, the findings showed the different values when they implemented P4C. For instance, Mrs Pineapple received professional training in teaching and had been applying traditional instructions for decades. Nevertheless, the innovative pedagogy of P4C created some value conflicts, such as listening to pupils' voices, so she spent time reconciling her previous teaching approaches and P4C. She interpreted some excellent values from P4C, such as she could listen to more children's voices. Thus, she gradually altered her teaching methods. On the other hand, Miss Lychee was a student teacher; hence she received P4C at a university and enjoyed its benefits. When she became a student teacher at school, I felt her passion and observed how she imperatively conveyed P4C to pupils. However, it did not work on some pupils because a few children questioned Miss Lychee why they were taught P4C,

not all the pupils at school. She explained that some P4C questions without correct answers might not be answered by adults or in class, but children could bring them to the community of enquiry, but some children might not want to discuss these questions. Therefore, Miss Lychee had difficulties reconciling her and the pupils' values.

Finally, Mrs Rose's reconciliation in P4C praxis demonstrated how she could assist her colleagues in getting involved in P4C practice and support the school in obtaining the P4C bronze award. Her values were to embed P4C into the curriculum at school, but she needed her colleagues' assistance and the school's support.

Based on the findings of these three teachers' reconciliation, they not only reconciled their own values but with those of their pupils and colleagues. It was challenging when they embarked on P4C practice. They had to convince themselves to implement P4C, explain P4C approaches and purposes to the pupils and persuade their colleagues in order to reconcile their values and P4C praxis. Despite P4C being practised in over 60 countries, many teachers still endeavour to reconcile different cultural values in their own countries, such as altering starting points or facilitation.

2. P4C function

According to the findings, Mrs Pineapple and Miss Lychee formulated behavioural rules in P4C lessons, such as 'Three Nos Five Mores' and 'Safe Environment'. They emphasised the moral function and expected to consolidate the pupils' moral behaviour in a community of enquiry. In addition, the feedback forms focused most of the portion on reflection on the community and character, demonstrating that the Taiwanese teachers strengthened the awareness of the community rather than individual thinking modes or thinking skills. This phenomenon could be connected to the school vision that accentuated 'moral character'.

In contrast with the Taiwanese case, Mrs Rose merged P4C into the school curriculum; for instance, science or history. Although the English pupils raised some questions, the type of questions was still based on the content of the curriculum rather than on their life experiences or their curiosity about the world. In accordance with the format of the feedback form, Mrs Rose emphasised the significance of the thinking skills and what they learnt in P4C lessons. This could be associated with marketisation in education. Some research has supported philosophical enquiry in improving students' cognitive effect (Topping and Trickey, 2007; Topping and Trickey, 2008) or reading

comprehension (Imani, Ahghar and Naraghi, 2016). The English

schoolteachers and pupils might have pressure on SATs so that Mrs Rose

might concentrate more on the learning effect. Additionally, Mrs Rose's

facilitation sometimes encompassed the school's learning behaviour with five

animal features. Her intention demonstrated that the P4C function was to

support the pupils' academic attainment or intellectual capabilities. However,

this intention may be against encouraging children's voices. As I argued in

Theme 1: Starting points, when the materials or starting points are designed

for specific purposes, children's voices will be limited.

3. What they neglected

According to what the English and Taiwanese teachers concentrated on

P4C implementation, what one emphasised seemed to be what the other

neglected. The Taiwanese teachers ignored the significance of thinking skills

in P4C. Lipman (2003, p.197) argued that critical, creative and caring thinking

should be nurtured most to improve thinking in schools, and these thinking

skills should be involved in a community of enquiry. Nonetheless, the

Taiwanese teachers seemed not to value them. The possibility could be that

they might not receive the related training. Moreover, under the Taiwanese

teachers' facilitation, the community neglected debate and more conversation

or answers. The reason could be that the behavioural rules (Three Nos Five

Mores) forbade quarrels (no quarrel) in Confucian culture, which might

influence children to avoid proposing opposing viewpoints or disagreements

(see Chapter Six: Subtheme 3: Doubts, opposite opinions and

disagreements).

On the other hand, what Mrs Rose overlooked could be the questions

from the pupils' life experience or their curiosity. The questions during the

seven weeks focused more on subjects and might be limited in some areas.

In addition, she usually left time by the end of the lessons for the pupils to

share their last thoughts, and the content was on individual thinking, opinions

or question rather than reflecting on the atmosphere of the community. She

might neglect to guide the pupils to reflect on the whole community. The pupil

feedback form also demonstrated that Mrs Rose emphasised individual

achievement but not the awareness of the community. She encouraged pupils

to share their thoughts and questions, which implies a value of independent

thinking and expression. The emphasis on individual thinking and opinions is

indicative of the value placed on the individual in English society rather than

the collective or community. Individualism or personal achievement may be

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the cultural values in England, with a corresponding emphasis on independent

thinking and evaluation. However, there may also be a tendency to overlook

the impact of individual actions on the wider community.

Chapter Six: Children's Critical Thinking: Findings and Analysis

Prologue

As indicating the gaps in the discussion of children's critical thinking (CT) from studies in Chapter Two, I set my research up to generate a new understanding of children's CT. In this chapter, I pay attention to detecting children's existing knowledge and practice of CT and observing its further emergence and the different forms it can take rather than a skill or techniques-led inventory of CT.

Before analysing children's CT, it is warranted to investigate what conditions enable their CT to flourish. In addition, another target in this study is to make CT concrete, so I am able to demonstrate the pupils' CT. CT is an abstract concept that needs to be broken down. In this section, I set out to unpack how the pupils began their CT journey and explain how I re-conceptualised CT as a variety of actions and moves that a teacher can detect if they tune in and attend carefully to children's thinking and speaking.

1. Where and how the pupils began their critical thinking journey

Through the literature review presented in Chapter Two, I came to the position of understanding critical thinking as a complex process of thinking and to the view that we might not know where the 'end' of critical thinking is. In that sense, I think a profound element related to the concept of CT should be investigated before we begin to analyse pupils' CT; that is, what prompts them to think critically. As Murris (2008, p.680) argued, when a facilitator explains to students that P4C questions have no right or incorrect responses, this kind of openness and uncertainty may liberate teachers and pupils.

Through my data analysis, I first looked for the key that could start the engine that provoked children's thinking moves so that I could observe how the children in the study think critically. In this chapter, I present further analysis to illustrate the complexity of children's critical thinking and how new dimensions of critical thinking are demonstrated in the data. Some pivotal words were highlighted in red to accentuate what the pupils said.

First of all, when I interviewed the English and Taiwanese pupils regarding how they knew about a 'big question' in P4C, they provided me with intriguing responses that such a question did not have a final or one answer

and that this meant that they could contribute to the enquiries with their own

views.

> Researcher: Last week, you talked about a big question in P4C. Would you please tell me more about a big question?
>
> Maple: it is a type of question that does not really have an answer, which lets you build on it.
>
> Hazel: Like Maple said. It is really no answer to it. It can be forever going on. You cannot answer it; you can build on it…….
>
> Shamrock: Like Maple said, a big question is like you can build on it or give different answers, and people can argue in a good way, not in a bad way. (Interview with the English pupils, 11/07/2019)

Similarly, a Taiwanese pupil also responded to the same idea regarding P4C questions.

> Pomelo: A big question refers to no answer to the question. If there is an answer, it is meaningless for everyone to discuss and just find the answer on google. (Interview with the Taiwanese pupils, 4/12/2019)

It prompted me to consider whether the expectation of a single answer

narrows children's critical thinking as their opinions might not meet the

'correct' answer. In Chapter Two, I explained that the English pupils needed to

prepare for SATs in Year 2 and Year 6; a midterm and final examination took

place in each term in the Taiwanese school as well. Under that circumstance,

children's thinking, and responses had to meet the knowledge-based goals,

and their learning performance was restricted to meeting a particular standard or criterion.

On the other hand, in philosophical enquiry, it is not necessary to find out a final correct answer but rather to explore possibilities and keep questions open. Even though the answers to the P4C questions have been explored, these remain provisional. Thus, pupils may enjoy exploring questions, and they unfold their thinking through diverse paths. Through various examples, P4C seems to unchain the shackles of children's minds. They were like caterpillars breaking through the cocoon stage to become butterflies in P4C lessons. After the metamorphosis, they could obtain more space and freedom to fly in the sky and think critically. A cocoon is a metaphor for the limitations or correct answers in lessons from which they needed to extricate themselves. Once children disentangle the correct answer, they can feel free to wonder, be curious and begin their journey of critical thinking. I assume that children are already critical when they come to school, but the curriculum and assessment sometimes hinder their critical thinking. For instance, the curriculum often aims to standardise education by setting specific learning objectives and evaluating students' performance against predetermined criteria. This focus on standardisation can limit the scope for students to

engage in open-ended and critical thinking. It may prioritise the memorisation

of facts and regurgitation of information over deeper analysis and evaluation.

Additionally, if assessments primarily focus on regurgitating information or

providing predetermined answers, it may discourage students from critically

evaluating and analysing ideas.

On the contrary, P4C offers children more room for thinking and

investigating questions that don't have a single correct answer. Nonetheless,

when I argue that P4C is not to find out a final correct answer, it does not

mean P4C promotes relativism that individuals think that reality cannot be

known for sure. Some researchers (Bleazby, 2011; van der Straten Waillet,

Roskam and Possoz, 2015) claimed that P4C is neither absolutism nor

relativism. In addition, Gagnon (2011, cited in van der Straten Waillet, Roskam

and Possoz, 2015) explained that P4C is the community of enquiry and aims

to get students thinking about the diversity of viewpoints as a richness of

potential information. It also aims to let students defend their own points of

view, critically examine those of others, and collaborate with peers to create

meaning by providing the opportunity to debate perspectives. Therefore, P4C

is not relativist, where individuals are free to have any opinion chosen in

accordance with their personal preferences.

In conclusion, dismissing the goal of an exact answer can be the requisite

initiation to unfold and empower children to think critically. It will be an

influential initial point to encourage children's CT because they can explore

more possibilities and bravely express their views when they want to query or

convey different opinions. As far as I am concerned, both English and

Taiwanese pupils in this study comprehended that the philosophical enquiry of

P4C does not resemble the 'normal' curriculum, so they could enjoy thinking.

Therefore, in the following section, the main thrust is to explore the profound

spectrum of CT and how I decided on these themes.

2. What critical thinking LOOKS like

Based on my philosophical background and the training regarding

Philosophy for Children, Socratic Dialogue and philosophical counselling, I

was aware that when analysing children's thinking, I am inclined toward a

logical and rationalist approach to observe the process. I struggled to break

through a barrier to connecting sensory experiences with critical thinking. At

the beginning of the analysis process, my foci were on the qualities of pupils'

questions, raising reasons, disagreement and argumentation, which were still

in the dimension of logic. The logic-based counselling training and Socratic

Dialogue might have inclined me to think on a logical path. I strived to expand

the road to see the different views but returned to the trail.

Nevertheless, it was not what I wanted as critical thinking should not be

limited to reasoning, and I had to think outside the box. I was not satisfied with

what I had achieved; therefore, I took an opportunity to facilitate an online

P4C event, Online Thursday P4C Group[36], with some experienced

practitioners to explore the concept of critical thinking. The members of this

P4C group came from different countries, such as Germany, Greece, Spain,

Chile, UK, Turkey, India and Taiwan. We meet every Thursday to practice

P4C, and each week runs diverse themes by different hosts.

When I hosted a P4C in this group, my starting point was to request all

the participants to bring an object related to CT. The purpose was to bridge

the gap between theoretical and concrete CT. That event incredibly unlocked

my imagination in relation to CT. Most P4C practitioners provided compelling

objects associated with CT. One of the examples is when a practitioner

brought a succulent plant and interpreted why the plant caught her eye and

made her think a lot about different things; for instance, why does it have that

shape? Why do we have the shape that we have? Thus, that plant aroused

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[36] The source can be found at https://padlet.com/topsy/mqqos9qeattr7lzp

her to start pondering. Her example enlightened me that when analysing

children's questions, I should explore profound reasons behind them, not only

examine the queries and linguistic discourse per se. I should address how

children problematise what they observe and experience (see the following

section: Problematisation). Another participant brought a mirror because she

thought she should look at herself, see her own mistakes and be critical about

her way of thinking in the sense that she could avoid dogmatism and become

sceptical. The other practitioner working with preschool children showed a

pair of scissors. She explained that when she looked at small children

learning how to handle scissors, they needed to think about how the scissors

would not cut them, try to cut in the best shape and have fun. For her, this

was what CT was all about. From this example, I could connect the children's

activity or motion with critical thinking even though they did not say a word but

were acting. It also highlights the importance of concrete action as part of

critical thinking. Those illustrations from fellow practitioners reinforced my

presumption that critical thinking could be diverse, concrete or non-verbal.

On the other hand, one of the practitioners demonstrated that she could

not find any object related to critical thinking because she could not separate

it from her thinking process. Her explanation woke me up whether we

restricted critical thinking to thoughts or logical arguments, we might not see

the other dimension of critical thinking. Thus, my goal was to expand the

conditions for CT rather than base it exclusively on abstract cognitive skills.

To conclude, exemplification aims to open the concept of CT in P4C so

that we are not restricted to it in an abstract aspect or pre-conceived

definition. Additionally, when critical thinking is broken down into different

pieces, it is not a monolithic concept but a physical action. CT can be

symbolised as a massive jigsaw manifesting a picture, and it is processual.

One piece of CT can be problematisation, and the other may be

conceptualisation. Thus, now what I do is to break down the big picture, find

out and analyse each piece.

In the next segment, I utilise thematic analysis to scrutinise the pupils'

critical thinking based on the observations and interviews.

How to generate the main themes and subthemes

Thematic analysis was applied to scrutinise the pupils' critical thinking

through the observations, focus groups and their feedback in this section.

First of all, I explain how the main themes and subthemes were generated

and then extracted the data to demonstrate the themes. The final section is a comprehensive discussion of the pupils' critical thinking.

In the beginning, when analysing the transcripts of the pupils' interviews and observations to find themes, I found it was not as straightforward as analysing the teachers' values, where I could develop the themes of the teachers' values based on particular features of their praxis, such as the choice of starting points and their facilitation styles.

Firstly, I identified pupils' critical thinking actions, inclusive of giving examples, identifying problems, questioning and expressing disagreement to generate initial codes. Next, I gradually developed these codes as themes (Braun and Clarke, 2022). When defining these codes, I emphasised the pupils' actions of critical thinking. I altered 'problem' to 'problematisation' to highlight the way that both English and Taiwanese pupils could problematise some principles or perspectives rather than listing and analysing their questions. Then, I generated more codes when analysing, such as examples and reasons that the pupils expressed frequently. I categorised these codes to develop two main dimensions of critical thinking. One is the sense of critical thinking, and the other is the sensibility of critical thinking. By 'sense', I mean that pupils undertook more reasoning and logic to analyse questions. In the

category of 'sense of critical thinking', I evolved overarching main themes: '

contribution', 'interaction' and 'reflection'. These three main themes also could

be considered as the process of a philosophical enquiry in a CoI. Children

usually contribute their questions, concepts or examples and interact with

others with questioning or disagreement. Then they provide their reflection at

the end. If we consider philosophical enquiry as a piece of instrumental music,

'contribution', 'interaction' and 'reflection' could be symbolised as a prelude,

interlude and postlude.

By 'sensibility', I refer to pupils applying more of their emotions or feeling

to comprehend the problems. As stated in Chapter Two: Concepts of critical

thinking, pupils' critical thinking is often blended with emotions, such as care,

empathy or curiosity (Nadelson and Nadelson, 2019; Ventista, 2019). When

individuals merely use logical or rational thinking, which may cause bias, yet

empathy may also help mitigate it (Lombard, Schneider, Merminod, Weiss,

2020). The reasons are emotions such as care, empathy and curiosity can

enhance critical thinking by encouraging individuals to consider multiple

perspectives and empathise with others. This broader view allows for a more

comprehensive analysis of complex issues, reducing the likelihood of biased

thinking that may arise from a narrow focus on logic alone. I discovered that

children not only demonstrated a sense of critical thinking but sensibility in a

CoI, including respect and care (see 'Sensibility of critical thinking' below).

The sensibility of critical thinking was also developed in two central core

themes. One is the sensibility to self, and the other is the sensibility to others.

Children's sensibility contained subtle nuances between self and others, so it

was necessary to distinguish the difference. All the categories of critical

thinking used in this chapter are not described in fixed procedural terms. Still,

each aspect, such as problematisation and exemplification, can be considered

a part of critical thinking.

The four dimensions of thinking in P4C, critical, creative, caring and

collaborative thinking, are often considered separately. Here I make a case for

consideration of the interdependence of the 4Cs for the reason that I found

that the interrelationship of the 4Cs strengthens critical thinking skills and

expands horizons. Although the list of the dimensions of critical thinking is

presented in a linear process, the whole philosophical enquiry might not be a

straightforward sequence because the pupils could exercise different skills

simultaneously or move forwards and backwards in their discussions.

Sense of critical thinking

This section unfolds how the pupils acted in the sense of critical thinking based on three main themes: contribution, interaction and reflection. Each central theme also encompasses a set of subthemes below.

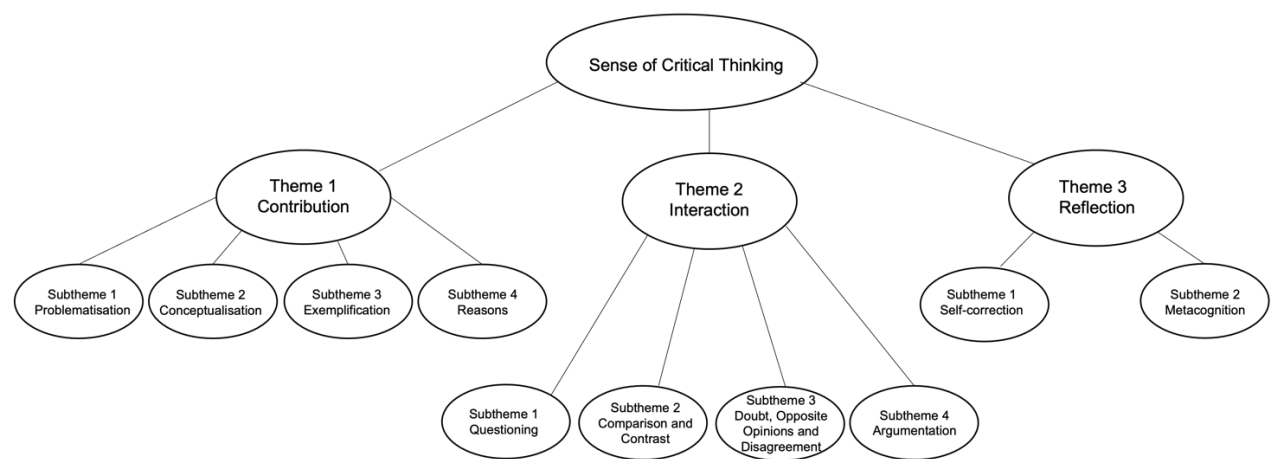

Figure 32   Theme map of sense of critical thinking

Theme 1: Contribution

I began with contribution because, in P4C lessons, children typically need to contribute their ideas at the beginning, such as raising a question, sharing concepts, and providing examples and reasons. Thus, underneath this theme are four subthemes: problematisation, conceptualisation, exemplification and reasons.

Subtheme 1: Problematisation

P4C is often thought of as an attempt to answer big questions in life; for instance,' What does friendship mean?' or 'What is the right thing to do?'. It encourages children to engage in these sorts of enquiries (SAPERE, 2016, p.28). In P4C lessons, teachers may adopt a picturebook, poem, short film, image, artefact or music to provoke children to raise questions and then choose one to discuss. In my case studies, Mrs Rose used videos and a poem as stimuli to provoke the pupils to think of success and failure. On the other hand, some teachers may invite children to raise their questions based on their life experiences without any stimuli. The example from Mrs Pineapple's pupils was raising the questions directly from their lived experiences. Therefore, analysing how the pupils' problematised questions could be one of the significant criteria for observing children's critical thinking as children may not take the knowledge for granted but wonder or doubt it or consider it a problem, reflection or a new view. Thus, I exemplified the questions raised by English and Taiwanese children and analysed the process of children's problematisation to demonstrate their critical thinking.

The third observation at Garden School was on 20th June 2019. The discussion subject was science, and the topic was whether Spencer Silver

was successful or failed. Spencer Silver was an American chemist and inventor at 3M and created not-too-sticky Post-it Notes. They watched three videos: Invention of Sticky Notes - The Dr Binocs Show, Science 360 video: Scientist Spencer Silver, Geoff Nicholson: Father of Post-it Notes[37]. Then, the pupils took turns to elaborate their opinions, and Mrs Rose wrote down some concepts based on the pupils' responses on slips of paper. After they shared some ideas, Mrs Rose organised the children into seven groups. The pupils chose their partners to think of one big question they would like to discuss, and each group came up with one question. There were seven questions raised by the pupils below. Finally, they voted on the questions. The pupils could select up to three questions with a blind vote that they stood up, turned to face outward, and put one hand over their eyes to vote. The question they chose was 'What gives someone the courage to go on for five years to create something you do not know would work'. Their questions are listed below. The English pupils raised these questions based on the scientific theme and videos; nonetheless, the Taiwanese pupils proposed questions without stimulus but grounded on their life experiences.

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[37] All the sources of the videos can be found:
https://www.youtube.com/watch?v=XLMZXPKFsdU
https://science360.gov/obj/tkn-video/f2b5a98f-a911-46e0-b64c-d1d5b02a5b04
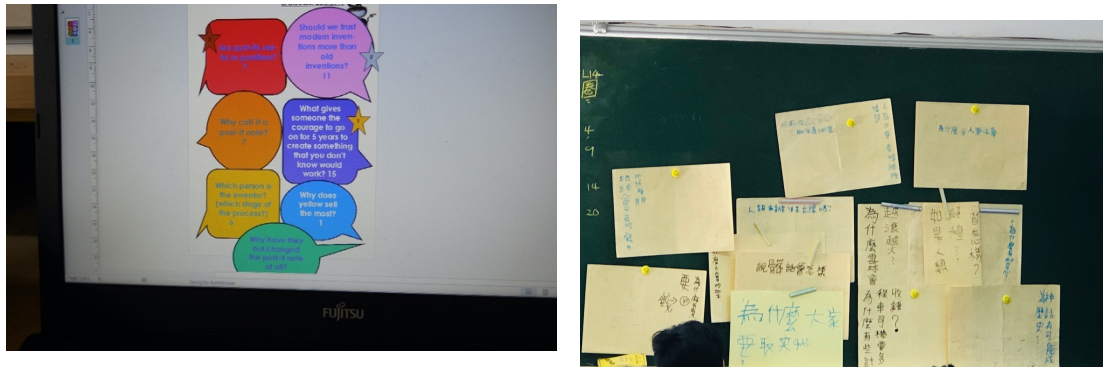https://www.hardwarezone.com.sg/feature-dr-geoff-nicholson-father-post-it-notes-3m-innovation

Figure 33　English and Taiwanese pupils' questions

(Source: researcher's fieldnotes, 20/06/2019, 18/12/2019)

English pupils	Taiwanese pupils
1. What gives someone the courage to go on for five years to create something that you do not know would work?	1. Why do people fight?
2. Should we trust modern inventions more than old inventions?	2. Why do people laugh at me?
3. Are post-its useful or pointless?	3. What would happen if I swore?
4. Why call it a Post-it Note?	4. Is there a way for humans to go to the sun?
5. Why does yellow sell the most?	5. Why does everything cost money?
6. Which person is the inventor? (which stage of the process?)	6. Why do humans have curiosity?
7. Why have they not changed the Post-it Notes at all?	7. What would happen if humans became extinct?
	8. Why does someone take drugs?
	9. Why does a snowball get bigger when it rolls?
	10. Why do some taxi drivers charge extra fees?
	11. Could myth become history?
	12. Would an ice age happen again on Earth?
	13. Why do people drink to vent their emotions?

Table 12　English and Taiwanese pupils' questions

In Taiwanese P4C lessons, the pupils raised questions from their life

experiences rather than emerging from the curriculum. In the third observation

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on 18th December 2019, the pupils raised 13 questions individually, as shown in the above table. The pupils separately explained why they proposed the questions, and each pupil could vote for a question four times. The question, 'Why does everything cost money', garnered the most votes.

The Taiwanese pupils' questions included more environmental concerns, oppressive realities and unfair situations; for instance, 'Would an ice age happen again?' 'Why do people hit people?', 'Why do people laugh at me?', 'Why do people drink to vent their emotions?' and 'Why do some taxi drivers charge extra fees?'. Paulo Freire (2000) argued that in order for individuals to regain their humanity, they have to be aware of unfair societal norms and think critically about repressive reality. Critical consciousness was shown when they raised these questions because they became aware of various social and other forces that not only ruled their lives but also significantly shaped their consciousness. In other words, the Taiwanese pupils manifested their awareness to address social injustice or oppressive environmental issues; for example, taxi drivers charging extra fees could indicate injustice or social critiques. They also perceived violent or taunting behaviour in their life experience, such as drinking problems or ridicule. If children had been unaware of oppressive situations, they might not have raised these questions.

On the other hand, the questions from English pupils contained more

comparative or contested issues; for example, 'Should we trust modern

inventions more than old inventions?', 'Are post-its useful or pointless?' or

'What gives someone the courage to go on for five years to create something

that you do not know would work?'. When the pupils pondered whether they

should trust modern or old inventions, they might compare their usage or

value. They created contested issues when doubting whether Post-it Notes

were helpful or pointless.

Additionally, Thistle explained why the question they raised in her group

was a good question to make other pupils think.

> Thistle: My group question is 'Which person is the inventor'. One person is
> Arthur Fry, another is called Spencer Silver, and the other is Geoff Nicholson.
> So, who actually invented it? I think that is a good question because it makes you
> think deeply and get lots of different options as one person might think this, and
> one person might think that. So, it could lead to a good discussion.
> (Interview with the English pupils, 20/06/2019)

The pupils watched some videos and found out that, besides Spencer

Silver, different people (Arthur Fry and Dr Geoff Nicholson) contributed their

knowledge to Post-it Notes at various stages. Therefore, they perceived the

problem of who should be an inventor and why they only discussed Spencer

Silver rather than other inventors. That question might provoke more analysis,

arguments, or disagreements that invite more pupils to engage in the CoI.

Finally, they chose the question: What gives someone the courage to go on for five years to create something that you do not know would work? That was a more complex question because it comprised some concepts or hypotheses, such as human behaviour, failure, persistence or trust. They were curious about what gave someone the courage to do something that might fail. The question provoked contested issues to disseminate divergent views.

In spite of the fact that English and Taiwanese pupils raised the questions under different circumstances, one was embedded in the science subject, and the other focused on life experiences or curiosity. English children's questions focused on expanding knowledge, understanding deeper insight into a topic and promoting intellectual growth, so the questions implied intellectual values. Taiwanese pupils' questions seemed to contain the values of introspection or self-reflection in a moral dimension, such as the issues of fighting, mocking and taking drugs. This phenomenon may connect with the school values (good character) and teachers' values (moral advocacy). When the (Confucian) culture, schools and teachers emphasise ideal behaviour, whereas the reality presents different consequences, children may become curious and enquire as to why this is happening.

Subtheme 2: Conceptualisation

After raising questions in P4C lessons, the pupils chose one for enquiry, and then the teacher might help them write down the keywords or concepts. While the English pupils discussed whether Spencer Silver was a success or failure, they scrutinised the concepts of success and failure. Similarly, in the Taiwanese case, Miss Lychee assisted the pupils in forming mind maps when they explored questions. She recorded the ideas and the action or process of forming a concept or thought (see Chapter Five: Concepts from the pupils at Orchard School). Although the teachers wrote down the concepts, they confirmed them with the pupils when writing. The figures below demonstrate that both English and Taiwanese conceptualised their ideas during the discussions.
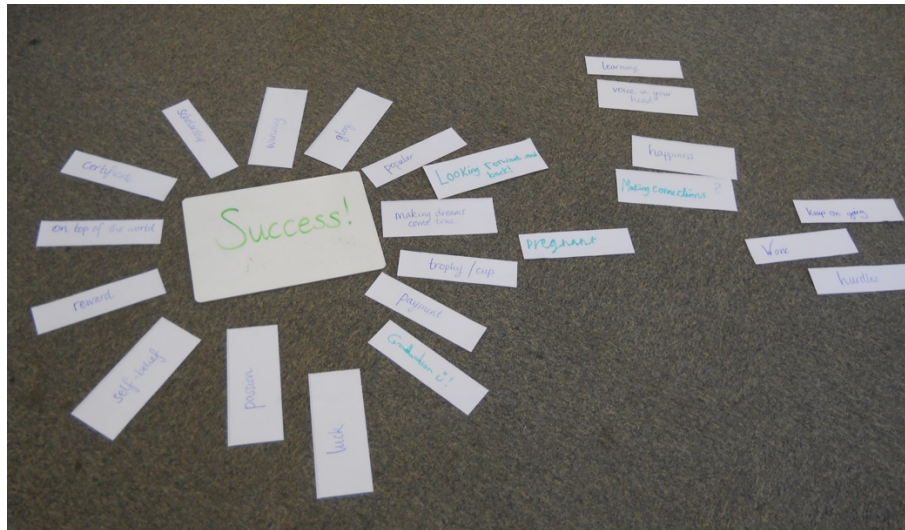
Figure 34   Concepts from pupils in England regarding success and failure

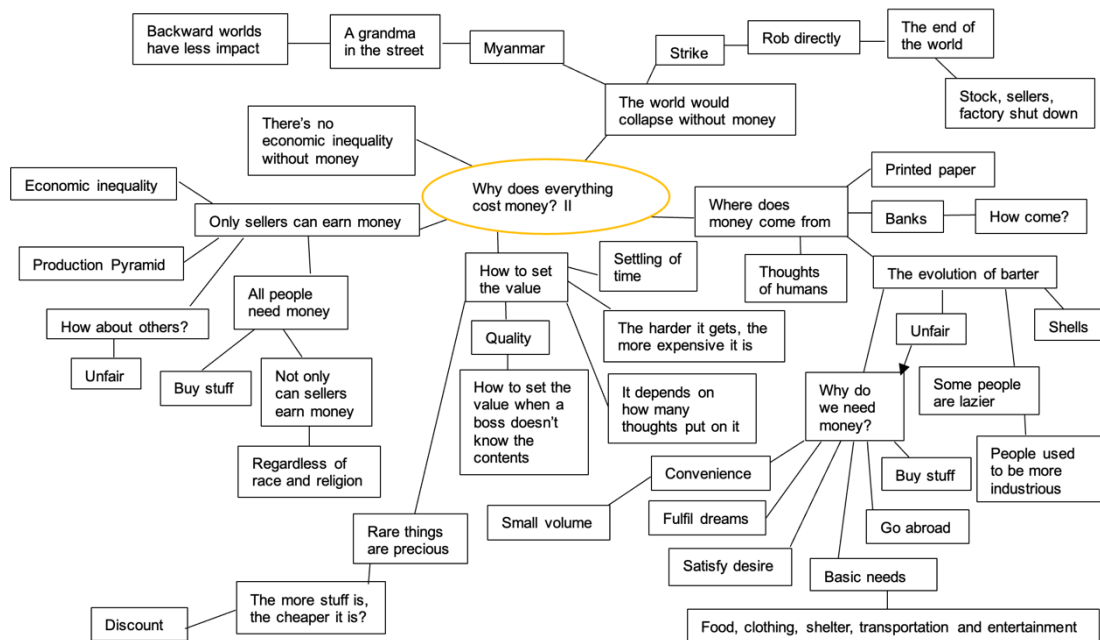(Source: researcher's fieldnotes, 04/07/2019)

Figure 35   Concepts from pupils in Taiwan

Writing precise, simple definitions for core concepts is part of the

conceptualisation process (Blackstone, 2012, p.69). The process of

conceptualisation involves children's explicit and concise perceptions and

condensing them into a few words to express their thoughts. To illustrate, the

English pupils' conceptualisation regarding success encompassed self-belief,

glory, passion and so forth. The pupils needed to analyse, synthesise,

evaluate and generate all the information from their observations or

experiences and then generate concepts. Generating an idea or concept is a

complex procedure to generate an idea or a concept in a few seconds or

minutes. Thus, the pupils could come up with clear views or concepts with

multiple dimensions in the process, which was the manifestation of critical

thinking.

　　Although both Mrs Rose and Miss Lychee helped children write the

concepts down, these two types of conceptualisations created different critical

thinking spaces for pupils and contained the nuance of cultural context. To

illustrate, mind maps are easy to follow and help children remember

information better because they are able to see the connections and

relationships between different information. While children putting concepts on

the floor involves physically placing words on the ground, it allows for a more

unstructured and free-flowing approach. On the other hand, letting children

put concepts on the floor is a more student-led activity where children have

the opportunity to explore and organise ideas on their own. This activity helps

children develop spatial awareness and understand how things relate to one

another among concepts, which may encourage more student-led discussions

and explanations of ideas and create more critical thinking. As I analysed in

Chapter Five: Subtheme 2: Teachers' presence and absence, Taiwanese

teachers were prone to support children to provoke thinking, but Mrs Rose

offered more freedom for children to find connections and investigate

concepts.

Subtheme 3: Exemplification

The etymological roots of the word '*example*' are derived from two Latin

terms: *eximere* (extract) and *exemplum* (sample), which means a part taken

out to exhibit the nature of the whole. Exemplification, as its literal definition

suggests, extracts samples that can be thought of as a process similar to

sampling entities (Zillman & Brosius, 2000). As a result, examples represent

an individual's cognition of phenomena, which manifest concrete embodiment

from abstract concepts. Based on my teaching experiences, examples

express how students analyse and associate with their comprehension and

whether they distort the concepts. The ability to provide concrete practical

examples also manifests good reasoning. While the pupils generate some

concepts as I listed above in the previous section, they may give an example

to describe what they know. Exemplification expresses not only their analysis

but also their judgements and beliefs.

Furthermore, the examples of pupils could disclose their critical thinking

when they explain the connection between a concept and their examples.

When I asked the English pupils what the criteria of a big question were,

Daffodil provided her example:

> Daffodil: I think there are lots of different ways to answer, such as success and failure. Different people have lots of different opinions. My opinion is that success and failure may mean the same thing, but we put them in different words because it is good to succeed, and it is also good to fail. You can learn from failure. Suppose you can find out from the mistakes. If you succeed, you can even make it better.
> (Interview with the English pupils, 11/07/2019)

She utilised the example of success and failure to connect it with the

meaning of a big question and explained why she provided this example with

her own opinion. This example and her explanation exactly responded to

Hazel's answer previously when Hazel said, 'It is really no answer to it'.

Therefore, when presenting her example, she displayed critical thinking that

provided me with the answer, identified the connection and consistently

explained her perspectives.

A Taiwanese pupil offered an example of why people use money to trade.

> Pomelo: Because money was a way of bartering things in the past; for example, trading trout for a rabbit. However, it could be a bit uneconomical if the trout was bigger than the rabbit. Not many people would trade trout if it had to be cut it in half and given to a person. Most people would measure the value of the whole fish, so they invented 'money'.
> (Interview with the Taiwanese pupils, 25/12/2019)

The boy, Pomelo, employed a straightforward example to explain why

humans use currency rather than bartering. An exemplification is also an

approach to explaining meaning and persuading others.

Children also provided counterexamples to lead to thinking from another

perspective or disproving a point of view. Continuing the preceding discussion

regarding 'money', Guava was curious about 'What is the value of life? Can

800 million buy life?'. Then Pomelo interpreted below.

> Pomelo: If you really want to calculate how much life is worth, I tell you that one eye is about three million, two are about six million, and an artificial heart is about tens of millions, so it will be hundreds of millions in total.
> (Interview with the Taiwanese pupils, 25/12/2019)

Pomelo's standpoint was that humans could pay money to cure or buy an

organ; nevertheless, Loquat's seemed to disapprove of it and queried

Pomelo's interpretation. Although Pomelo did not continue to explain his perspective, he might rethink whether we could measure the value of life with money.

Similarly, when the English pupils enquired 'What does it mean to live a good life?' (see Figure 35), they mentioned what Jesus said, 'Life in all its fullness' (John 10:10). They then analysed what a full life was. Examples to explain a full life were to try everything or to get the most out of life; however, Maple was thinking about the differences between 'full' and 'fat', so he proposed a counterexample: sumo wrestlers. Those sumo wrestlers need to become full to defeat opponents but are they healthy? That was an intriguing example that led the pupils to think of whether a 'full' life can be a bad life (Fieldnotes, 18/07/2019).

The figure below showed the exemplification of sumo wrestlers, then they extended to think of 'full' and 'fat' and other vital questions, such as 'can a full life be a bad life?'
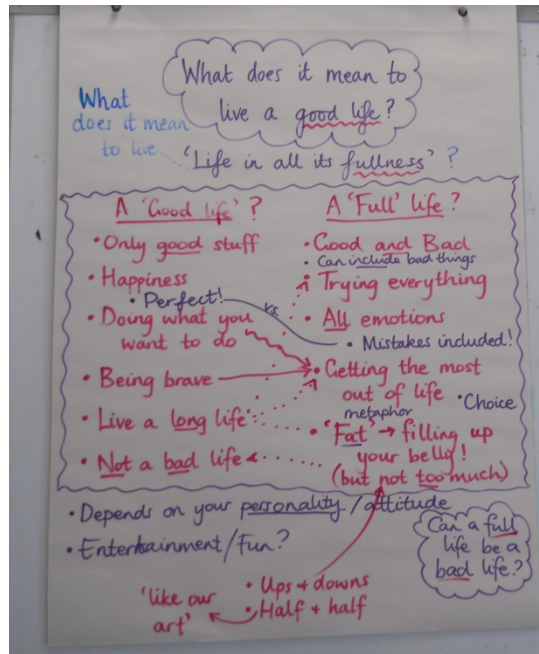
Figure 36   Philosophical question at Garden School

(Source: researcher's fieldnotes, 18/07/2019)

In the beginning, most pupils in that discussion aimed to pursue the concept of fullness; nonetheless, Maple's counterexample caused other pupils to think of the definition of 'full' from another perspective as 'fullness' involved another meaning, the physical sensation of having eaten a lot. Therefore, a good counterexample can be a powerful way to expose how a person thinks critically from another position.

Subtheme 4: Reasons

Reasons provide explanations about why an individual makes a particular

decision or holds a specific opinion. Reasons can also be beliefs, evidence,

as well as other arguments offered to support or justify what was said

(Browne and Keeley, 2007, p.25). According to the interviews with the

Taiwanese pupils at the beginning, some pupils rarely provide reasons to

explain their statements. Some examples are presented below:

> Researcher: Can you tell me what you were thinking in class[38]?
> Jackfruit: I fell asleep when I was in class.
> Researcher: Why were you sleepy?
> Jackfruit: Because I did not sleep at noon, I also felt bored, very bored.
> Researcher: Why did you feel bored?
> Jackfruit: I do not like the question.
> Pitaya: You do not like it! Why did you choose that topic for?
> Jackfruit: That was not my choice!
> Researcher: So, did you not choose this topic?
> Jackfruit: Yeah, I do not like this topic! I do not like today's question 'Why does everything cost money?'
> Pitaya: It is easy to discuss.
> Jackfruit: I find that it is difficult to discuss.
> Researcher: Why is it difficult to discuss?
> Jackfruit: I do not like it! Very boring.
> (Interview with the Taiwanese children, 30/12/2019)

From this interview, Jackfruit provided his thoughts regarding the topic

they discussed, but without giving reasons. When saying, 'I fell asleep, I also

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[38] They discussed the question 'Why does everything cost money?' twice.

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felt bored, it is difficult to discuss', he did not offer a reason. A reason is a

cause, but the bore can be a process or consequence or fact. The listeners

could not understand why he felt sleepy and bored, so we had to enquire

about the reason behind that and understand what caused the result.

A reason is also to explain someone's opinions or persuade others of

your beliefs rather than echo other people's views. There was another

interview with the Taiwanese pupils below, and their expressions manifested

more reasons to justify it.

> Researcher: Could you tell me what you were thinking about the fable[39]?
> Jackfruit: Very boring, very boring. No discussion at all.
> Researcher: What would you like to discuss?
> Jackfruit: I want to discuss questions.
> Researcher: What type of questions? Could you give me an example?
> Pomelo: Yes, what kind of questions?
> Jackfruit: I talked about it last time, but I forgot.
> Researcher: Earth or planetary issues?
> Jackfruit: Yes.
> Pomelo: I think today's short story is okay.
> Mangosteen: I think today's story is pretty good because we can learn to not treat others with the insight of the market.
> Researcher: What is the insight of the market?
> Mangosteen: To devalue others.
> (Interview with the Taiwanese pupils, 06/01/2020)

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[39] They were discussing the fable of the value of a rock.

From this interview, although Jackfruit still felt bored, he offered a reason.

He thought that a fable did not provoke thoughts since they spent more time

understanding the content rather than analysing it or enquiry each other.

Thus, he could not discuss it through this fable. On the other hand,

Mangosteen offered a reason that she learnt to value people, which was the

reason to support why she thought the fable was good.

Since Jackfruit provided a reason, it demonstrated a phenomenon that

someone could reflect on or analyse whether that reason was relevant or

valid. For Jackfruit, it was thinking critically. For others, it might be an

opportunity to think of what question they could discuss via the fable or what

story could provoke diverse thinking.

On the other hand, in the English case, more children articulated their

perspectives with clear reasons; for example, when I questioned, 'How do you

like the Philosophy lessons?'

Researcher: How do you like Philosophy lessons?

Shamrock: I really like Philosophy class because you discuss different questions, and you find out about them in fantastic ways.

Daffodil: I really like Philosophy because we do not normally all get to reflect on what we think. It is really nice to do that just quietly, and you know that everyone is doing the same. So, you are not put in the spotlight.

Hazel: I like that in our classes we play games, which makes me relax my brain and makes me think deeper in the lesson.

Thistle: I really like Philosophy because I learn loads and have great fun. The discussions are really deep and make you think a lot sometimes ending in arguments. I really like sharing my opinion and talking about it.

Maple: In Philosophy class, sometimes we do not get enough time to do philosophy. In this half term, we got one hour and 10 minutes, but in another half term, when we were doing philosophy, we did not get enough time. Only got a half hour, and then we needed to stop the discussion at that time.
(Interview with the English pupils, 06/06/2019)

From the interview above, I did not need to query the reason, but they proactively provided their perspectives to explain why they liked the lessons.

Another example was also from the English pupils' interview. Each pupil shared their opinions with their reasons.

Researcher: What have you learnt from the P4C lessons? What sort of skills have you learnt from the P4C lessons?

Shamrock: Today in this lesson, I learned if you could keep on going, then you can achieve your dreams.

Thistle: From Year 3, I really enjoyed Philosophy, and I think that I enjoyed playing the games. I think I have learned to think a bit deeper. Because at first, the answers were just simple. But now, I can make the answers harder. Actually, think of questions which we can discuss. I really enjoyed it, especially the games.

Hazel: I agree with Thistle about thinking deeper about everything than I used to. I really like Mrs Rose, as a teacher, teaching us Philosophy. She makes it engaging and fun. She actually teaches us to know what is going on around us in

the world where I have not been before. And now I am thinking about why we have not done anything about refugees and evacuees before.
(Interview with the English pupils, 27/06/2019)

Based on the above interviews, it appeared that the pupils liked Philosophy lessons and what skills they learned for diverse reasons. Even though Hazel agreed with Thistle about thinking deeper, he still provided his reasons. Therefore, when the pupils' perspectives contain reasons, they unveiled that they thought that they had this idea. Reasons also justify why an individual holds a particular opinion, or they could even be used to persuade people. Once more pupils offer more reasons, it may arouse different angles to inspire or rethink their ideas. Developing well-reasoned statements manifests critical thinking. Hence, reasons should be one of the elements of critical thinking.

While some Taiwanese pupils might lack providing reasons, one possible explanation for this difference could be the education system. Compared to the education system in England, Taiwanese teaching and learning approaches tend to lecture and use standardise tests more, which may not place as much emphasis on reasoning and analysis. This can lead to reproducing information rather than analysing it; for instance, Mrs Pineapple tended to help children find out answers and provided more guidelines. In

contrast, English education culture emphasises independent thinking, which may lead to more providing reasons for ideas and actions. For example, Mrs Rose usually requested children to explain and provide reasons to support their arguments rather than merely offer thoughts. If children forgot to indicate reasons, then she would say 'because…'. Thus, children knew they had to continue to provide reasons.

Theme 2: Interaction

After analysing the pupils' contribution to problematisation, conceptualisation, exemplification, and reasons, I focused on the interaction of the pupils with four subthemes: questioning; comparison and contrast; doubts, opposite opinions and disagreements; and argumentation.

Subtheme 1: Questioning

Questioning has a long and illustrious history in philosophy and critical thinking. Socrates applied 'questioning' to not only challenge assumptions but also expose inconsistencies, leading to new knowledge and insights (Cotton, 1988). Questioning shows curiosity and is crucial not only in P4C lessons but

on any occasion when we think something has problems or inconsistencies. It also manifests an individual's independent thinking, in which we could question anything behind what we see or understand. If individuals don't challenge what they know, they may believe something that is truly wrong. In other words, if ones do not question or examine our beliefs or knowledge, they may end up believing something that is incorrect or false. It is more likely to happen when someone in a position of authority claims that something is true (Adler and Clark, 2011). Thus, Questioning emphasises the importance of being critical in evaluating our own understanding and learning.

In both English and Taiwanese case studies, the pupils showed their questioning skills to express their views and doubts, or they sought reasons. Whilst the English pupils discussed 'what are the important elements in P4C lessons', Oak mentioned that a screen was essential.

Researcher: Why do you think a screen is an important thing?

Oak: So, we can look stuff up. That is how you start and watch a video. It tells you what the video stuff is about.

Thistle: What do you think about a thinking journal?
(Interview with the English pupils, 18/07/2019)

For Thistle, a thinking journal that they noted their thoughts in their journals might be more significant than a screen in P4C lessons, so she

questioned Oak whether their thinking journals were also vital. That

questioning further provoked Oak to compare the different purposes between

a screen and a thinking journal. In the following dialogue, Daffodil proposed

that they did not need a screen because discussions were better than a video;

however, Oak questioned how they could get inspiration (Interview with the

English pupils, 18/07/2019). Their questioning implied their perspectives and

provoked other pupils to think of another point.

Similarly, sometimes questioning happens when the pupils would like to

propose opposing opinions.

> Pomelo: I want to answer Jackfruit's question, 'why does a country need
> taxation?' Taxes are actually because a country needs money. The government
> has no money and then has to collect taxes if a country has taxes, these taxes that
> can build things for people, such as buying tanks.

> Jackfruit: Then why are some people exempt from taxation?
> (Interview with the Taiwanese pupils, 25/12/2019)

Based on Jackfruit's questioning, he did not wholly believe in taxation as

some people did not need to pay taxes. When Jackfruit started questioning,

more children provided the reasons or defended Pomelo below. I believed

they began to think of others' statements or be curious about another person's

views rather than fully accepting them without any doubt.

Mangosteen: Maybe it is to encourage foreigners to come to their country to buy something. So, they would buy more if they didn't have to pay taxes.

Pomelo: For example, some Japanese families are too poor and have no money, so they can be exempted from taxation. If they are taxed, they will be so poor that they have nothing to eat.

Guava: Why does a country need taxation? A state needs to utilise taxes to build schools and police stations.
(Interview with the Taiwanese pupils, 25/12/2019)

Furthermore, questioning could also appear to challenge authority. On the second observation, before starting the P4C lesson, a girl (Pseudonym: Apple) asked the teacher and TA, 'Why do no other classes have P4C lessons?' Two pupils tried to reply to Apple (Fieldnotes, 11/12/2019):

Girl 1[40]: If Miss Lychee doesn't practice what she has learnt, that's useless.
Boy 1: We all need to have P4C lessons only in Mrs Pineapple and Miss Lychee's class.

Apple kept questioning: 'Why not let those who want to attend P4C go to another place and those who don't want P4C stay here?' and 'Can the TA go to another class? Should every class take turns to have P4C lessons?' (Fieldnotes, 11/12/2019). According to Apple's questions, she seemed to think some pupils might not want to take P4C lessons, and she also considered why other

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[40] This chapter included dialogues during lessons from some pupils who did not participate in the focus groups. If they merely appeared once, they do not have pseudonyms.

classes had no P4C lessons, but they had to. Her questions could express a

sense of oppression and a desire to challenge authority. Conversely, the

attitude of Girl 1 and Boy 1 tended to conform and accept the teachers'

arrangement rather than question why they had P4C lessons.

To conclude, questioning involves analytical and reasoning skills to

examine a belief, knowledge or fact. Some people may ignore that

questioning is a crucial component of critical thinking and social resistance.

Thus, when children are questioning, they are considered to be thinking

critically.

Subtheme 2: Comparison and contrast

The ability to compare and contrast is generally considered paramount in

critical thinking. Both require students to integrate ideas, gather many ideas or

views, categorise them by themes and show the similarities and differences

among various concepts (Shim and Walczak, 2012, p.24). Moreover, Lipman

(2003, p.215) stated that one of the primary functions of criteria for critical

thinking is to provide a basis for comparisons.

When the English pupils discussed the differences and similarities

between refugees and evacuees in class, they also analysed the concepts of

identity, country, journey and family in their thinking journals. In Daffodil's

thinking journal below, she even provided why she thought they were different

and similar. As I analysed previously, reasons could justify the holding of

particular opinions. Therefore, Daffodil assembled other pieces of the jigsaw

puzzle of CT, such as reasons, comparison and contrast, to construct

persuasive perspectives.

Figure 37   Daffodil's comparison and contrast of refugees and evacuees
(Source: the researcher's fieldwork, 20/06/2019)

In the Taiwanese case, after the girl, Apple, questioned, 'Why do other

classes have no P4C lessons?' Mrs Pineapple requested the pupils to think of

the benefits and drawbacks of P4C and write them down on P4C Post-lesson

Worksheets. Then, the pupils began to compare positives and negatives. To illustrate, the advantages of P4C lessons were 'learning that there is no right answer', 'I can listen to many people's thoughts', 'gaining knowledge', 'becoming close to my mates' and so forth. The disadvantages were 'if the topic was not what I wanted to discuss, I felt bored', 'some pupils don't engage in discussion and questioning', and 'sometimes when being low, I cannot focus on discussions' (Fieldnotes, 11/12/2019). When they were doing comparison and contrast, they might analyse the differences between P4C lessons and other courses. Therefore, they indicated the benefits of listening to more views. On the other hand, some of them expected more children to participate in a CoI, which they might consider that CoI needed more engagement.

In conclusion, comparison and contrast are profound elements of critical thinking as they deepen pupils' insights, categorise the differences and similarities, examine all the information and help to establish their own values. During the process of comparing and contrasting, children's thinking involved logic, consistency and relevance, which connoted critical thinking.

Subtheme 3: Doubts, opposite opinions and disagreements

Doubts express disbelief and uncertainty and have the status that an

individual is inclined toward disagreement with someone who does not have

the same sentiment. Doubts can also be a pivotal catalyst in triggering critical

thinking. French philosopher René Descartes (1637, p.73) coined an eminent

phrase: Cogito, ergo sum, (I think; therefore, I am). For Descartes, the first

step towards 'I think' is doubting. Thus, I believe that when children start to

doubt, they begin to think critically.

Moreover, apart from doubts, disagreements usually happen in a CoI.

Disagreements allow pupils to articulate different perspectives and broaden

their horizons. When a disagreement appears, it also enables children to

compare and contrast their thoughts with others and take a position in the

dialogue. This process develops critical thinking rather than accepting

particular opinions as truth.

Under this subtheme, I unpacked the different levels of disagreement and

begin with the Taiwanese pupils.

Obscure disagreement: doubts

In Chapter Two, I discussed children's critical thinking lacking cultural perspectives. Thus, while observing pupils' critical thinking, I made a conscious effort to consider how cultural differences may affect their expressions. According to my observation, the English and Taiwanese children manifested different phenomena in disagreements. I noticed more English children could disagree with others' ideas. The phenomenon of 'I disagree' commonly happened in Mrs Rose's class, and the pupils seemed to enjoy the disagreements.

Nonetheless, when scrutinising the Taiwanese pupils' interviews, they did not say 'I disagree' to each other but proposed different ideas when they had disagreements or doubts. I observed that Taiwanese pupils tended to answer questions directly, but they rarely compared their opinions with others. They would question someone or provide different ideas but refrain from clearly expressing disagreements. When I asked the Taiwanese pupils whether they needed the ' Three Love Claps' in P4C. They had different thoughts:

Researcher: Could you tell me whether you need to use the 'Three Love Claps' in P4C?

Jackfruit: I think the 'Three Love Claps' is very important because when the teacher utilises it on someone, that person will feel better.

Guava: Really? Is this true?

From Guava's question, it is evident that he had doubts, but he did not say 'I disagree with you'. When Guava proposed questions, it seemed to be a doubt or disagreement. The Taiwanese children manifested doubts in a more implicit, mild and gentle approach. They tended not to openly compare their perspectives of others, but they instead might have doubted what they heard.

From Mrs Pineapple's interview, I also found evidence of the children's doubts. Based on her experience, if there is no model answer, the children may have doubts and ask, 'Is it true?'.

Researcher: How do you think of the children's critical thinking?

Mrs Pineapple: It means that the students will have some doubts about something; for example, he would say, 'Is this true?'. Just like today's lesson, there was a question, 'Do favourable circumstances really make us love leisure and hate labour?' The children would seriously think about this question. This question was not found in the textbook, but we could discuss it. I hope that they can even put this spirit in textbooks in the future or use it to study all kinds of things. In fact, after thinking of them, what they have learnt would become more solid, instead of how the teacher teaches and then what the students learn. So, this is what I want to introduce to the children.
(Interview with Mrs Pineapple, 04/12/2019)

From Mrs Pineapple's interview, my understanding was that the Taiwanese pupils might not have disagreements as such, but some would experience a sense of doubt. Here is an example from the Taiwanese pupils:

Researcher: Do you think P4C is beneficial for your study or your life?

Jackfruit: Yes, I have become good at discussing things.

Pitaya: Have you become better?
(Interview with the Taiwanese pupils, 08/01/2020)

When Jackfruit interpreted that he was excelling in discussions, Pitaya

doubted what he said. She did not directly disagree with Jackfruit and

provided any reasons but merely proposed her doubt. In the Taiwanese case,

the pupils seemed to manifest more doubts or represent that they might

disagree with it, but they rarely disagreed with someone.

Under this circumstance, I would argue that, firstly, the teachers' values

and some rules in class might influence the pupils' behaviour; for instance,

'No Quarrel' in the rule of 'Three Nos Five Mores'. Compared to explicit

disagreement, the expression of doubt seems to be gentler and may reduce

quarrels. Secondly, I analysed the reasons why they embarked on P4C at the

beginning of Chapter Five. Miss Lychee mentioned, 'Don't just deny or reject

other people's ideas that are different from ours' (Interview with Miss Lychee,

30/12/2019). These statements hid the value of respect. When the pupils

were making philosophical enquiries, they might have been influenced by

these factors. Finally, what I observed was that the Taiwanese pupils behaved

in a more self-restrained way when enquiring. The concept of self-restraint

also comes from our culture and appears at Orchard School (see Chapter

Four: School vision).

The disagreement seems to be not common in the Taiwanese

educational environment. This situation not only happens in Taiwan but in

China and Asian countries. As Splitter (2014, p.94) interpreted while he

worked with Chinese and other Asian teachers and students, it took a while to

realise that the procedures of openly challenging the teacher or even asking a

challenging question were frequently regarded as showing a lack of respect.

The consequence would be silence,

This is one example where cultural sensitivity issues are especially

important. My observation was that Taiwanese pupils avoid disagreements

not only with their teachers but also with their peers because respect,

humbleness and courtesy are vital values in a Confucian society as I analysed

in Chapter Four to introduce Orchard School regarding Confucianism. When

these values are deeply embedded in education, Taiwanese children's

expressions were performed differently in P4C courses when compared to the

English ones. They expressed their opposite perspectives instead of engaging

in an obvious disagreement, which I analysed below.

Obscure disagreement: opposite opinions

Apart from doubts, the Taiwanese pupils were inclined to depict their opposing perspectives rather than disagree with others. In the Taiwanese pupils' interview, I questioned whether they needed the 'Three Love Claps'.

> Researcher: Could you tell me whether you need to use the 'Three Love Claps'
> Mangosteen: I think it depends on the individuals. Some people may feel they need it, but some think it doesn't matter.
> Pitaya: It's okay.
> Mangosteen: I may or may not need it.
> Pitaya: I am in the middle!
> Loquat: I do not think we need the 'Three Love Claps'. Even if people do that, they may not be sincere.
> (Interview with the Taiwanese pupils, 06/01/2020)

In this interview, first of all, Mangosteen and Pitaya described their opinions, and they only answered my question. However, Loquat delivered an opposite standpoint, but there was no entanglement with others' ideas to express disagreement. They seemed to transmit personal diversity but kept their distance and avoided explicit disagreements with others. In the same interview with the Taiwanese pupils:

Researcher: Could you tell me whether you need to use the 'Three Love Claps' in P4C?

Pitaya: No need.

Loquat: No need

Jackfruit: We need it.

Guava: After listening to the teacher, I feel it is necessary because some people who are more mature need the sincerest encouragement from others.

Pomelo: I think the 'Three Love Claps' is necessary because the teacher has said that others give gifts to little children, we are not little children, but we are big children.

Guava: Others are little brats, and we are big brats!

Jackfruit: We are not big brats.

Pitaya: So, do you think you are a big brat?

(Interview with the Taiwanese pupils, 06/01/2020)

In this interview, firstly, after Pitaya and Loquat expressed no need, Jackfruit proposed the opposite opinions, but he did not reject others' perspectives. Additionally, when Pitaya said, 'Do you think you are a big brat?' she utilised doubt to disagree with Guava.

My finding was that Taiwanese pupils shared or exchanged different ideas and the dialogues were more like parallel lines. They did not connect or intertwine with the previous argument, but their goal was to answer the question regarding the 'Three Love Claps'. As Lam (2013, p. 56) argued, Confucianism's emphasis on establishing a harmonious community might encourage acquiescence rather than disagreement. I compared another distinct phenomenon at Garden School below.

Explicit disagreements

According to my observations of P4C lessons at Garden School, most of

the time the English pupils clearly supported their disagreements with

reasons. They sometimes called someone's name and said, 'I disagree with

you', or said 'I want to respond to Shamrock…'. The following is an example

of when they defined whether the concept of 'learning' was inclined towards

failure or success.

> Maple: It is 'failure' because you can learn from failure or mistakes. Then, you
>   can succeed.
> Girl 1: I disagree with Maple. I think it (learning) is a success because you are
>   good at learning, and then you succeed.
> (Fieldnotes, 04/07/2019)

In that session, the pupils analysed many concepts, including happiness,

rewards, courage, and success or failure. They disagreed with others

regarding which concepts should be associated with success or failure. The

concept of 'learning' was one of the controversial issues; thus, it prompted

some disagreements. They felt confident expressing it. According to the

above example, both Maple and the girl provided convincing reasons to

support their standpoints; however, the girl broadened the meaning of learning

and guided other pupils to think critically. They finally decided to place

'learning' between success and failure.

Another interview also indicated that the English pupils thought

'disagreement' was an essential element in P4C, and they could achieve it.

Researcher: What are the criteria of a big question for you?

Hazel: Like Maple said. It is really no answer to it. It can be forever going on. You cannot answer it; you can build on it; you can disagree with people; you can make your own speech, and you can say whatever you want about it.

Shamrock: Like Maple said a big question is like you can build on it. It could be like Spencer Silver is not alive and based on something like the olden days or something……. you cannot ask anybody. You can build on it and discuss it in a group. It might be a really big answer, different answers and people can argue in a good way, not in a bad way.

Hazel: It could argue in a bad way as well

Shamrock: Yep. It could happen. I am going to pick up this person who has hands up for a long time.

Daffodil: I think there are lots of different ways to answer, such as success and failure. Different people have lots of different opinions. My opinion is that success and failure may mean the same thing, but we put them in different words because it is good to succeed, and it is also good to fail. You can learn from failure. Suppose you can find out from the mistakes. If you succeed, you can even make it better.

Hazel: If people knew everything, but they failed.

Daffodil: That was not a bad thing because they learned from the massive mistakes.

Hazel: But you still made mistakes, didn't you? Why did you make mistakes? What are mistakes?

Maple: It means you get wrong.

Hazel: Yep, it means failure. If you made mistakes, it means you are failed, it could not succeed.

Thistle: But you can learn from the mistakes.

Shamrock: There is something maybe you can find from the mistakes.

Maple: Hazel!

Hazel: I am sorry. I just want to discuss everything. I really like philosophy.

Maple: We all like it.

Thistle: The kind of question I like is a question which involves arguments, as Shamrock said, 'in a good way' because it means you actually get really involved. There is something really deep, or like my mate said today, she said something interesting and built up a big discussion. I also like the questions we had in Year 4, like 'What is hope?' and 'Do you always hope!'. If you are falling into the building, do you still have hope? There was a big discussion, and people said, 'You will not have hope because you are going to die'. I like this kind of question which bring lots of arguments sometimes. It could be put in the lunchtime because you could disagree. That is an interesting question. You can keep building and finding more questions. Who wants to speak next?
(Interview with the English pupils, 11/07/2019)

According to my fieldwork, the English pupils would feel comfortable,

directly express disagreements and include strong evidence compared to the

Taiwanese pupils. Their dialogues emphasised the significance of

disagreement and how critical it is in a CoI. The following section

demonstrates how the English pupils utilised disagreements to structure

argumentation.

Subtheme 4: Argumentation

As 'Chapter Two: Concepts of critical thinking' stated, argumentation is a

cognitive capacity that involves the ability to construct and evaluate

arguments based on evidence and reasoning (Besnard, Garcia, Hunter,

Modgil, Prakken, Simari and Toni, 2014). Argumentation involves supporting

or challenging a particular perspective, and it occurs when individuals engage

in exchanges, such as discussions or debates, where they present reasons

and evidence to justify or refute a point of view (van Eemeren, Jackson and

Jacobs, 2015). During the argumentation stage, an individual presents his/her

reasons for supporting the position, as well as objections to the opposing

party's position (Walton, 2008, p.9). It encompasses a more technical and

process-oriented approach; therefore, argumentation and critical thinking are

inextricably linked (Andrews, 2015).

An example from the English pupils showed their argumentation drilled down at the point of a dispute regarding whether they needed a screen in P4C lessons.

Researcher: Why do you think a screen is an important element in Philosophy lessons?

Oak: So, we can look stuff up. That is how you start and watch a video. It tells you what the video stuff is about.

Thistle: What do you think of a thinking journal?

Shamrock: I think a game means like…. If you have philosophy after like a boring lesson, it might be good to start with a game. So, they can warm up. It is a bit more exciting. And I think a screen is when you have got a big question possibly to be answered. Everyone can see it. And a thinking journal is also really good. Everything we are doing in philosophy here is really important in a way because we have thinking journals. If you have any ideas, you can write something down. You can do it on paper. With the journals, you do not always need to use them, but it is just there. If you need to write something down, you also can draw it.

Daffodil: I disagree with Oak about saying you should use a screen because the news says it is really bad to look at a screen all the time. On normal school days, we are normally doing our maths and looking at a screen. When we are doing literacy, we are looking at a screen.

Hazel: Not me. I look outside the window. I do not pay attention to anything.

Daffodil: With Philosophy, we do not have to use a screen because we can discuss it. I think our discussion is better than a video.

Oak: How would we get inspiration?

Hazel: I do not pay attention to anything. I just look out the window.

Daffodil: We can get inspiration. But you are saying we have to use a screen for Philosophy.

Oak: Not everything - just for the videos. If you want to show us Philosophy, just for 10 minutes.

Shamrock: What do you mean by do not use a screen, Daffodil? We normally use a screen, and it is good discussing using a screen. Do you mean we should not watch all the way through? Or maybe watch a video for inspiration and like getting the idea, maybe finding an answer or something as you watch. Secondly, no one builds on this because it is starting to sound like Philosophy sessions. (Interview with the English pupils, 18/07/19)

That was an intriguing dialogue. When Oak started to describe a screen helped to watch a video in the Philosophy lessons, Thistle asked, 'What do you think of a thinking journal?' and entangled her idea with Oak's opinion. Daffodil's statement was a disagreement with the reason that it is terrible to look at the screen all the time.

In this dialogue, they showed argumentation regarding the usage of a screen. If someone proposed a disagreement, they relevantly linked to the previous claim and defended and disagreed on something based on evidence. Daffodil interpreted that based on the news, it was terrible to look at a screen constantly. She also provided evidence when disagreeing with Oak and conveyed her disagreement with solid evidence supporting her statement. It was a robust argumentation rather than a personal experience to justify her

standpoint. However, under that powerful argument, Shamrock still proposed

that watching a video could be for inspiration and used to obtain an idea. I

think this type of argumentation consisted entirely of persuasion and critical

thinking.

Additionally, I found that some English pupils excelled in arguments and

practised them in argumentation to defend their points or refute an individual's

perspective. According to Thistle's expression regarding what a big question

is, she described a big question as containing diverse arguments.

> Thistle: The kind of question I like is a question which involves arguments, like Shamrock said, 'in a good way' because it means you actually get really involved. There is something really deep, or like my mate said today, she said something was interesting and built up a big discussion. I also like the questions we had in Year 4, like 'What is hope?' and 'Do you always hope!'. If you are falling into the building, do you still have hope? There was a big discussion, and people said, 'You will not have hope because you are going to die'. I like this kind of question which bring lots of arguments sometimes. It could be put in the lunchtime because you could disagree. That is an interesting question. You can keep building and finding more questions.
> (Interview with the English pupils, 11/07/2019)

As Browne and Keeley (2007, pp.26-27) state, an argument contains at

least a single reason/premise and a conclusion. Both arguments and

reasoning involve one or more ideas to support another idea. Some English

pupils mastered arguments to focus on a controversial point and constitute

argumentation. The whole process of argumentation unveiled their

understanding, coherence and clarity of standpoints.

Conversely, some Taiwanese pupils might be proficient in arguments but

rarely defend their sentiments or refute others. There was an example from

the Taiwanese pupil below:

Researcher: Regarding today's big question[41], do you have any other ideas to share with me?

Pomelo: I think today's question was a bit...not good because I can find the answer on the Internet. I probably know it from my own experience, and a five-year-old knows the answer.

Researcher: Why did you say this question could be found on the internet?

Pomelo: Because money was a way of bartering things in the past; for example, trading trout for a rabbit. However, if the trout is bigger than the rabbit, it would be a bit uneconomical. Not many people would trade trout in the way that to cut it in half and give it to a person. Most people would measure the value of the whole fish, so they invented the thing 'money'.
(Interview with the Taiwanese pupils, 25/12/2019)

Pomelo's response contained a reason that he understood money was a

way of bartering things in the past. He presented an example of selling trout

and concluded that money was something invented. In other words, he

provided a clear and concrete argument which could be a starting point to

---

[41] The question was 'Why does everything cost money?'.

invite other pupils to engage in the discussion. Nonetheless, no one built on

his idea or disagreed with him. In contrast, the next person, Guava, raised

another question, 'I want to ask where the money comes from?' Then, no

pupils answered. Loquat proposed another question, 'I wonder what the value

of money is?' In that dialogue, the Taiwanese pupils rarely drilled down an

issue to disagree with one another or produce argumentation. Their dialogues

seemed to run along different parallel lines.

Argumentation is crucial to connect and deepen thoughts, which is the

difference between mere conversation and philosophical enquiry (Gardner,

1995). It demonstrates more complex thinking skills, such as logic,

consistency, analysis, relevance and reasoning, all of which are entangled

with critical thinking. From a case study of Taiwanese students, if Guava could

have explained the connection between his question and Pomelo's view,

either in agreement or disagreement, it would manifest how he analysed

Pomelo's standpoint and communicated his stance. Argumentation is not

straightforward, and it is definitely an advanced technique that needs

children's listening and analysing skills and then contributing their own

perceptions.

After analysing the English and Taiwanese pupils' argumentation, the cultural difference may explain this result. Argumentation needs to critically evaluate others' perspectives, be able to persuade others, and be more capable of defending their own viewpoints. However, as I stated in Chapter Four, in Confucian culture, argumentation skills may not be strengthened at school. Aristotle stated, 'Plato is dear to me, but dearer still is truth' (Ratcliffe, 2018). This reflects a spirit of intellectual enquiry and independent thinking that has its roots in ancient Greece, where philosophers like Aristotle sought to question and explore various ideas and concepts. Inquisitive nature or attitude might begin in ancient Greece; however, there would not be anything akin to Aristotle's statement in the writings of a classical Chinese scholar. This statement would have been interpreted as engaging in the competitiveness and self-assertion that endangers societal harmony (Hall and Ames, 1995, p.211). Therefore, if the educational culture and school values do not emphasise argumentation, then students will naturally not have this skill.

Argumentation seemed to not be Taiwanese pupils' strength in this case study. However, as I stated in Chapter Four: Confucius statue, self-reflection is one of the foremost concepts in Confucianism (Havens, 2013), which emphasises the reflection on ethical behaviour. In Confucianism, self-

reflection involves introspection and self-examination, as well as a critical

evaluation of one's actions and behaviour. Thus, Taiwanese teachers and

pupils showed more reflection in correcting their behaviour and the awareness

of the community; however, the English ones valued their own thinking rather

than moral action. This point was analysed in the following section:

Metacognition.

Theme 3: Reflection

Reflection is the last main theme in the sense of critical thinking. It

indicates the pupils' comprehension and analysis as well as how they display

knowledge usage (Colley, Bilics and Lerch, 2012). Some suggest reflection is

one of the critical thinking abilities (Ennis, 1987; Cottrell, 2005). However,

reflection is also the process of thinking that may not be obviously observed.

Lipman's '*Thinking in Education*' (2003, p.27) provided some dimensions,

such as self-corrective and metacognitive thinking, that I could detect in

children's performance throughout P4C lessons. Thus, this section is

categorised into two subthemes underneath reflection. One is self-correction,

and the other one is metacognition.

Subtheme 1: Self-correction

Self-correction refers to children correcting their views independently

rather than a teacher or peer rectifying them. Noticeable examples were when

a child said, 'I want to change my mind' after listening to someone's point, or

when children expressed their final thoughts by the end of the lesson to

concede the limitations of their original thoughts. Lipman (1987, p.5) stated

that self-corrective thinking is one of the characteristics of critical thinking and

that the emergence of logic is due to self-correction. Based on my experience,

it might not be straightforward to detect subtleties in pupils' thinking while

facilitating a whole class of children. When I asked pupils in Taiwan whether

they needed the 'Three Love Claps' as a reward, one boy in the focus group

replied with the following.

> Guava: After listening to the teacher's explanation, I felt it was necessary
> because some people need sincere encouragement to recognise a reward.
> (Interview with the Taiwanese pupils, 01/06/2020)

Nonetheless, However, following a discussion in class, Guava then

thought that most pupils did not need claps (Fieldnotes, 01/06/2020). In other

words, he changed his opinion afterwards and provided a new reason. Before

yielding, he compared and contrasted his opinions with others and reasonably

corrected them.

On the contrary, self-correction could be readily detected; for instance,

whilst the English pupils enquired whether 'learning' should belong to the

concept of 'success' or 'failure':

> Maple: It is 'failure' because you can learn from failure or mistakes. Then, you can succeed.
>
> Girl 1: I disagree with Maple. I think that it (learning) is a 'success' because you're good at learning, and then you succeed.
>
> Girl 2: I kind of changed my idea. As Girl 1 said, because you might not be failed in your learning, it can be a 'success' as well.
> (Fieldnotes, 04/07/2019)

When an issue sparks arguments on both sides, this situation might

cause some children to change their perspectives since they could compare,

contrast and analyse whether the evidence contradicted their stance or which

argument contained more convincing evidence to support a position. Thus, I

think self-correction could be considered a manifestation of critical thinking.

Subtheme 2: Metacognition

The definition of metacognition is 'thinking about thinking' (Lai, 2011, p.18). In other words, it is to reflect on one's own thinking. Deanna Kuhn (1999) claimed that metacognition is a crucial component of cognitive development that enables critical thinking. Likewise, Lipman (2003, p.56) analysed some characterisations of critical thinking in his book '*Thinking in Education'* and stated that metacognition is one of the characterisations, and it is an approach to improving one's thinking by thinking about it attentively and constructively. He (1987, p.5) also explained that metacognition is not the same as self-correction. Metacognition is a type of intellectual self-awareness in which the mind turns inward onto itself and thinks of its own thoughts, which might not involve self-correction.

Likewise, Nappi (2017, p.37) stated that metacognition is the consciousness of one's own thinking or thinking about one's own thinking. It's also about better understanding one's own cognitive system and recognising one's own learning style. The following paragraphs exemplified both English and Taiwanese pupils' feedback forms to demonstrate their metacognition.

By way of illustration, Shamrock's feedback form below showed how she identified what sort of thinker she was after P4C lessons and offered a reason

to explain it. As a creative and deeper thinker, she explained she was aware

of her thinking process. Additionally, she specifically emphasised that the

concept of 'reward' should go in 'failure'; however, based on their previous

discussions, most pupils thought that 'reward' should be put in 'success'. By

the end of the lesson, Shamrock still insisted on her arguments rather than

accepting others' perspectives, which also supported what Lipman's said that

metacognition might not encompass self-correction but instead rethinking an

individual's points.
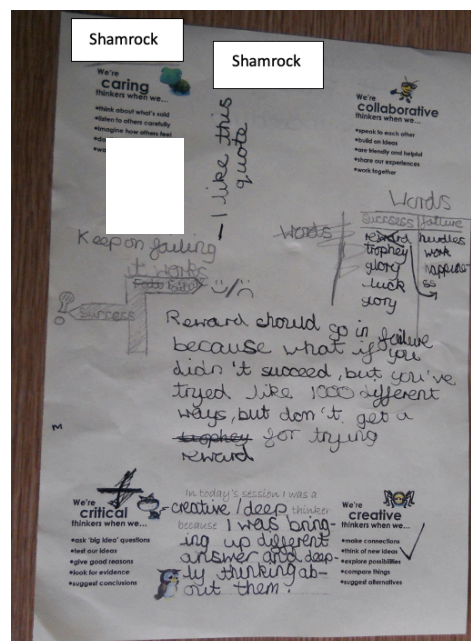
Figure 38   Shamrock's feedback form

(Source: the researcher's fieldwork, 18/07/2019)

By contrast, in the Taiwanese case, the pupils had to complete a P4C

post-lesson worksheet (see Appendix I) after each lesson. The children

reflected on the whole discussion and provided their feedback or offered their

new questions. The metacognition of the Taiwanese pupils not only addressed

an individual's thinking but emphasised the behaviour and the whole group,

such as the questions about the group environment and the group

discussions. In addition, in the penultimate week, the pupils were requested to

reflect on what they had enquired about in the whole term. The teachers

printed the previous questions[42] with mind maps, asked them two questions,

and they had to answer at least 50 words for each question. One was 'What is

my favourite enquiring question? and why?' The other one was to reflect on

everyone's changes, including self and give examples of changes. Their

metacognition included thinking about one's own thinking and the awareness

of the group. The Taiwanese pupils' metacognition focused on personal

behaviour and their performance in the group. The teachers emphasised

behavioural rules, so the feedback form accentuated their behaviour more

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[42] The questions were 'Why is there reincarnation?', 'Why do adults play favourites?', 'Why do people hit people?' and 'Why does everything cost money?'

than their thinking, such as attentive listening, creating a safe environment and observing the 'Three Nos, Five Mores' rule.

Conversely, the English pupils paid more attention to thinking of their own thoughts rather than considering the community as a whole. Mrs Rose accentuated the value of the 4Cs, and the English pupils' metacognition reflected their thinking. While I was trained in P4C with Roger Sutcliffe, he also valued metacognition training and how to think. He used twenty-six letters (A-Z) to create twenty-six thinking Moves, which is a framework for developing metacognition, and his approaches have been published, *Thinking Moves A-Z: Metacognition Made Simple* (Sutcliffe, 2019). The teachers' values and expectations seemed to impact the pupils' forms and focus of metacognition. If a teacher stresses children's thinking, then children may concentrate on reflecting on their thinking. The finding shows the differences between the two cultures. Mrs Rose accentuated 'thinking about thinking' in the domain of metacognition, but Mrs Pineapple addressed children's behaviour and the reflection of a community. As stated in Chapter Two literature review and Chapter Four regarding Confucian culture, the values of Collectivism and moral education in Taiwan influence not only teachers' values but children's thinking.

Sensibility of critical thinking

In the previous part, I deconstructed critical thinking and described it as the process of doing a 2D jigsaw. In this section, I build on another vital element to formulating critical thinking like a 3D jigsaw, which I term sensibility. This sensibility could help those flat pieces of critical thinking stand upright, turning a 2D jigsaw into a three-dimensional jigsaw. The role of sensibility is to create more angles of the picture (critical thinking). The other benefit is that, unlike a 2D flat jigsaw, we can move a 3D jigsaw without it falling apart, which means sensibility could strengthen critical thinking and give it integrity.

The meaning of sensibility in this section refers to emotions, feelings or beliefs about children's abilities to be sensitive to what other people require and be of assistance to them. One of the reasons to address this issue is due to my philosophical counselling interests and background. I pay more attention to humans' emotions and feelings and the part these play in practical philosophy. We might not be conscious of all emotions and feelings, but they exist and can impact our thinking and vice versa. In addition, in the analysis of Chapter Two: Concepts of critical thinking, I show that research suggests that reason and emotions are not supposed to be enemies; rather, emotions play a

crucial role in the process of reasoning (Marshall and Rowland, 1998; Moon, 2008; Maia and Hauber, 2020; Lombard, Schneider, Merminod and Weiss, 2020). Some researchers (Nadelson and Nadelson, 2019; Ventista, 2019) also claim that critical thinking connects with caring, curiosity and creativity. Therefore, the sensibility of critical thinking is constructed and includes two main themes. One is the sensibility to self, and the other one is the sensibility to others. The former involves two subthemes: self-confidence and curiosity. The latter contains respect and care.
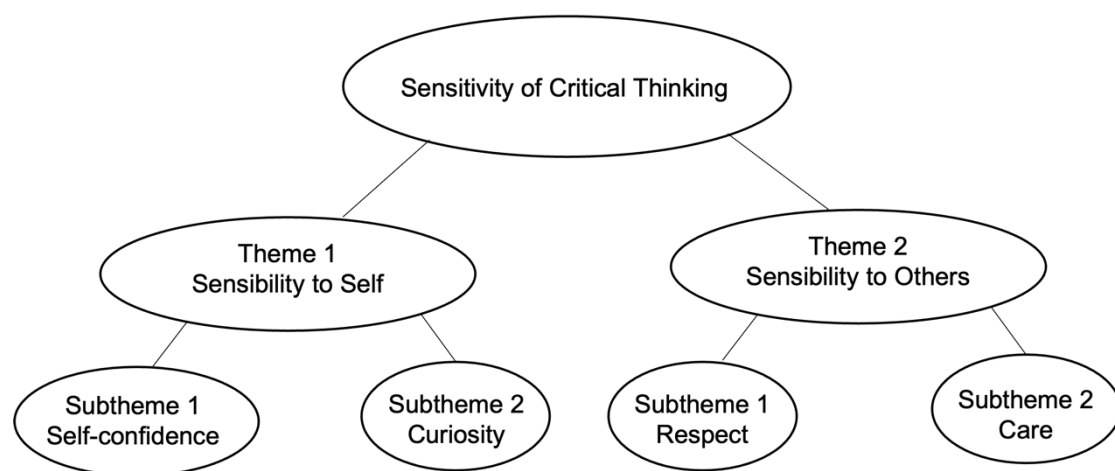
Figure 39   Theme map of sensibility of critical thinking

Theme 1: Sensibility to self

Critical thinking usually conveys the impression of being rational; nevertheless, in this part, I analyse the pupils' sensibility of critical thinking,

which comes from themselves. Two subthemes include self-confidence and curiosity.

Subtheme 1: Self-confidence

Self-confidence in this study refers to whether the pupils believe themselves that they can do things well without doubts. Based on my observations, on the whole, the English pupils showed greater self-confidence than the Taiwanese pupils during P4C lessons. When I interviewed the English pupils in focus groups, they sometimes raised their hands and said, 'Me, me, me…'. I did not need to choose someone to speak to. They were willing to put themselves forward and share their perspectives and seemed to welcome disagreements. By contrast, the Taiwanese pupils were frequently silent for a few seconds and looked somewhere else when I asked them a question. Their attitude showed hesitation, and they seemed to be devoid of the self-confidence to speak out loud and wait for another person to go first. In fact, they had some thoughts but would instead hold back and give the opportunity to others.

When the English pupils discussed Post-it Notes in one activity, Hazel

argued that Post-it Notes could not be sticky forever, but Thistle strongly

defended what she said:

> Thistle: I had a sticky tab. I used it to be a bookmark. I was reading that book for
> two whole months, and I took it out. I moved places. It stayed on for ages.
> Hazel: No, you did not have a Post-it Note.
> Thistle: I had a sticky tab.
> Hazel: Yes, exactly, that is a plastic sticky one.
> Thistle: No, it is a paper one……….
> (Interview with the English pupils, 20/06/2019)

As far as Hazel knew, a sticky tab was not equal to Post-it Notes as they

explored Post-it Notes rather than a tab. Nonetheless, Thistle was still firmly

confident to explain that the tab was paper one, which meant a type of Post-it

Notes. Their self-confidence manifested in that even though they were

rejected, and they still would like to stand out to defend their thoughts.

The Taiwanese pupils did not feel confident enough to speak out loud

even if they had thoughts in their heads. The Taiwanese pupils kept silent

more and spoke less than the English ones. Based on my observation and as

an insider, I supposed two reasons that might cause this phenomenon. One is

that they might be afraid of making mistakes. As I analysed at the beginning of

this chapter, there is no right or wrong or final answer for questions in P4C

lessons, so they did not feel confident to express their opinions. The open

nature of answers in P4C might create more uncertainty, so they lacked the

self-confidence to explore new thoughts. The other reason is cultural attitudes

in Taiwan. As I stated in Chapter Four regarding the concern with courtesy,

righteousness, integrity and honour at Orchard School, one of the meanings

was that Taiwanese people might feel ashamed if we did something wrongly.

We tend to associate shame with doing things incorrectly, which leads to

avoidance of getting things wrong and can affect self-confidence. I think these

two reasons might cause some Taiwanese pupils to lack self-confidence.

Critical thinking needs the support of self-confidence to stand out;

otherwise, we tend to be doubtful, hesitant and or limit our ability, which

prevents us from thinking critically.

Subtheme 2: Curiosity

Another aspect of the sensibility to self is curiosity. When observing the

pupils in the two case studies, I noticed that they were aware of a number of

phenomena in their lives and had an abundant curiosity to gain knowledge.

Take a Taiwanese pupil's question as an example: a boy raised his question,

'Would an ice age happen again on Earth?' He explained that he watched a film regarding the ancient ice age, but he wondered whether there were more glacial cycles after by reason of rapid climate changes (Fieldnotes, 18/12/2019). His curiosity drew our attention to extreme weather and the impact of climate change. Another intriguing question also appealed to me regarding being curious about curiosity: Why do humans have curiosity? (Fieldnotes, 18/12/2019). Although that child did not explain the reason behind it, I supposed that s/he was aware of the atmosphere of curiosity surrounding them, so s/he felt curious about something we took for granted. As far as I am concerned, when individuals think critically, they simultaneously provoke curiosity.

Likewise, in the English case study, Daffodil explained why her group raised a question regarding Post-it Notes to show her curiosity about the name of Post-it Notes.

> Daffodil: Our question was, 'Why to call it a Post-it Note?' because Spencer Silver might have a name differently and might have more names or a different name. I just want to find it out.
> (Interview with the English pupils, 20/06/2019)

It seemed to me that Daffodil was curious about the process or history of how they decided to call it a Post-it Note. They were also curious to know if

the inventors might create different names that we still did not know. Curiosity

might provoke us to think of what reasons to name it. Additionally, Shamrock

also expressed their curiosity through emojis. She seemed to connect

curiosity with a deep thinker.
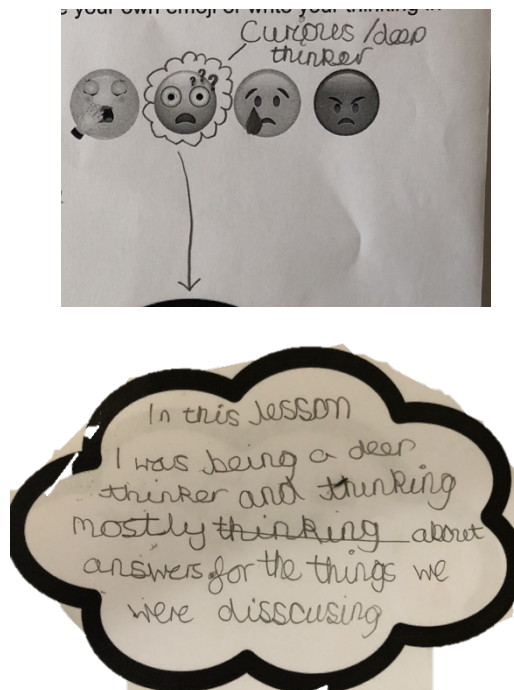
Figure 40   Shamrock's interview questions for each post-lesson

(Source: the researcher's fieldwork, 18/07/2019)

She indicated that curiosity might drive her to think deeply. This point is

what I emphasise that curiosity is the driving force for individuals to boost

critical thinking.

After analysing the dimension of sensibility to self, I turn to address the

sensibility to others because children show their emotions and feelings when

discussing with others in a CoI.

Theme 2: Sensibility to others

Apart from the sensibility to self, I also perceived that the pupils'

sensibility of critical thinking could treat others with respect or care. I

specifically value it since I was trained in Socratic Dialogue and Philosophical

Counselling, during which I once witnessed an episode of unpleasant criticism

and the participants left in tears. If we only focus on critiques and ignore

people's feelings, giving voice to critical thinking can become a weapon to

wield power and hurt others. Thus, when observing the pupils being sensitive

to other people's feelings with respect and care, I firmly believe that is one of

the crucial elements of becoming a critical thinker who should consider

individuals' situations rather than only critique. The two subthemes involve

respect and care.

Subtheme 1: Respect

In the previous chapter, I analysed how Mrs Pineapple and Miss Rose created a safe environment in P4C lessons. In that scenario, the Taiwanese pupils were encouraged to respectfully express their doubts based on the 'Safe Environment' slide. Moreover, they also expressed respect for their behaviour. Respect seemed to be a rule manifested in the 'Three Nos, Five Mores', 'Safe Environment', and 'Praise and Critique' slide to remind the pupils not to mock or offend others. To illustrate, a boy critiqued another person for interrupting the speaker without holding a community ball (Fieldnotes, 18/12/2019). They emphasised respect based on moral behaviour.

On the contrary, the English pupils conveyed their respect in argumentation.

> Researcher: Do you like arguments?
> Maple: Not unfriendly. I like discussions because then more questions come up.
> (Interview with the English pupils, 06/06/2019)

Another example from Shamrock illustrated what a big question was in P4C lessons:

Shamrock: ……You can build on it and discuss it in a group. It might be a really big answer, different answers, and people can argue in a good way, not in a bad way.

Hazel: It could argue in a bad way as well

Shamrock: Yep. It could happen…….

(Interview with the English pupils, 11/07/2019)

When Shamrock indicated they argued in a good way, it seemed to imply the significance of respect in a CoI. Additionally, Thistle also agreed with Shamrock that if the arguments ran well, they could fully get involved. Respect allowed them to open their mind and become a more inclusive community. Both English and Taiwanese pupils indicated respect in a CoI. One focused more on moral behaviour; the other manifested respect in argumentation.

Subtheme 2: Care

To 'care' can be described as carrying a mental load and experiencing emotions such as anxiety, fear, or concern about something or someone. Another interpretation of caring is having a positive attitude or an inclination towards something or someone, which leads to a sense of responsibility or consideration (Noddings, 2013, p.9).

Aside from respect, care is another stimulus to trigger children's critical thinking. The example was that the pupils very much cared about the environment or people who were suffering while discussing issues or someone in need. When Thistle would like to help refugees, she said:

> Thistle: I felt quite emotional with the one about his brother because it was really sad. But when they met, as Maple said, it was also nice. In this lesson and the last lesson, I have been quite astounded at what they have to do, like being homeless and selling balloons and like if they did not sell enough, they would get whipped. It makes me feel like I would like to do something about it when I am older.
> (Interview with the English pupils, 13/06/2019)

She provided reasons, examples and arguments to express her feelings. Her interpretation encompassed an analysis that they would get whipped if they did not sell enough balloons. Her statement also displayed compassionate care, which she would like to contribute to something when growing up. Care seemed to trigger a future action after analysing a situation. Another example of the picture of tyre mountains also manifested the pupils' care in thinking about the environment.

> Hazel: Do you remember that time when we watched the videos, it showed the picture of tyre mountains? I just think, 'Why?'.
>
> Maple: Yeah, why is it there? You have got to do something about it.

Hazel: Yes. You have to think about something to stop that.

Maple: Yes. When I watched the mountain of tyres, I thought of pollution in that.

Hazel: What inspires me from that, like the tyre mountains? Why wouldn't people just do something about that? There is always a thing like your mum always tells you 'Clean up after yourself'. You can do something about it, not just leave it and go.

Maple: If you drop something, like a shoe or something, and somebody says, 'Pick that up' and then you say, 'No, I do not want to'. Some people are like I do not want to. But in reality, if you do not, then look at what it does to the environment.
(Interview with the English pupils, 27/06/2019)

In addition to this dialogue, which includes analysis, examples and

reasoning, the children show they strongly care about the environment and

pollution. This care leads them to be equally motivated to think of solutions.

Similarly, Mrs Pineapple described a pupil, Apple, and how she cared

about an elder.

Mrs Pineapple: Once, Apple saw an elder coming to school to find her grandchild while they were in a lesson. Apple told me she would like to help the elder because the elder was so pitiful. I told her it was unnecessary to assist her because the class was about finished. So, I believed she would find her grandchild. Then, Apple got a little mad at me. I said that the elder could do it. If she could not find her grandchild, she would ask other students. You did not have to assist her because she had walked away……
(Interview with Mrs Pineapple, 06/01/2020)

Even though Mrs Pineapple explained why the elder did not need assistance, Apple still insisted on asking for help from her. In that scenario, the girl, Apple, expressed that the elder walked around many times, and no one was still coming to help. She might have analysed the situation that it was not a break time, the elder looked helpless, and no one was passing by her. She would not receive any aid if everyone thought someone else would help her. Consequently, Apple decided to act.

Therefore, when Thistle was reasoning about the refugees' situation, and Apple considered the elder's circumstances, they both displayed care. Critical thinking should not always be rational without sensitivity but somehow contain feelings or emotions. Care plays a vital role in these two examples, which might trigger an action. It makes thinking practical and creates a reasonable action reasonable.

Due to the analysis of the sensitivity of critical thinking, I believe that critical thinking should cooperate with other thinking, such as caring, creative and collaborative thinking, to construct holistic critical thinking. Therefore, I continue to scrutinise this point of view in the following section.

How the pupils manifested critical, creative, caring and collaborative thinking

After analysing the pupils' critical thinking in the dimensions of sense and

sensibility, this section addresses how the 4Cs are inextricably intertwined

with each other. I emphasise this point because when extracting the pupils'

critical thinking from the observations and interviews, I discovered the pupils'

thoughts were so exquisite and meticulous with caring, collaborative and

creative thinking simultaneously when they discussed the same subject.

Additionally, when the pupils employed the 4Cs in a CoI, their thoughts

contained compassion, creativity and actions. It was another reason that the

relationship of the 4Cs was scrutinised. Suppose critical thinking was

symbolised as a 2D jigsaw puzzle, as in the previous section, and was

enhanced by the element of sensibility to transform into a 3D one. In that

case, this part is to construct a 4D puzzle of critical thinking with the 4Cs. A

4D puzzle contains a revolution of a place or city from the past, current until

the future. 4C thinking together could assist children in expanding and

deepening their aspects of thinking.

Some examples were extracted from the children's interviews to explain

how they entangled the 4Cs together. The different thinking was marked in red

in the following transcripts. The interview with the English pupils below took

place while they enquired about evacuees and refugees,

Maple: I felt quite sad when I saw what had happened to the teenage boy in the video. When I saw him find his brother, my heart was very nice, and I had tears in my eyes. (caring thinking)

Thistle: I was thinking really deeply about refugees and evacuees, and they are really interesting. It's made me want to stop the unfair treatment of refugees. (critical and creative thinking)

Shamrock: In the lesson, I was thinking about which things should go where and if I agree or disagree. (critical thinking)

Researcher: Would you please tell me about your feelings in this class today?

Shamrock: I think in my head today I was thinking about 'disagree' or 'agree' if I would like to change things with what we were doing in our lesson about refugees and evacuees[43].

Hazel: I was thinking about like whether I should put in 'refugees' or 'evacuees'. And what are the differences between them or what are the connections between them? Or what they do, what they don't do. (critical and creative thinking)

Maple: In one of the videos, when he lost his brother. I actually felt quite sad. When I saw he was cuddling his brother and stuff, my heart felt really nice.

Hazel: Would you feel sad if you lost your brother? (collaborative thinking in questioning and understanding others)

Maple: Maybe.

Daffodil: I felt a bit sad but happy at the same time because they looked like they were having a nice time in the first video. They were still going to school. But in the last video, they were all separated from their families. It was quite hard to watch a little bit. (caring thinking)

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[43] They discussed the similarities and differences between 'refugees' and 'evacuees'.

Thistle: I felt quite emotional with the one about his brother because it was really sad. But when they met, as Maple said, it was also nice. In this lesson and the last lesson, I have been quite astounded at what they have to do, like being homeless and selling balloons and like if they did not sell enough, they would get whipped. It makes me feel like I would like to do something about it when I am older. (caring and critical thinking)

Oak: In the first video I thought about travelling, like a refuge because of how hard may be. Travelling across countries or being separated from your families and things like that. (caring thinking)
(Interviews with the English pupils, 13/06/2019)

Based on the activities on that day, those children watched some videos on refugees and evacuees, and then they differentiated between the similarities and differences, which contained reasoning skills. Simultaneously, some felt emotional, including caring thinking, as Thistle stating she thought of stopping the unfair treatment of refugees. Those pupils cared about refugees and were willing to help. As Sharp said (2018d, p.211):

To care is always to care about something. We are caught up in our experience of the object – the thing or idea or event or person – that we care about. When I care, I feel I must do something about the situation. I must make some judgement. I must act. And it is at this point that our care brings our loving and our willing into unity.

In the discussion above regarding evacuees and refugees, the pupils utilised critical and caring thinking and showed their love and care for others with actions. In addition, Hazel applied collaborative thinking to question Maple. They creatively explored the reasons that caused the refugees and

evacuees and manifested their creativity to make the connections between

evacuees and refugees. In this activity, the pupils' collaborative, critical and

caring thinking intertwine with the CoI.

Correspondingly, another interview regarding the adhesion of Post-it

Notes from the English Pupils' interview. This dialogue also contained 4C

thinking working together.

Hazel: My group actually had three questions. One was already on the 'thing', and two had already been answered. The third one is our question, 'Why have they not changed Post-it Notes at all?'. Those videos show creating things, and then I had a thought in the lesson. The Post-it Notes are not very good because if you put them on a table and then take it off. When you put it back on, it falls off. It will not stick. (critical and creative thinking)

Shamrock: If you put it on a table, like flat, it will not fall over. (critical thinking)

Maple: No, Shamrock. If you put it on a mountain and put it off and put it on the mountain again, then put it off and back on again. It falls off. (critical and creative thinking)

Hazel: It is like that stickiness does not work. If anything gets on it, it is just like once I put Post-it Notes just right there. I put it on, but it does not stick. So, I just started rubbing it. (critical and creative thinking)

Shamrock: I do not know. Maybe they did not upgrade it because they did not know what to upgrade it with. They did not know how to make stickier glue. If you used super super super glue, then you cannot get it off. When you put it on your finger and cannot get it off, you have a Post-it Note on your finger for the rest of your life. (critical and caring thinking)

Hazel: You cannot be really sticky but make it stickier. It is a pointless thing because I can get a piece of paper and put a pre-sticker on it. (critical thinking)

Maple: It cannot be sticky forever. (critical thinking)

Hazel: Exactly.

Daffodil: It cannot be any stickier because if it has been already stickier, it will stick to our hands. (critical and caring thinking)

Hazel: It is not sticky at all. If you put a little bit of stickier, it is not going to stay on your hand. (critical and caring thinking)

Daffodil: It might stay on a little bit more, maybe sticky for a month. (critical thinking)

Hazel: If you just leave a Post-it Note on that for three days, you take it off and put it back on. It will not stick. (critical thinking)

Thistle: I had a sticky tab. I used it to be a bookmark. I was reading that book for two whole months, and I took it out. I moved my places. It stayed on for ages. (critical thinking)

Hazel: No, you did not have a Post-it note. (critical thinking)

Thistle: I had a sticky tab. (critical thinking)

Hazel: Yes, exactly, that is a plastic sticky one. (collaborative thinking in responding or communicating)

Thistle: No, it is a paper one which another teacher uses. (collaborative thinking responding or communicating)
(Interviews with the English pupils, 20/06/2019)

At the beginning of the interview, each of them explained how and why

their groups raised the big questions regarding the Post-it Notes topic. Since

Hazel proposed that Post-it Notes were not very good, the other children

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started to defend the adhesion of Post-it Notes. Hazel illustrated that Post-it Notes could not be used in a mountain. Eventually, it would fall off. That was a reasonably creative example of critical thinking because his notion led the others to think that the Post-it Notes could not be utilised on some materials or in some places.

When Shamrock proposed to apply super super super glue, it was a creative idea that she explored a new option and discovered another viewpoint. Additionally, she considered that a Post-it Note might not come off, and then it would be stuck on a finger for the rest of their life. She was thinking of an effective method and was concerned it would cause a problem that we could not peel it off. Her thinking contained caring thinking that someone would get hurt. When Thistle exemplified a sticky tab, Hazel argued that it was a plastic sticky one rather than Post-it Notes. I observed that their argumentation contained critical, caring, creative, and collaborative thinking from the children's argumentation. When they were analysing the Post-it Notes, creative thinking extended another angle to consider how to use them on different materials or enhance the utility notes. Their caring thinking helped them think of safety when people used it. Once discussions involve the 4Cs, it expands the interlocutors' diverse perspectives. As Lipman (2003, pp.200-

202) remarked, critical, creative and caring thinking created multi-dimensional thinking.

Lipman indicated the superiority of the combination of critical, creative, and caring thinking; nevertheless, he did not wholly encompass collaborative thinking. Based on my observation, collaborative thinking goes hand in hand with critical thinking. When examining the pupils' argumentation regarding the signification of a screen in P4C lessons in the previous section, argumentation could not appear without collaborative thinking.

Conclusion

This section focuses on four dimensions to summarise children's critical thinking, inclusive of the meaning of breaking down children's critical thinking, the sense and sensibility of critical thinking, the combination of critical, caring, creative and collaborative thinking, and the comparison of the children's critical thinking.

1. The meaning of breaking down children's critical thinking

In this chapter, I synthesised some studies regarding critical thinking and analysed how the pupils manifested their critical thinking in philosophical

enquiry. I transferred an umbrella term of critical thinking into some pieces of

manageable skills or actions for children. It is significant for teachers to seize

opportunities to recognise pupils' critical thinking in P4C. Moreover, numerous

studies address how to teach children to think critically; nonetheless, rare

research securitised children's critical thinking from their perspectives or

performances. I think unpacking children's critical thinking also demonstrated

that they already think critically. Finally, when deconstructing CT, I also

expanded the spectrums of critical thinking and encompassed the sensibility

of CT, which was explained in the next section.

2. The sense and sensibility of critical thinking

In the process of this study, those pupils guided me to discover different

dimensions of critical thinking; hence, I could rethink its definition and discover

more aspects of critical thinking. Due to their responses, I could discover ten

dimensions of critical thinking that structured concrete actions to practice

critical thinking. The ten dimensions include problematisation,

conceptualisation, exemplification, reasons, questioning, comparison and

contrast, doubts, opposite opinions and disagreements, argumentations, self-

correction, and metacognition. Those elements are also supported by some studies in which teachers can identify children's CT and practice them.

In addition, I categorised the sensibility of critical thinking into two subthemes: the sensibility to self and others. In the pupils' discussions, I detected their curiosity and self-confidence when they problematised, conceptualised, questioned, doubted and argued. On the one hand, critical thinking implied self-confidence and curiosity. However, on the other hand, self-confidence and curiosity actuated critical thinking as these two elements provide nutrients to nourish critical thinking.

Concerning the sensitivity to others, as I stated during the process of training in Socratic Dialogue and Philosophical Counselling, sometimes critical thinking inevitably brings in defence, refusal or negative responses. However, respect and care may soften tense dialogues and turn critical thinking into becoming more positive and constructive with valuable and practical actions. Respect and care also manifest what we are capable of considering individuals' circumstances even though they are far away. Therefore, the dimension of sensitivity constructs a 3D jigsaw puzzle of critical thinking, which supports us in analysing an issue with a bird's eye view.

3. The combination of critical, caring, creative, and collaborative thinking

At the beginning of analysing data, I merely analysed critical thinking, and the pupils taught me a lesson: the value of the compound of the 4Cs. Their dialogues demonstrated a new world when critical thinking cooperates with caring, creative and collaborative thinking. The discussion of non-sticky Post-it Notes could motivate someone to recreate them to utilise in a forest or anywhere, which could be recycled as well. That would be another new invention to assist humans and protect the earth.

4. Comparison of the children's critical thinking

One of the benefits of deconstructing critical thinking is to scrutinise the differences and similarities between the English and Taiwanese pupils' critical thinking because the subtle nuances are accentuated.

The first issue I would like to focus on is the pupils' doubt and disagreement. According to my analysis, the Taiwanese pupils' disagreements were utterly veiled, and they tended to doubt or propose the opposite ideas rather than disagree with others. Even though they put forward their

disagreements, they still tried not to refute other pupils' arguments. This

situation created parallel dialogues rather than a CoI and caused divergent

discourse. It also generated a ripple effect that hardly fostered argumentation.

Firstly, this phenomenon could be inferred from the values of Taiwanese

teachers. The P4C rules in Taiwan also implied no dispute, reduced conflicts

and more respect. These are the reasons that the Taiwanese showed less

disagreement and argumentation. Additionally, Orchard School valued moral

character, including care, responsibility and honesty, as part of the school's

vision (See Chapter Four: School vision). Mrs Pineapple also stated:

> P4C could be connected with moral character because it at least lets them think
> and then decide whether they want to do it or not, so I think it can be combined
> with character.
> (Interview with Mrs Pineapple, 30/12/2019)

Under that circumstance, I would argue that the Taiwanese might

cautiously consider their behaviour and avoid disputes. Morality and concern

for harmony might have taken over the atmosphere of argumentation.

The second distinct difference is self-confidence. Some Taiwanese

children's voices were very low, and I could barely catch what they were

saying. This might be the reason that they created the Thinking Hand

Gestures of 'speak loudly'. In contrast, the majority of the English pupils could

confidently and clearly convey their sentiments. Two reasons explain this

phenomenon. One is that Taiwanese children may be afraid of making

mistakes, and the other is regarding our cultural issue that emphasises feeling

ashamed when doing things incorrectly. These two reasons might cause some

Taiwanese pupils to have low self-confidence.

The last issue is the combination of critical, caring, creative, and

collaborative thinking. In accordance with my data collection, Mrs Rose

accentuated the 4Cs in her class because she mentioned them when I

interviewed her. The 4Cs were shown not only on the school's webpage but

on the pupils' feedback form. Mrs Rose also let children reflect on what type of

thinkers they were and endeavoured to balance 4Cs in her P4C approaches.

Nevertheless, I did not collect any data concerning the 4Cs from Mrs

Pineapple, Miss Lychee and the Taiwanese pupils. I also did not observe any

4Cs displayed in their slides, in class and at school. Under this circumstance,

I would argue that the 4Cs might not have been introduced yet to Taiwanese

pupils or the teachers might not value them. Consequently, the 4Cs were not

distinctly manifested in their philosophical enquiry. Although the Taiwanese

teachers did not emphasise the 4Cs, based on the data, they preferred

training children's caring thinking to care for their mates and the whole

community. This point can connect to Confucianism, which places importance on the concept of Ren, often translated as 'humanity' or 'benevolence'. Ren emphasises on the cultivation of values, including benevolence, compassion and filial piety (see Chapter Four: Confucius statue). These values guide individuals to treat others with care, empathy, and respect, which contains a similar meaning to caring thinking in P4C. In the Taiwanese setting, I consider caring thinking is a priority compared to critical, creative and collaborative thinking because caring thinking guides individuals towards a path of moral character and social harmony.

Chapter Seven: Conclusion

Introduction

In this final chapter, I first reflect on the shift in direction and analysis during my research studies and then explain how the findings address the three research questions. I emphasise the significance and contribution of my thesis and articulate the limitations. Finally, the implications of the study and for future research are indicated at the end of the chapter.

Shifts in research direction and analysis

My research direction and questions shifted several times during the period of study. It is vital to reflect on the whole research journey in this chapter before reporting on how the findings respond to the research questions. Therefore, I briefly summarise what I stated in Chapter One regarding the origins of my research and then account for the slight shift of research direction and questions.

Firstly, before coming to England, I was interested in the P4C stimuli being used in England and had been deeply curious about Western students' critical thinking and whether there are differences and similarities in thinking paths in P4C lessons in different contexts. Since living in England, I began to

feel that only researching teachers' choices of stimuli and observing children's

critical thinking seemed to be too superficial and would not allow me to

understand the deeper reasons for teachers' enactment of P4C, nor would

this enable me to question and extend the concept of critical thinking that

tends to dominate the literature in P4C. As explained in Chapter One, I

observed the English education system and perceived that the values of

education and school were likely to impact teachers' values and

implementation of P4C. I could not merely explore the teachers' practice and

values but needed to consider the more comprehensive influences. In

addition, I felt and observed cultural differences between Taiwan and England

that provoked me to conduct a comparative case study through which I could

compare and contrast two cultures of P4C practice. This shift also benefited

me in allowing me to re-acquaint myself with my culture and reflect more on it.

I might not have become so overtly conscious of the values of education and

schools in Taiwan if I had not come to England to study and not carried out

this research. Through exploration of social and cultural values, I have

reached a deeper understanding of why P4C approaches in the Taiwanese

school are enacted in slightly different ways. Cultural perspectives can add to

the understanding of why P4C methods are practised differently in different

contexts and what motivates teachers in different places to adopt particular

approaches from among the range of options within the international P4C

movement. Perhaps it also gives us pause to think about 'importing'

educational approaches from one country into another, whether this is

possible or desirable.

Apart from the values of education, I observed that individual school

values also impacted or connected to the teachers' facilitation through visiting

the two schools. Thus, I included accounts of the settings of the two case

study schools in Chapter Five to scrutinise the backgrounds of the schools

selected for this case study. I gradually expanded the research direction from

consideration of individual teachers' values to consideration of the broader

values of education and schools.

While analysing data, I also shifted my understanding of critical thinking.

These shifts occurred as I participated in various training sessions and

groups, including P4C, Socratic Dialogue and philosophical counselling, which

broadened my understanding of critical thinking and its manifestation. It

seemed to me that I could detect a spark of critical thinking or a piece of

critical thinking as a jigsaw puzzle. That benefited me in rethinking and

scrutinising children's critical thinking. Therefore, I could provide evidence to

support the children's critical thinking; for instance, exemplification and doubt.

The other reason was that I discovered another aspect of critical thinking, which was the sensitivity of critical thinking due to children's emotions and attitudes, such as curiosity and care. While analysing the data, I could not separate these sensibilities from critical thinking 'skills'; for instance, care seemed to play a vital role in triggering or accompanying an action to make critical thinking more practical or reasonable. Therefore, children's thinking modes altered my perspective towards the idea that critical thinking needs the nourishment of sensitivity. In the past, I did not consider critical thinking to contain emotion or sensibility, only reasonableness. Hence, when analysing children's critical thinking at the very beginning, I addressed the type of questions children were asking and whether they could make logical arguments.

In that sense, I did not think outside the box of the dominant concept of critical thinking as a group of techniques, a skill set or a prescribed method of enquiry. Listening to the children's voices through my research, attending professional training sessions, academic seminars and conferences and reviewing the literature in the field all helped to transform and broaden my

new perspectives of critical thinking and enabled me to bring these to my

analysis.

How the findings addressed the research questions

The three primary purposes of this study were to examine teachers'

values and how these are enacted in P4C practice and to explore children's

critical thinking through P4C. My analysis set out to answer the three research

questions:

a. How and why do the teachers in the case study schools choose

   to start points and approaches for P4C? What do these choices suggest?

b. What values influence or underpin the teachers' implementation of P4C?

c. How do the pupils manifest critical thinking in P4C?

1.   Teachers' values

I was initially interested in what teachers chose materials or starting

points for P4C lessons. After living in England and embarking on data

collection, I realised the P4C lessons in England expressed English history,

culture and values, such as D-Day and Christian values. It was not

appropriate to 'transplant' all the approaches to Taiwan; for instance, our

curriculum guidelines may address more Taiwanese history. However, while scrutinising what these choices suggested and what values influenced or underpinned the teachers' implementation, I think school values indicated why the teachers selected particular starting points and what individual professional values underpinned their implementation of P4C. I argue that for practitioners adopting 4C approaches, understanding their own personal and professional values, as well as the educational values of P4C, will deepen their enactment of P4C.

Before examining the values of individual teachers in the study, I discussed the values in education systems and schools in England and Taiwan. After unpacking the starting points, the teachers' values were highlighted, and the values guided their options and behaviours. Those values are also intertwined with the education system and school values. Mrs Rose chose to teach about issues of refugees and evacuees, which were a part of the curriculum, rather than a question raised by the pupils. The education system influenced her consideration. In addition, she hoped the photographs of refugees could arouse the pupils' compassion, which expressed the school's Christian values: such as showing kindness to others. Her decisions embedded English history and Christian principles in the educational

environment, which illustrated the values in her approaches. Her facilitation

offered more opportunities for the pupils to enquire in small groups. It allowed

them to organise the concepts individually, which disclosed the values of

respect for children's perspectives and their liberty to think and discuss. Her

facilitation style emphasised individuality, personal freedom and respect for

diverse viewpoints in English culture. Those are Likewise, Mrs Pineapple's

starting points, including 'Safe Environment' and 'Three Love Claps', reflected

the morality of maintaining harmony and social responsibilities. The former

was articulated clearly as a school value, and the latter was articulated as one

of the core competencies of the Taiwanese education system. The teacher

emphasised the significance of respect, but that 'respect' was for the whole

group rather than for a particular individual, expressing a stronger collective

awareness.

Through comparison, the findings highlighted the different values

between the two teachers. Mrs Rose made more efforts to reconcile her aims

with those of her colleagues because she hoped to collaborate with them to

implement P4C. Thus, she conveyed her values and values of P4C to her

colleagues. Based on the interviews, Mrs Pineapple negotiated not only with

Miss Lychee but with herself. Mrs Pineapple reconciled Miss Lychee's

innovations in P4C approaches with more traditional knowledge teaching and

P4C with different values. The findings indicated that it was never

straightforward to enact P4C since teachers had to weigh up and reconcile

diverse values constantly. My analysis shows how these values intertwine

with each other. The relationship between teachers' values and school values

or educational cultures should be addressed more in future P4C research.

2. Children's critical thinking

Concerning children's critical thinking, when I analysed the raw data, the

critical theory paradigm benefited me in challenging traditional knowledge

systems and supported me in probing beneath the surface of teaching and

learning by examining the observations, interviews and children's dialogues. It

expanded the way I understood the meaning of critical thinking, so I could

transform what often remains an abstract concept into practical actions to

emphasise what the pupils were actually doing, such as problematisation and

exemplification. Another profound finding was the sensibility of critical

thinking. The pupils' sensibility indicated that critical thinking needs to be both

supported and informed by feelings and emotions. I argue that the

combination of sense and sensibility broadens the dimensions of critical

thinking.

Finally, the children's critical thinking process indicated the significance of

integration between the 4Cs of philosophical enquiry. If I took away any of the

4Cs, the content of the dialogue could lose meaning. I argue that it deepens

and broadens our perspectives on children's thinking when educators work

with the 4Cs together and interdependently.

Thesis significance and contribution

1. A comparative case study in P4C research

The P4C movement began in the 1960s and is practised in over 60

countries; however, conducting a comparative case study of P4C in two

different cultural settings is rare. This pioneering comparative case study

highlights the significance of cultural differences in P4C practice and

research, especially the values of teachers, schools and education and

children's critical thinking.

2. Values of teachers, schools and education

My thesis focuses on the connotations of the values of teachers, schools and education in P4C praxis, which also lacks related research. Values are essential to both the theory of education and the practical actions in schools (Halstead, 1996, p.3). My research shows the impact of cultural and educational values on the P4C practice.

3. Expanding the spectrum of critical thinking

Expanding the spectrum of critical thinking (CT) is another contribution to this study. The findings indicated that those children thought critically; however, we might not have recognised what they achieved in the past. Their vivid dialogues demonstrated that they were already on the path of CT and manifested diverse aspects of CT. This research emphasised discerning children's critical thinking in various aspects, step by step, rather than adopting a set of abstract criteria to define whether children express critical thinking. In my project, the deconstruction of CT turned into practical actions, increasing its accessibility. The research findings additionally illustrate the cultural differences in the expression of critical thinking. The objective was to capture the nuances and diversity inherent in this phenomenon, exemplified

by the English pupils' expressions of disagreement and the Taiwanese pupils' expressions of doubt. These nuanced variations suggest that the children were already actively involved in critical thinking processes, albeit in distinct manners.

4. The synergy of critical, caring, creative and collaborative thinking

Despite some previous studies accentuating 4C thinking, most did not articulate the importance of the synergy of critical, caring, creative and collaborative thinking. Based on the findings, the four different components of the 4Cs should work together in a community of enquiry. When the 4Cs are synthesised simultaneously, critical thinking helps with analysis, caring thinking emphasises compassion and protection, creative thinking creates fresh perspectives, and collaborative thinking avoids prejudice and enhances other 3C thinking skills. This compound use is more profound when children utilise them in a CoI because the P4C community is a good environment to develop the 4Cs.

Research limitations

1. The teachers

After selecting an English P4C teacher, I planned to recruit a teacher with similar experience in Taiwan. Although Mrs Rose and Mrs Pineapple had identical five years of experience, their P4C training did not come from the same organisation. One was trained in SAPERE in England, and the other could trace back to the P4C Hawaii approaches. Thus, the different training backgrounds of the teachers were factors that I could not control.

Before observing the Taiwanese teacher, I was informed that there was a student-teacher, Miss Lychee, but I did not realise how much she would be involved. In the second week, I noticed the extent of her interaction with the pupils and her knowledge of P4C, consulted with my supervisors, and invited her to participate in my research. I could not ignore her contribution to P4C lessons. As the numerous interviews showed, she designed some rules with Professor Strawberry and brought them into the classes. It was impossible to ignore the influence of her facilitation in bringing P4C into the classroom. Therefore, I could not equally select the same number of teachers in England and Taiwan. While this difference could be seen as a limitation in the comparison, I argue that Miss Lychee's presence added to the richness of my data.

2. The pupils

Recruiting P4C teachers was my priority and then inviting the pupils to participate in my research. It was not possible to control the level of experience in doing P4C between the English pupils and the Taiwanese ones. Overall, this allowed me to observe children at different points in their P4C learning.

Moreover, although I equally selected three boys and three girls in a focus group, the majority of pupils were white British at Garden School and at Orchard School pupils were Taiwanese, so other ethnicities were not involved in this study.

Implications of research

1. For teachers themselves

This research highlighted that the cultural settings and school values impact the teachers' values when it comes to selecting the materials and approaches. The finding also showed how the teachers reconciled values among themselves, colleagues, and schools. The teachers also moved between the values of P4C and their values.

These research findings can help teachers or P4C practitioners to see the need to be aware of their values and the values of their schools and cultures. When enacting P4C, we not only learn how to implement it but consider the impact of the values in different settings when discussing deep philosophical questions and issues.

2. For teacher training

While observing Mrs Pineapple's and Miss Lychee's approaches to facilitation, I noticed that creative, critical, caring and collaborative thinking were not emphasised. I argue that the interdependence of the 4Cs should be at the core of P4C training and practice to assist students in thinking through four dimensions. As Lipman (2003, p.197) highlighted the significance of thinking processes in the field of education, emphasising the various aspects of thinking, such as critical thinking, creative thinking and caring thinking. When training P4C facilitators, the centrality of 4C thinking training should be considered because it will impact how pupils learn P4C.

In addition, my findings about CT actions may alter how to train teachers to become critical thinkers. Such insights can be designed into the future training of CT in P4C programmes.

3. For schools

I argue that school values on issues such as marketisation, assessment,

religion or moral education influence how teachers conduct P4C. These

values are somehow embedded in teachers' materials and facilitation and

affect how a school undertakes P4C. If a school plans to develop P4C, they

need to consider whether their values limit or hinder; for example, the radical

openness of questions in philosophical enquiry or children's freedom of

thought and expression. Support for the school is also vital. I observed

Garden School in England promoting more P4C activities than Orchard

School in Taiwan; for instance, the teachers displayed the P4C questions and

how the pupils thought on the board in the corridor, which might provoke more

children's interest in P4C.

4. For the P4C movement

The findings of this research are profound for the P4C movement, which

should address more cultural differences, as it has become a global

movement. Due to my ICPIC and SOPHIA network membership, I participated

in some P4C seminars and conferences and have known numerous P4C

practitioners worldwide, inclusive of Spain, Greece, Saudi Arabia, Turkey, the

Czech Republic, the Philippines, Malaysia, China and Japan. I know that

there are not only Lipman's approaches or novels in the philosophical enquiry

but diverse cultures, such as Islamic or Confucianist elements, embedded in

P4C lessons. The literature should reflect these variations more widely and

enhance intercultural conversations about P4C.

Secondly, the P4C movement should focus attention on teachers' values

or perspectives as well as on students' performance. Although this movement

began with Philosophy for 'Children', the findings have shown how influential

the teachers were in P4C lessons.

Finally, this movement may increase children's understanding of various

aspects of critical thinking because it should not only aim to teach children

narrow reasoning and argumentative skills. If educators always measure

children's thinking by their standards, they may not detect how much effort

children have made and the distinctive contributions that they make through

their perspectives and experience.

Implications for future research

Having investigated the teachers' values and children's critical thinking in my research, there are still some profound and unexplored questions to be addressed for future research. One is how P4C values fit or embed in different cultures; another is the relationship between critical thinking and values; the other is whether the 4Cs benefit children's wellbeing.

First of all, my research highlighted the values in teachers, schools and educational settings; however, P4C values are another vital issue that has yet to be widely investigated. I wonder whether most teachers or practitioners are aware of their values or merely practise thinking skills and techniques. Additionally, what P4C values indicate and how its values are embedded in different cultures are also intriguing questions for research.

Secondly, the thesis investigated the values of teachers and the critical thinking skills of pupils separately. However, it is rare to find research regarding whether critical thinking supports generating an individual's values and whether critical thinking rationally assesses values (Lomaca and Chiodo, 2019). Thus, I think the relationship between individual values and critical thinking is worthy of attention.

Finally, due to my background and research interests, an implication for future research could be whether the 4Cs benefit children's wellbeing. Love (2018) has addressed this issue that P4C could be one of the possible approaches to improve children's wellbeing. As far as I am concerned, children's mental health has become even more significant after the Covid pandemic. This area deserves more attention for the reason that children may participate in P4C to grow their resilience and persistence.

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Appendices

Appendix A   The letter to the headteacher

[Headteacher name]

[School name and address]

[Date]

Dear [Headteacher name],

I am a doctoral research student at the University of Plymouth, supervised by Dr Joanna Haynes and Dr Rowena Passy. In my research, *Philosophy for Children and critical thinking: A comparative case study of England and Taiwan*, I aim to develop an understanding of teachers' thinking, reflection and practice of P4C in their different contexts and the approaches they adopt to developing it with their students.

The research will take place with a Year 5 class. I am looking for a teacher who encourages student discussion and uses the P4C approach. I intend to observe that the teacher's choice of material and approach will not make any judgments about teaching. I intend to focus more closely on the participation and thinking of three boys and three girls in the class.

I hope to begin the observations at the primary school from the beginning of the summer term (after Easter holiday) for a period of 8-10 weeks. I will ask permission to audio-record interviews of the students and the teacher,

observe, take notes throughout the whole class discussion, and photograph some of the students' written work and the display in the classroom.

The University of Plymouth has strict procedures for conducting ethical research with young people, consistent with current British Educational Research Association guidelines. Before beginning the research, I will inform parents, carers, the teacher and students about the research and seek their consent to take part or to refuse participation. Participants will have the right to withdraw from the research project at any time during the observation and up to three weeks after an interview.

The outcome of this research will be a PhD thesis and may be published in an academic journal as well. All participants, including the students, teacher and school, will be made anonymous in all research reports. The data collected will be kept strictly confidential, available only to my supervision team and myself, and not used for any purposes other than specified without the further consent of all involved being obtained. All the data will be kept securely for 10 years and then destroyed. I have an enhanced DBS check from 23/11/2018.

I sincerely invite your school to participate in this research. If you need more information, please contact me via email. When I finish my research, if you would like a copy, I can provide a summary of my research findings via email. I would be grateful for your consent in writing.

Yours sincerely,

Lan-Fang Liu

Lan-Fang Liu

T:

E: lan-fang.liu@plymouth.ac.uk

Plymouth Institute of Education, University of Plymouth

[School name and address]

[Headteacher name]

I consent to my school participating.

☐ Yes   ☐ No

Sign [Insert full name] _____   Date _____

Thank you for your help.

Lan-Fang Liu

T:

E: lan-fang.liu@plymouth.ac.uk

Plymouth Institute of Education, University of Plymouth

Appendix B   The consent form for the teacher

[Teacher name]

[School name and address]

[Date]

Dear [Teacher name]

I am a doctoral research student at the University of Plymouth, supervised by Dr Joanna Haynes and Dr Rowena Passy. In my research, *Philosophy for Children and critical thinking: A comparative case study of England and Taiwan*, I aim to develop an understanding of teachers' thinking, reflection and practice of P4C in their different contexts and the approaches they adopt to developing it with their students.

The research will take place with a Year 5 class. I am looking for a teacher who encourages student discussion and uses a P4C teaching approach. I will observe what or how the teacher chooses to teach and will not be making any judgments about teaching. In your class, I aim to choose three boys and three girls to focus on. If there are more than three boys or girls volunteering, I will prepare two boxes to draw the names of three boys and three girls in front of them.

I expect to begin the observation I from the beginning of term 3 (After the Easter holiday) to the end of the term. With your permission, I will observe, take notes during the lessons, photograph some of the students' written work and the display about philosophy lessons in your class. I will also ask permission to audio-record interviews of the students and you.

The University of Plymouth has strict procedures on conducting ethical research with young people, consistent with current British Educational Research Association guidelines. Before beginning the research, I will inform parents, carers and students about the research. After I get started on taking notes during the lessons, if you have any concerns or would like to change your mind, please inform me immediately. If you decide to opt out after interviewing, please let me in three weeks.

The outcome of this research will be a PhD thesis and may be published in an academic journal as well. All participants, including the students, teacher and school, will remain anonymous in all research reports. The data collected will be kept strictly confidential, available only to my supervision team and myself, and not used other than specified without the further consent of all involved being obtained. All the data will be kept securely for 10 years and then destroyed. I have an enhanced DBS check from 23/11/2018.

I sincerely invite you to participate in this research. If you need more information, please contact me via email. When I finish my research, you can ask for a summary of my research findings via email. I would be grateful if you would complete the consent form below and return it to me.

Yours sincerely,

Lan-Fang Liu

Lan-Fang Liu

T:

E: lan-fang.liu@plymouth.ac.uk

Plymouth Institute of Education, University of Plymouth

[School name and address]

[Teacher name]

I consent to participate in this research.

I consent to the materials being photographed for the research.

I consent to field notes being taken during my philosophy lessons.

I consent to be interviewed to provide more my thoughts for this research.

I consent to the audio recording of my interview. ☐ Yes   ☐ No

Sign [Insert full name] _____   Date _____

Thank you for your help.

Lan-Fang Liu

T:

E: lan-fang.liu@plymouth.ac.uk

Plymouth Institute of Education, University of Plymouth

Appendix C   The information for the Parents / Carers

[Date]

Dear Parent(s) / Carer(s),

I am Lan-Fang Liu, a PhD student at Plymouth University Institute of Education, and I am conducting a research study about *Philosophy for Children and Critical thinking.* I am also a qualified lecturer in Taiwan and taught student teachers at the university. I am 'police checked' (have a clean DBS in November 2018) to work with children and will follow Plymouth University's ethical guidelines for research.

The purpose of this study is to explore critical thinking of primary school children during philosophy lessons in England and Taiwan. I will join in some philosophy classes from June to July. It will involve observations of these lessons, looking at work children produce for these lessons and some conversations with children about their thinking. I hope my study will help teachers to understand more about teaching philosophy, critical thinking and about how children think.

I aim to choose three boys and three girls to focus on and interview them. If there are more than three boys or girls volunteering, I will prepare two boxes to draw the names of three boys and three girls in front of them. Your child's

participation in this study is completely voluntary. All participants, including the

students, teacher and school, will be made anonymous in all research reports.

The data collected will be kept strictly confidential, available only to my

supervision team and myself, and not used other than specified without the

further consent of all involved being obtained. All the data will be kept

securely for 10 years and then destroyed.

If you agree your child to participate in this study, he or she might be asked

some questions listed below:

- What were your feelings during this activity?

- Can you tell me what you were thinking during this activity?

- Why did you think like that when you answered this question?

- What were you thinking when you/the teacher chose this question?

- When you were doing this writing/drawing, what were you thinking?

- Tell me a bit more about what you were thinking about this story?

- Do you think there were any important moments in this lesson today?
  Why?

If you have questions about this research or you are interested in it, please

contact me via email. Then I will give you the further information about as a

research participant and the consent form.

Yours sincerely

Lan-Fang Liu

Lan-Fang Liu

T:

E: lan-fang.liu@plymouth.ac.uk

Plymouth Institute of Education, University of Plymouth

Appendix D   The parents/carers' consent request

[Date]

Dear Parent(s) / Carer(s),

I am Lan-Fang Liu, a Ph.D. student at Plymouth University Institute of Education and I am sincerely inviting your child to participate in a research study about *Philosophy for Children and Critical thinking.*

The purpose of this study is to explore critical thinking of primary school children during philosophy lessons in England and Taiwan. It will involve observations of these lessons, looking at work children produce for these lessons and some conversations with children about their thinking. I hope my study will help teachers to understand more about teaching philosophy, critical thinking and about how your children think.

The outcome of this research will be a PhD thesis and may be published in an academic journal as well. The content will not include any information that would identify your child. To keep this information safe, the audiotape of your child's interview and the photos of your child's work will be stored on my personal computer that is password-protected and kept securely for 10 years. Only my supervision team at the university have the access to see the data,

after that it will be securely destroyed. To protect the confidentiality, the real name of your child, the teacher and the school will not be used in the written copy of the discussion.

I seek three boys and three girls to focus on and interview after some philosophy lessons from June to July. I need to obtain assets from you and your child so I can carry out my research. Even though you allow your child to be part of the study, your child still can say no when I am observing, interviewing or taking photos of his/her work. I will ask your child whether I can audio-record our conversation at each time before I interview. However, after an interview, if you or your children are not willing to participate in the research, please inform me in three weeks.

I will look for a quiet space to interview the children in a group. The conversation is only between the children and the researcher and remains confidential. I will not tell the teachers and the headteacher what children said individually so that children feel free to express their thinking. However, based on the safeguarding policy and protection issues, if any children disclose information which might present a risk to them, I have a duty to report it immediately.

If you have questions about this research or the rights as a research participant or would like a summary of the research findings, please contact me.

Yours sincerely,

Lan-Fang Liu

Lan-Fang Liu

T:

E: lan-fang.liu@plymouth.ac.uk

Plymouth Institute of Education, University of Plymouth

Parental permission for children participation in research

If you would like to give your consent, please complete the form below and return it to the teacher.

I consent to field notes being taken during the philosophy lessons.

I consent to my son/daughter's schoolwork being photographed for the research.

I consent to my son/daughter being interviewed about their thinking in philosophy lessons.

I consent to the audio recording of my son/daughter's interviews.

☐ Yes   ☐ No

Sign [Insert full name] _____

Child's full name _____   Date _____

Lan-Fang Liu

T:

E: lan-fang.liu@plymouth.ac.uk

Plymouth Institute of Education, University of Plymouth

Appendix E   The information and assent request for children

[Date]

Hi,

I am Lan-Fang Liu of the Plymouth Institute of Education at the University of

Plymouth. I'm inviting you to participate in my research study about

Philosophy for Children and Critical thinking. Please read this letter carefully.

You can talk about it with your family, friends, teachers or me. Ask me if there

is anything you don't understand. Take time to decide whether or not you

want to join in. Thank you for reading this.

Why am I doing this study?

I want to find out more about how teachers teach Philosophy for Children

(P4C) and what materials are used in P4C lessons to encourage children to

question, connect and challenge ideas.

What will happen when I do research in your class?

I have 'official permission' to work with children and I will follow Plymouth

University's ethical guidelines for research. I will join you in some philosophy

classes from [*month]* to [*month]*. With your permission I might take photos of

your writing or drawing when you do activities in philosophy. If you are interested in this study and you would like to share your thoughts with me, I will invite you to talk to me about your ideas. When you speak with me, I will ask if I can record the conversation. I will not show your face and your name to other people, and I will keep copies of your work safely to protect your privacy.

What are the good things if you take part?

I hope my study will help teachers to understand more about teaching philosophy and critical thinking and about how their children think.

What will happen to all of the information about pupils?

The outcome of this research will be a doctoral thesis and may be published in an academic journal as well. All of the information shared will be kept private. The school and your name will be replaced by a pseudonym or a number in my thesis or articles so that you cannot be identified. When I interview you in a group, I will look for a quiet space so that you can tell me what you think. The conversation is only between this group and remains confidential.

What if there is a problem?

If you have any problems with the study, you can ask me at any time or talk to your teacher. Additionally, if you feel uncomfortable with me observing, taking

photos of your work or interviewing you, you can say no at any time. Or if you

would like to have a one-to-one interview rather than a group interview, you

also can tell me. However, after an interview, if you want to opt out, please

inform me in three weeks. As long as you and your parents/carers have any

questions or need a summary of the research findings, please let me know.

THANK YOU for reading this leaflet!

Lan-Fang Liu

T:

E: lan-fang.liu@plymouth.ac.uk

Plymouth Institute of Education, University of Plymouth

Children's permission for participating in research

I assent to field notes being taken during the philosophy lessons.

I assent to my work being photographed for the research.

I assent to be interviewed about philosophy lessons.

I assent to my interview being audio-recorded. ☐ Yes ☐ No

Sign [Insert full name] _____   Date _____

Lan-Fang Liu

T:

E: lan-fang.liu@plymouth.ac.uk

Plymouth Institute of Education, University of Plymouth

Appendix F   Interview questions

Interview questions for each post-lesson

In my research, I plan to stay the whole day in the class, at least one lesson per week for 8-10 weeks and to observe the P4C lessons. The interviews will be conducted after a P4C lesson. I am going to interview the students in a small group at a convenient time agreed with the teacher. I hope to interview the teacher after each philosophy lesson at a time convenient to her. I aim to audio-record all interviews, but I will ask participants for permission each time before I interview them. The questions will follow the lesson, the activities, some points, or my notes I made in class. I might choose 3-5 questions to ask them each time. Examples of questions and prompts are listed below:

The sample set of the children's interview questions

1. What were your feelings in this activity? From these emojis please circle as many as you want? You also can create your own emoji or write your thinking in the bubble below.
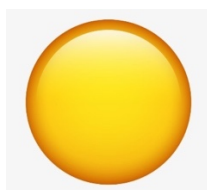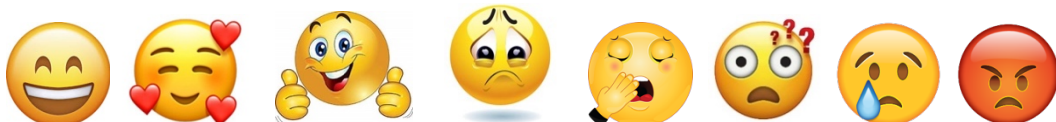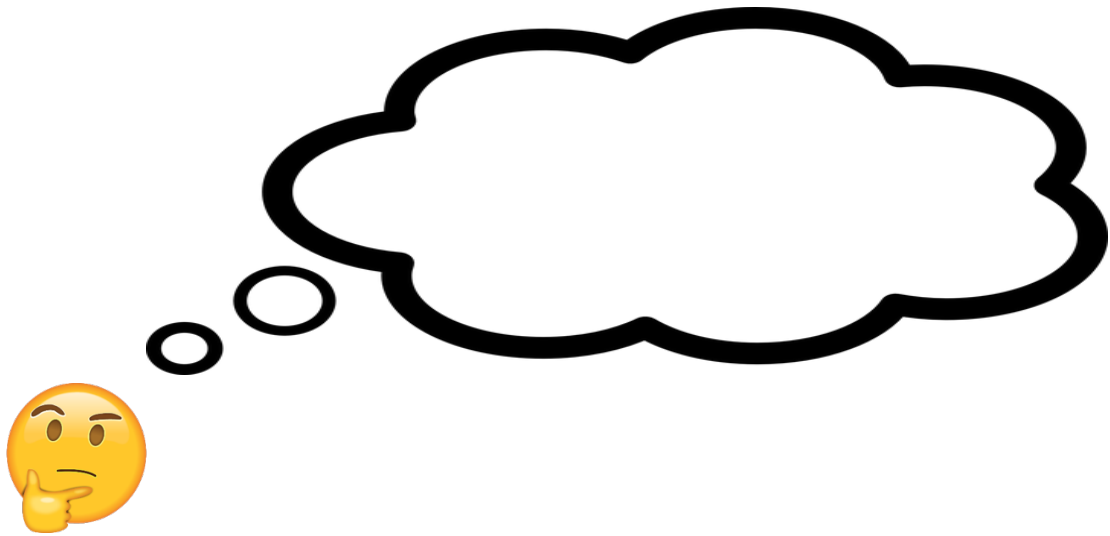
2. Can you tell me what you were thinking during this activity?

3. Why did you think like that when you answered this question?

   (I will make notes about the question and describe it to children

   specifically)

4. What did you think when you/the teacher chose this question?

5. When you were doing this writing/drawing, what were you thinking?

6. Tell me a bit more about what you were thinking about this story. Did you

   agree with the discussion?

7. Do you think there were any important moments in this lesson today?

   Why?

The sample set of the teacher's interview questions

1. Would you please tell me more about what made you choose this material for today's lesson?

2. What sort of P4C principles do these materials involve?

3. What were you thinking when you were preparing these questions?

4. How did you prepare these questions for students?

5. What were your expectations or hopes for your students when preparing this lesson?

Interview questions for the final interview

At the end of the research, I would like to know more about the children's and the teacher's thoughts on Philosophy for Children. The questions are as follows:

The sample set of the children's final interview questions

1. What are your favourite philosophy lessons? Why?

2. What did you learn from the P4C lessons?

3. Did you talk about P4C with your family or friends?

4. Do you think P4C is useful in your schoolwork or your life?

5. Do you use philosophy at any other time?

The sample set of the teacher's final interview questions

1. Why do you choose P4C as a part of your teaching approaches?

2. What sort of values underpin you to practise P4C? Why is it important to you?

3. Have you modified what you trained in SAPERE to fit your class or culture? Why?

4. Do you think P4C is transferable or suitable for your school/curriculum?

5. What do you hope for in future about your teaching approaches and P4C?

Appendix G　Fieldnotes

Descriptive notes:

Date		Anything happened before the lesson:
Time		
Location		
Teacher		
Teacher Assistant		
Students number		
Classroom layout		

Timing	Type of Activity	What the teacher does	What the pupils do
Other Notes: (instructions, a range of activities, learner engagement, philosophical enquiry, etc.			

Reflective notes：

Appendix H　Year 5 curriculum timetable at Orchard School

Session	Time	Monday	Tuesday	Wednesday	Thursday	Friday
1	8:40 9:20	Mandarin	Mandarin	Mandarin	Mandarin	Mandarin
2	9:30 10:10	English	Maths	Health and Physical Education	Maths	Arts
10:10 - 10:30		Break Time				
3	10:30 11:10	Social Studies	Maths	Integrative Activities	Maths	Arts
4	11:20 12:00	Health and Physical Education	Dialects	Integrative Activities	Natural Sciences	Health and Physical Education
12:00 - 13:20		Lunch Time				
5	13:30 14:10	Alternative Learning Periods	English		Computing	Natural Sciences
6	14:20 15:00	Alternative Learning Periods	Social Studies		Music	Natural Sciences
7	15:15 15:55	Mandarin	Mandarin		Social Studies	Alternative Learning Periods

Appendix I   P4C post-lesson worksheet at Orchard School

Class: **Name:**   **Date**

What are your thoughts regarding the performance of this group?	strongly disagree ↔ strongly agree				
	1	2	3	4	5
1. I listened to others attentively.					
2. Other pupils listened to me attentively.					
3. Most pupils were involved in this group.					
4. This group could create a safe environment for discussion.					
5. I felt that I was understood and affirmed in this group.					
6. In the group, I was trying hard to speak and made the discussion richer and more diverse.					
What are your thoughts regarding the performance of our discussion?	strongly disagree ↔ strongly agree				
	1	2	3	4	5
1. I always focused on our discussion.					
2. Our discussion was diverse and did not limit to a single idea.					
3. Our discussion went deeper rather than on the surface.					
4. I heard new ideas in this discussion.					
5. When I heard different opinions, I tried to challenge or adjust my initial ideas.					
6. I felt this discussion was very fascinating.					

If I have done 'Three Nos, Five Mores and 'Thinking Hand Gestures', please tick them off							
No quarrel	No daydream	No ridicule	Speak more	Ask more	Listen more	Respect more	Praise more
Thumbs up	Example	Counterexample	Premise and hypothesis	IDUS	Reason	digression	Is it true
My feedback (thoughts or reviews):							
After today's discussion, I came up with new questions:							

Appendix J   P4C end-of-term reflection feedback sheet

After P4C lessons, I feel that everyone has become more ... (please think conscientiously and carefully, about what changes have you made; give examples of changes. At least 50 words.)

1. I feel that everyone has become more indifferent. The games were cancelled, so only a few pupils engaged in the lessons. Some people did not clap. A small number of pupils raised their hands to speak. If the teacher did not invite others to speak, some pupils raised their hands to speak.
2. After P4C lessons, I think everyone has become more imaginative. They thought with their hearts. In the process of thinking, the friendship between the pupils could also be developed.
3. I felt everyone thought carefully. Everyone thought carefully because the teacher taught us to think. This was what I found. They not only thought but also listened to others. So, I think everyone really has changed.
4. I felt that some pupils were unwilling to attend P4C lessons. I did not like to discuss it because I did not fancy some questions. Why did Peach speak once, and she got claps? Some pupils spoke, but they did not obtain claps. Although she only spoke once, it does not matter, and she could do it next term.
5. After P4C lessons, I felt that everyone was well behaved. In the beginning, everyone did not know the rules, but when the teacher said, 'Only speak when you get the ball'. Then, we all followed the rules.
6. After P4C lessons, I felt some people were able to speak more; for instance, Guava was usually quite naughty, but he could talk seriously in P4C lessons and provided good answers.
7. After P4C lessons, I think some pupils get better, and some are not very good. Some pupils were still very noisy or did not like P4C. Some took classes seriously and obtained more knowledge.
8. I think Guava has been getting better. He scolded his classmates at the first class, but he gradually stopped scolding classmates.
9. I feel that everyone has become more united and cooperative. Due to P4C, everyone helped each other arrange the chairs, and everyone could express themselves frequently.
10. After attending P4C courses, I feel that we have become bad because

some people do not like P4C. (For instance, some people were bored, so they did not participate. Some people were unhappy after their seats were changed, so they did not want to engage in P4C)

When I heard someone saying something, I also had some thoughts on my mind. However, I did not dare say it because I was afraid that my classmates would think I was annoying. (For example, someone said that she would not like to clap for Peach on that day because she thought claps were not essential. In fact, I thought of why that pupil treated her like that. It seemed to be strange to look at others like that)

11. After P4C lessons, I feel that some people have become more confident in expressing their ideas and braver in raising their hands to speak and ask questions. Some have changed, compared to the beginning of this term, such as Pomelo.

12. After P4C lessons, I think everyone has become silent. We were pretty happy initially, but in the end, some people were unwilling to engage in the classes at all. Some pupils played with other pupils sitting next to them, which affected the teacher's lessons. Actually, I felt really sad because I wanted to engage in classes, but I was influenced by some pupils and could not concentrate on it. I wanted to know why they would not like to participate.

13. After P4C lessons, I think everyone's mind is in sync. Before that, we were unwilling to cooperate. After P4C, most pupils have united and cooperated, but only a few pupils have not.

14. I think everyone can think more carefully. After more P4C lessons, some people felt bored, but some people were still very conscientious. Most of the time, I was not serious. Sometimes I was conscientious when I was interested in some questions.

15. After P4C lessons, I think everyone has become fonder of discussion. The first question was 'Why is there reincarnation'. It was the first discussion, so we were not familiar with it. However, everyone became more like to discuss, so the discussions had a wide of diversity.

16. I think some people have become strange. When we were clapping, it seemed that some deserved encouragement, but some did not deserve it.

UNIVERSITY OF PLYMOUTH

The letter to Yishi Zhao (趙依詩**)**

Philosophy for Children and critical thinking: A comparative study of England and Taiwan

21/10/2020

Dear Yishi (依詩),

I am a doctoral research student at the University of Plymouth, supervised by Dr Joanna Haynes and Dr Rowena Passy. In my research, *Philosophy for Children and critical thinking: A comparative case study of England and Taiwan*, I aim to develop an understanding of teachers' thinking, reflection and practice of P4C in their different contexts and the approaches they adopt to developing it with their students.

I completed the observations at the primary school in Taiwan for a period of 7 weeks in January 2020. In my data collection, your vivid P4C diagrams are significant information to introduce Taiwanese P4C clearly. The University of

Plymouth has strict procedures for conducting ethical research, so I am hereby seeking your consent to quote your diagrams of Three Nos and Five Mores (三不五多) and Thinking Hand Gestures (思考小手勢) in my study. Please see page 3.

The outcome of this research will be a PhD thesis and may be published in an academic journal as well. When I finish my research, if you would like a copy, I can provide a summary of my research via email. I would be grateful for your consent in writing.

Yours sincerely,

Lan-Fang Liu

T:

E: lan-fang.liu@plymouth.ac.uk

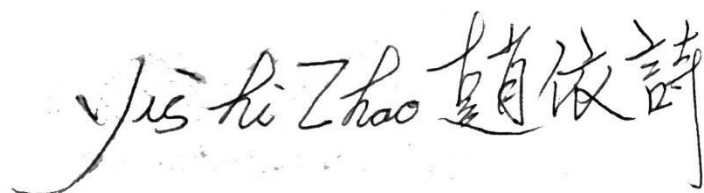Plymouth Institute of Education, University of Plymouth

Philosophy for Children and critical thinking: A comparative study of England and Taiwan

Yishi Zhao 趙依詩

I consent to the diagrams of Three Nos and Five Mores (三不五多) and Thinking Hand Gestures (思考小手勢) being quoted in the research of Lan-Fang Liu.

image flies in this consent are for academic research use only.

Sign [Insert full name with English and Chinese]

Yishi Zhao 趙依詩

Date 2020-11-3

Thank you for your help.
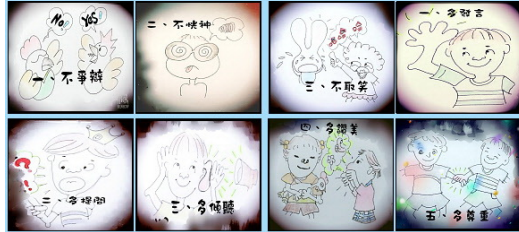
Lan-Fang Liu

T:

E: lan-fang.liu@plymouth.ac.uk

Plymouth Institute of Education, University of Plymouth

Appendix L   Games applied in Mrs Rose's lessons

1. Swapping seats

First, Mrs Rose calls a pupil's name to get started, and then Mrs Rose has to move to that pupil's place. Before that pupil moves, s/he has to call another pupil's name in 5 seconds, then moves to another seat. The pupils cannot say the name of the person sitting beside them.

2. Bippity Bippity Bop

Firstly, the pupils are arranged in a horseshoe shape, standing in front of their chairs. Mrs Rose is in the middle of the circle. Then, she points to a child and says, 'Bippity Bippity Bop'. The child has to say 'bop!' before Mrs Rose finishes speaking 'Bippity Bippity Bop'. If the child does not say 'Bop' before she says all of 'Bippity Bippity Bop', then that child is 'out' and has to sit down. However, if she pointed and said 'Bop!', the child must say nothing; otherwise, they were out.

3. Elephant

Mrs Rose points to a child, says 'Elephant!' and counts down from ten. The selected child must make an elephant's trunk by crossing their extended arms and folding the lower arm up to touch their nose, leaving the 'trunk' arm extended. The children on either side must use their arms to mime the elephant's ears. If one of them does not complete the trunk/ear task in time, they must sit down.

4. Hesitation game

The pupils have to say anything connecting to the topic they discussed in the previous lesson. All pupils have to say 'repetition' when the answer is repeated. All pupils have to say 'deviation' if the word(s) or idea(s) do not connect to the topic. However, if a pupil offers a good reason, then s/he can pass.

5. Change places if ...

Mrs Rose uses the game 'Change places if...' to connect the subject of science. She stands in front of the children and thinks of a science statement. She gives some examples and let the pupils change their places, such as 'Change places if you think science is always right.', 'Changes place if you think Maths is a science', and 'Changes place if you love science' Then the pupils take turns to express their opinions; for instance, 'Change places if you think science causes the wars' and 'Change places if you like Post-it Notes'.

Appendix M   Transcripts of English and Taiwanese teachers

Interview with Mrs Rose (20/06/2019)

Researcher: Would you please tell me more about why you chose the material for today's lesson? Such as today's videos. What are your thoughts on them?

Mrs Rose: I chose these videos and let them think about big questions. Last week I talked about Quigley's skills, so the link to the subject of the materials is through Quigley's skills. But obviously, Philosophy is going in different directions. It may end up addressing an area of history or geography more, or it might just be PSHE skills and speaking skills. It can end up in lots of different directions. The videos I chose are to provoke thoughts in the children. The one you have seen, and the last two sessions were a follow-on from their topic work. So, I chose those videos in response to what I know they already learnt, and If I want, they have a balance between having a view of the point of World War II evacuees and comparing them to modern refugees. That comes out of Quigley's skills in history, comparing characteristics of historical events or time with a different time setting or place. So that is why the comparison between evacuees and refugees. But also, the children's prior knowledge was quite good to do with World War II evacuees and not so good for refugees. So, we needed to look at some information about refugees to provoke thoughts about whether they are saying the same and whether the differences there are any similarities. In today's lesson, this

term's topic is called 'Crash, Bang, Wallop'. As you can see on the wall, there are lots of scientific issues. Our question is 'Spencer Silver: Success or failure?'. It looks like science; sometimes, science happens accidentally. It is a collaboration of people and links to our school values. For the question, it came out that was 'Who is the actual inventor?'. So that question is a little bit about the collaboration side of science and invention and creating a product. Because different people had different ideas along the way, if that question had been chosen, I might prepare something to help children look at how scientists work collaboratively when they create something. It is about connecting with the real world where we can and learning behaviours and the school values we try developing in the children as they move to school. So, philosophy is quite a good way of linking that in their work. The chosen question talked about keeping on going, persistence, and not giving up. We have got a tortoise as a learning behaviour for keeping on going. They noticed that the connection between the scientists kept on going. But they had a real question about why somebody would bother. Why would somebody bother keeping on going for five years when they have not got a year for a product, which is a good connection for them to be making? Because in their learning, we have a real focus on, sometimes it is hard; sometimes you cannot see where you are going. We have to keep trying. We want to develop persistence, resilience and perseverance. That is what I will look at next week. I will provide a stimulus which follows from that. We probably have video clips again, but it is a poem. It is a poem they will read. But there is a performance a part of it as well because it is really nice to follow on from that. Then they can look forward and back at what we look at next week. And how

to make a connection to this question and think about the question they come up with the relation to it.

Researcher: In your Philosophy lessons, I found you gave more time to pupils to express their thoughts. Did you explain or teach them about the topic? Or did you share your thoughts with pupils?

Mrs Rose: Yes. This lesson is specifically for Philosophy, so they have thinking time. Usually, they do not have to write. We play games so they feel free to talk. We agree on rules in a circle. So, the children know if anything personal is shared, then that stays in the circle. We do not necessarily discuss personal things on the playground. But yes, it is their time to explore their ideas. The topic stuff, yesterday they did science experience exploding things. Therefore, all parts of this topic have been done in their other lessons, but once a week, there is a lesson just for philosophy. That works differently at the moment from Year 1 to Year 5. I teach a separate Philosophy lesson, but we are hoping for the school next year. All teachers at school will teach philosophy. Ideally, they should be a lesson a week, but it might be that there is one Philosophy lesson every half term, so we might make that a minimum. Then people can try it out, but it could be in RE lessons, or it might be a Geography or History lesson. That is opened this way. In our lessons, it could start with the topic of finding out what the children know. It could be at the end of the topic to find out what children have learnt from all of their ideas. So, you are listening to their ideas, sharing and reflecting on what they learn. But it definitely focuses on pupils' own voices and their thoughts. Where I facilitate

it, if I think there is an unbalanced view, or they are not looking particular direction, or I would like them to look in a particular direction.

Interview with Mrs Rose (11/07/2019)

Researcher: Why do you choose P4C as a part of your teaching approaches?

Mrs Rose: P4C was introduced to this school because the leadership in this school 4 or 5 years ago wanted to take an enquiry let the approach to learning. They also focus on pupils' voices across the school. It was very much to let pupils learn. And we were responding to how the people thought things using their views as starting their points and knowledge as starting their points.

Researcher: I want to know more about why you personally chose to learn P4C at the beginning.

Mrs Rose: The first school I worked in had a real emphasis on enquiry-led learning. It was organised a bit differently for some schools. The children did maybe four projects in class. They were organised by ability level. So, eight children, in two groups of four, do one project. The same with the second project. I have eight groups in class, but four different projects are going on. And the children would have time with me to question, to design what they wanted to explore. The end of the project will be a maths outcome and a writing outcome, but they will be some topic-based learning. A lot of

discussions between me and the pupils about the area they were learning.

Then I moved to work in Spain, but it was a British school in Spain. That was

very focussed on the content of the curriculum. The teachers did not facilitate

the children's learning, but it was more didactic. I was expected to get the

children to do this. I think some of the outcomes were not so independent

from the children and not so thought-provoking. I found it quite difficult. At the

same, that school needed to change and needed lots of development to

happen. It was a part of the group of schools to hold an educational

conference. At the conference, Barry Hymer was a guest speaker at the

conference, but he also ran a philosophical enquiry with teachers. I thought it

was an interesting learning, which overlaps a lot with how I had worked

previously. We did a lot of writing for particular purposes at that school. The

effect of that writing was built on language for the same purposes. So earlier

down the school, there will be a lot of languages to debate. So, the children

will debate things. And then, as they move up to the school and are expected

to have more persuasive writing, then it would be writing to debate. We did a

lot of debate writing in that school. And Philosophy for Children built on my

early experience of teaching. I think I picked out a lot of best practices that I

had experienced when I came back to England from Spain.

Researcher: In which year did you teach in Spain?

Mrs Rose: I was teaching Year 5 in Spain. When I came back, I trained here

with SAPERE level 1. I asked Garden School because my son has started

here. Suppose I could be a volunteer at Garden School to practice philosophy

here. At that moment, Garden School was researching enquiry-led learning

and wanted to do more enquiry-led learning in lots of ways. So, they encouraged the teachers to use open-ended questions. They would like to listen to pupil voices and the children's ideas to feed much more into their own learning. So, I practised that with Year 4 and Year 5, and the senior leadership team really liked how it worked, and I gradually became more involved. Next year we hope to train all teachers at school in philosophy. So, it will integrate into the curriculum.

Researcher: Do you want to help this school obtain the SAPERE Bronze Award?

Mrs Rose: Yes, we would like to apply for that. The reason we have not applied yet. I think we could get the Bronze Award now. But the reason we have not yet is that we have been through three years of leadership changing and management changes in the school. SAPERE needs a school to have a very clear focus on where they are headed because the leadership has changed. We were not sure, and for a time, we had no governors. So, without a governor championing Philosophy for Children, we cannot apply for the Bronze Award. So next year we definitely hope to apply for it.

Researcher: Do you find any interesting or significant in P4C?

Mrs Rose: One of the interesting things is actually hearing what the children think. It means that the children have fresh ideas. The ideas they bring from 2019 into their learning and the lessons are a part of the curriculum. That helps to keep my ideas young and fresh as well. Things do not become fixed,

so ideas can be changed. Children can be changing. The example they used when discussing concepts that I sometimes do not use. So, many children play computer games, but I do not play. Occasionally, they used those as examples. But they're building each other ideas as well. It enables me to keep in touch with what children of thinking. I love the brain challenge of philosophy for children. I think it keeps your mind alive as a teacher. I think one of the downsides is very hard when you have three classes in a row of Philosophy for Children. That is very intensive if you really listen to children's ideas and respond. And facilitation in a way that enables children to practice the P4C skills and develop those skills. But if you are trying Quigley to link it to the curriculum goals. So, on my session plans, they are related to skills. If I want to make a link during the session, I have to be working really hard with my brain. Because I want to pick up on the ideas children have, and my questioning of them should lead them to make connections in their history or geography skills where I can. Sometimes the enquiry goes sideways, and I cannot help them make connections. But where I can, where I think that's really exciting to be able to connect their learning like that. I also think that the different styles of thinking, caring thinking, collaborative thinking, creative thinking and critical thinking, are brilliant skills for life for children. We justify that in school because we want our children to have those values for their lives. They link to the animal learning behaviours that we use. But we would like children to develop many skills for PSHE. We cover that through philosophy for children. Sometimes we teach PSHE as a distinct subject. We do not always. Sometimes we teach through other things, like philosophy, to children. So, we think we cover lots of skills for PSHE through philosophy for children in the curriculum as well.

Researcher: What sort of values underpin your practising P4C? Why is it important to you?

Mrs Rose: Our school values which on the hands, it's on the wall. You can take a copy on the website. On the one hand, our school values are trust, kindness, responsibility, forgiveness, and friendship. On the other hand, we have learning behaviours which link animals. So, these are keeping going, looking ahead, making connections, learning together, and having curiosity. And connecting those, we have 'respect'. Philosophy for Children takes that 'respect'. So, respect for each other, respect for ourselves as individuals, and respect for the world we are a part of, the community we are a part of. So that might be the school, but that also might be thinking about sustainability in the world or other countries. So, respect value has a bigger picture or a bigger global perspective to it as well.

Researcher: What kind of stress do you experience? How do you cope with this?

Mrs Rose: One thing that is quite hard about a part of my job is that. When we started out, there were four of us in the school doing philosophy for children. Two of those people have left at the moment. So, it is just me, and then one of the other people in this school has trained philosophy for children. But we have got one of the teachers who has started her training. She is the first step on level one. But when I am teaching in the PPA rotation, it's quite different from what I am doing with other teachers. It is quite hard because it has so

many classes and children. It is very intellectual, so I am using my mind all for that during that time. It is a little bit lonely in some ways because I am a part of the PPA rotation team. One teacher covers PE, another covers ICT, and then I teach philosophy to children. But with philosophy with children, I am trying to link it to other topic areas in different classes. I am trying to talk with other teachers about what they are doing. But I do not just teach philosophy to children. I think if I just teach Philosophy for Children, it might be better, But I also teach French, and then I am a class teacher as well. I feel I am quite split between those things. Next year I am going to be a class teacher. So, I will be the class teacher full-time. I will just do Philosophy for Children with my class, and then the other teachers will start to teach Philosophy for Children in their classes. It would be an interesting change, and I hope we can keep philosophy as strong at school. And I think one of the pressures is that we are judged on Maths, English and the children's ability on their progress across the year. I think when philosophy for children is embedded really well in the curriculum. It would significantly impact the language and reasoning skills of the children across the school. But in the short term, embedding that takes quite a lot of work. It will be a lot of work for the teachers across the school. And the long-term effects on children's attainment and test scores. It takes time and has been embedded well in the curriculum. So, I think that is the hard bit of fighting for philosophy for children when you can only really measure it qualitatively, not quantitatively. It is challenging to measure quantitatively. Therefore, that is why I work with SAPERE. That is quite important in schools across the country researching how it can impact children's test attainment in their schools. It is the balance of you will be judged on English and Maths. You can see it creates a lovely class

atmosphere. So that's where the stress comes in. You know. But I think it is also different when you are just in your class because you are building those skills in your class all the time. So, the skills progression on the back off the topic questions planning. Those are the skills progression we are looking at. We have got that across the school. We look at P4C skills across the different year groups. Year I&2 and Year 3&4, what we hope children could achieve.

Researcher: Are those skills progressing step by step in Year 5 as well?

Mrs Rose: These are for Year 5 and Year 6 aims. So, I expect year 5 to be able to build on the ideas of others to develop 'big idea' questions and be friendly and helpful towards each other. By the end of Year 6, we expect all of these I highlighted in bold. But they might still develop some of those in Year 5. So, I think most of the children in my classes in Year 5 can speak with confidence to a range of audiences. They can demonstrate outward sensitivity towards the feelings of others most of the time. But that's constantly we work on. They do respond appropriately to questions, and then they start to ask other questions we move on to that. They reflect and evaluate the role of self and others of the whole group in the community of enquiry. So, this morning these children were looking at the enquiry and reviewing it which respect to the 4Cs, and what kind of thinking they have done. So, that is where we are reflecting and evaluating the community of enquiry and how it progresses, and how they roll in it as well. They also work outside of usual friendship groups. They move around in a circle. You asked me about the games. One of the reasons is to let them move around. They do not realise they are moving around, but in the end, they see somebody in a different. Then they have to

work with somebody different. When they work the outside circle and the inside circle, they rotate. They speak with different people, but I try to put them in a not too stressful situation. So, they move around and speak with several different people for a short period of time. They are also showing empathy with other people's views and opinions. They are linking ideas back, so that is our spider (a sort of learning behaviour that symbolises making connections) -- making connections with the main question or the line of enquiry. And be prepared to change our thinking for the better based on the ideas of others. Something we work on it. There is a big difference between a debate where it is very competitive and trying to build on others' ideas. So, they might challenge other people's ideas, but in the end, we are looking to find an agreement to have an idea of changing our thinking. Sometimes if the question is very controversial and it splits the class. We have a vote in the beginning, and then we'll talk and discuss this question. We have a vote in the end, and we celebrate when people have changed their minds. We said, 'Wow, that is really interesting; all these people have changed their minds'. You can see the shift. So, they think about their opinions. They discuss it, and then they might have to restate those opinions to take in different examples where someone makes statements, and someone might challenge with another example. The first person might adjust the statement to make it more sensitive to the situation, which includes the example challenge. They also can understand and explain similarities and differences between questions in all four areas of the question quadrant. The question quadrant is thinking about different questions. You can have questions in our specific about a task we collected. Like when we have a photograph of refugees, a child asks why that woman is carrying that particular backpack. Then we opened up to a big

philosophy question of something about belongings and refugees, or what is the most important thing or value questions. That is to move on to the specific question. So, the question quadrant divides into four, and then 'suggest alternative conclusions and their potential effect'. It develops more than in Year 6, but we are developing there across Year 5 and Year 6. Begin to lead aspects of enquiries. So, next year I will have my own class and would like them to work in groups. And then, I will give them the roles of the groups, and one person will have a facilitator card. Then they will facilitate enquiry. That is really important getting children to take ownership to lead it in a small group, not in a big group. I will say that is one of my practice areas, and I would like to develop more with the children to draw upon evidence from stimuli to support ideas. They definitely do that a lot.

Interview with Mrs Pineapple (18/12/2019)

Researcher: Can I ask if all pupils know about 'Thinking Hand Gestures' and know the meanings of these hand gestures?

Mrs Pineapple: Yes, the children have learned and understood the meanings behind each gesture and know how to respond to them directly.

Researcher: Can you talk about your experience today in teaching P4C?

Mrs Pineapple: I really feel that our children are very emotional. I also think that our class is very emotional. I want to get to know them better. If possible, I may change the class schedule because their emotions may be more

intense after a PE lesson. I knew they were arguing again because they had a PE lesson today. The PE teacher handled it differently from how I handled it. He tended to use scolding and repression, but the children hoped to express themselves and wanted the teacher to listen to them. Like Guava, if you speak to him nicely, he will listen. Of course, he forgets quickly because he is a child, and I understand that. With Miss Lychee, I believe the children will get better one step at a time because they will not improve just by scolding and staring at them. If they improve right after we talk to them, they will not need us anymore. So today, I would like to ask the PE teacher to switch classes with me. I will let him teach PE in the first period, and I'll teach my class in the second period. The pupils' emotions will then stabilise, and we can see if the third and fourth periods will be better because I felt that they were more likely to feel uncomfortable after the PE lesson. For example, the PE lesson on Monday is in the fourth period in the morning. When they came back for lunch, I thought they were not happy. Fortunately, they forgot about it after lunch. So, the girl said she was angry today, and she gave feedback about the PE lesson. I asked her if she could provide feedback about P4C, the content we discussed today. She said that P4C comforted her, and she did not want to be angry anymore. Because during the P4C process, her emotions went down. I am quite touched that P4C can comfort her. They really have a lot of emotions. They often get stuck in the emotions and atmosphere during the discussion and cannot engage in philosophical enquiry. Even the problem they voted for today had someone who did not want to discuss it. In today's feedback form, someone said they did not want to discuss this issue. I asked why, and she said it was not what she wanted. She wanted another topic: 'Can myths become history?' I asked her why she did not say that earlier, and

she said she did not know how to say it. So, she was very disappointed. If this girl is disappointed, it is easy to influence other children. So, other children also said they wanted to discuss the issue of 'Why taxi drivers overcharge'. I was thinking, wow, this is special! You all chose this, but you do not always want to follow the rules. This class seems very special, and everyone seems to be still trying things out. But I really feel that they are willing to think and discuss because there are no such topics they choose in other classes, and they are very good at discussing. Both Miss Lychee and I think it is terrific. Regarding specific passages in the text, they are able to say, 'My opinion is...' They are very peaceful, and there is no so-called interest involved. It is just a peaceful discussion.

Researcher: Are you talking about pupils' performance in other classes now, not in P4C lessons?

Mrs Pineapple: They have transferred this spirit to other lessons. These pupils are exceptional. Previous pupils could not transfer this quickly, but they could do it quickly. Even though we have only had a few classes this semester, they can transfer the spirit to other courses. They ask questions and talk about their ideas. Some people may be unable to keep up and do not speak up, but no emotions are involved. In other words, they talk and listen this way. Therefore, I have always wanted to create a safe and respectful atmosphere in this class, but in reality, they are still trying and experimenting with what it means to be respectful. They do not understand what it means to be respectful, and I even told them they do not know how to respect their

teacher. Just now, I called Guava over and told him that he made me feel disrespected, and I was upset because I have always given him opportunities. Whenever I talk to him about this, he knows he is wrong but still hurts others. I told him I was upset and always had to say the same thing to him. He wants to win people's favour and wants to be in the spotlight, but he does not have any ill intentions. However, other teachers or previous teachers have given him very negative comments. In my view, he just uses the wrong method and is expressing himself. That is why I feel so sad. Every time someone talks badly about him, and I try to explain and help him. I hope he can become a little more courageous and not let others think that he is that kind of person. This is why I spend a lot of time dealing with their emotions, their expressions and disrespect. To put it nicely, they are very willing to speak up and express their uncomfortable feelings. They are impulsive and not hypocritical. They do not try to hide the fact.

Researcher: I sense that you want to create a safe atmosphere and encourage them to express themselves. Is that correct?

Mrs Pineapple: I am trying to comfort myself by saying that I am creating a safe environment, but we still don't have the atmosphere for that kind of discussion, which is a bit unfortunate.

Researcher: May I ask why you focused on discussing gestures in class?

Mrs Pineapple: The pupils kept reminding me that they wanted to play games, and they love to play.

Researcher: When did they mention this?

Mrs Pineapple: One child mentioned it in the feedback form, so we thought we would let them play some games at the beginning of the class.

Researcher: May I ask why did you play a thinking gesture game?

Mrs Pineapple: The children have been reminding me to play games. My pupils love to play.

Researcher: When did they mention this?

Mrs Pineapple: Some pupils provided feedback on the P4C post-lesson worksheet that they looked forward to playing games, so we let them play a game in the previous section of the class.
And based on my experience, after finishing a PE lesson, emotions tend to be a bit high, but we do not know if they will feel so low this time. So, we thought we would let them play games to boost their mood a bit before discussing. However, the discussion did not go well because they argued quite fiercely this time, and I do not fully understand why. Yesterday, I had the pupils work on some questions first, and today the main character of this incident wrote: 'Why does everyone hate me?' I do not think this child's behaviour is just related to this sudden incident. It seems that someone has been making her uncomfortable these past few days, bullying and hating her.

Researcher: May I ask if you will follow up on this matter?

Mrs Pineapple: I will follow up and will gradually talk to her again because she also has her own responsibility to bear. She is a bit absent-minded and sometimes makes others uncomfortable, but she does not realise it. She is actually a very caring and emotional child. Last week, she would comfort me and say, 'Teacher, do not be angry or sad. I will discuss it seriously'. It means that she knows our feelings have been down, and she can also sense the feelings of me and Miss Lychee. She also encourages us and says, 'Do not give up.' I feel that she is a child with a lot of emotions, and she can also be very sensitive to other people's feelings. Such a nice child will make me want to help her in the future to have better interpersonal relationships. So, this class is also very helpful, as I can have a better understanding of each child, even though they may speak in a confrontational manner.

Researcher: You mentioned earlier that pupils apply the spirit of P4C in other classes. Have you integrated the P4C method into other classes?

Mrs Pineapple: The point is about thinking. We will bring it into other classes, and children will use gestures more than 'thumbs up' or 'I do not understand' in other classes. If you pay attention, you will find that they are comparing gestures. Once when I was teaching, other teachers came to observe our class, and they noticed that some children were using gestures. This class is really special, which surprises me. They will quickly bring gestures into other courses and have many questions to express to the teacher, but it depends on whether the teacher is willing to accept them. Some teachers think that

pupils in our class are boring and will ask some knowledgeable questions. Some children are very scientific and persistent. Have you noticed that they do not allow others to break their views?

Researcher: I saw some science questions today, such as 'Will the earth experience another ice age?'

Mrs Pineapple: Yes, but some pupils are not able to discuss the topic if it is not what they want. Today, I talked to a child and suggested that if something unpleasant (a big question) happened, should she try to accept this topic and discuss it with everyone? Last time, she did not like the topic, and this time it is not what she likes either. So, I suggested to her that she should challenge herself and try to discuss it with everyone next time. She did not respond, and we will see if she is willing to participate next time. If she is willing to participate a little bit, then I will feel that she has made progress. So, P4C post-lesson worksheets are helpful to us because we can know what is in the children's minds.

Interview with Mrs Pineapple (25/12/2019)

Researcher: I saw that they prepared a note for today. When did you ask them to write them?

Mrs Pineapple: Yesterday, after the sports day, they were still feeling high and could not settle down. If we suddenly started discussing 'Why does everything cost money?', they might not have a concept. So, before school ended yesterday, I told them: 'Regarding the Big question we will be discussing tomorrow, the teacher has come up with two questions. You should think about whether there are other questions or any ideas you have and write them down on a piece of paper'. I did not collect the papers but just told them to be honest and face the question they will be discussing tomorrow. There is no such thing as good or bad. They were willing to do it, which was good. Just like what Pomelo said, they started a dialogue, and when I thought it was really exciting, they jumped to another topic. So, I was thinking I might need to bring them back at the appropriate time in the future. But today, I did not do that because I thought they were finally willing to talk. If I pulled them back in a formal way, it might not be what they wanted. Thus, I let them try it out first. After the discussion, they felt like they talked a lot! These children have a lot of potential.

Researcher: Also, I noticed that you let the children share their feelings before the P4C session. Why did you want to do this?

Mrs Pineapple: Because there are a few pupils in our class who speak very rudely and disrespectfully towards others. For example, Girl A used to mock a boy. At first, it was because Guava felt very uncomfortable as he could not find his question sheet and had been looking for it for a long time. I told him it was okay if he could not find it and asked him to go back to his seat as soon as possible. However, he was upset and started to swear after he returned to his seat. I know this child very well. Whenever he cannot find something, he swears at others instead of thinking it is his own problem. He feels frustrated, but he still swears at others first, like the female student (group leader) he cursed at, saying, 'Why did not you keep my stuff for me?' When Girl A heard this, she immediately said to Guava, 'That is your own problem. What does it have to do with the group leader?' Because this group leader and Girl A are good friends, that girl immediately stood up to defend her, so there was a bit of a noisy atmosphere today. Actually, there was a tense atmosphere at that time, so the P4C song was not sung so enthusiastically. I could feel it, so I thought, 'Okay, let them talk about their feelings first'. At first, no one wanted to speak, so Girl A was laughing. I threw the question to her to see how she would handle it. That's why I wanted the children to share their feelings first. It is not good for the little boy who has been constantly spoken to in that way. Why do others keep bullying him? The reason is that the little boy does not feel anything. I often hear others talking about his faults next to him, and several times I feel that he should stand up for himself, not me protecting him. I even told him privately that he could protect himself, and when others are disrespectful to him, he should speak up, and I would help him. However, it is useless to talk to other pupils about this because this little boy cannot protect himself. He would still be bullied privately. I feel like I want to help this child.

Sometimes, a few pupils in our class also want to help him, but he cannot speak up for himself.

Researcher: Because you raised a question that allowed the children to have a dialogue, some of the children were willing to stand up and speak up for the little boy.

Mrs Pineapple: Yes, children can still understand some things sensitively, but sometimes they are hindered by their actions and are afraid to speak. Actually, they are making progress, little by little, every day, and there are surprises every day.

Researcher: Why did you request the pupils who spoke up to stand up at the end of today's session and let others praise and clap them?

Mrs Pineapple: Because what I focused on today was to let them discuss well. It was not easy for these children to share and speak well, so I would like to encourage them by having them stand up and be praised, not just talk about what they did today. Therefore, I encouraged them to share their ideas and contributions, which is great for having a dialogue.

Researcher: I would like to know about 'Praise and Critique'. Do pupils tend to focus more on the content of discussions or on behaviour?

Mrs Pineapple: Our class focuses more on behaviour, and currently, we still emphasise behaviour, such as observing whether a child has a good

performance or creates a safe atmosphere. There is more emphasis on these areas. I hope that we can have the opportunity to return to the P4C questions; for example, children can say, 'Today, I heard an idea and want to discuss it with you'. I hope that they can go back to the essence of P4C.

Researcher: Can you explain to the pupils the purpose of 'Praise and Critique' when you and Miss Lychee were executing it?

Mrs Pineapple: Yes. We actually let them know that 'Praise and Critique' is for the whole class, where you can point out the strengths and weaknesses of your mates during the discussion or share any new ideas you have during the discussion. You can also express your feelings about the overall atmosphere or express your feelings about today's discussion in one sentence. However, because no one knew how to express themselves, we had a very formalised structure, and that is why we have those sentences. They learned those sentences accurately. So today, I purposely did not put up the slides. In the past, Professor Strawberry was purer in asking pupils about their feelings, and Miss Lychee made the slides, which has advantages. The children are clear about the context and follow the slides slowly. Professor Strawberry almost did not use slides at first. She would bring the P4C song and ask three children to share their mood before class, such as their recent life experiences that they can share with their mates. Then she would ask another three children to respond, such as responding to their mates' experiences or wanting to know more about their mates' experiences. Today, in our class, a boy just came back from a vacation in Japan and shared his experience. After he finished sharing, I asked three more pupils to ask him questions, such as

what the best thing he ate and if he could explain it. It is simple and lets them ask questions and have dialogues on their own, not just me asking them questions.

Researcher: May I ask if the 'pre-lesson sharing' at that time had nothing to do with the topic?

Mrs Pineapple: Yes, that is why it is called pre-lesson sharing. After that, we move on to the topic, and after the topic is completed, we have 'Praise and Critique'. Her 'Praise and Critique' does not have a specific procedure, unlike our slides which have a clear process. The children are freer to express themselves. Those children are all in Year 6, so they understand 'Praise and Critique' quite well. They talk about the atmosphere they felt today, and most of it is 'Praise', with less 'Critique'. Because our slides are more specific, they like to use the phrase 'Critique' to express themselves.

Researcher: Lastly, I would like to ask if the pupils understood the mind map drawn by Miss Lychee on the blackboard.

Mrs Pineapple: Yes, they did. I used to teach Year 5 pupils, and after a year of seeing the mind maps, when they were in Year 6, they could draw the entire context themselves. Once I asked who would like to draw a mind map, and two children volunteered to work together because they could not draw as fast as Miss Lychee. They were able to work together, and the other children could also understand. Sometimes, the mind map can bring children back to the initial question and avoid getting off track.

Interview with Miss Lychee (18/12/2019)

Researcher: I am curious about how you got involved with P4C. Could you tell me about your background?

Miss Lychee: I first got involved with P4C when I was at university. My teacher was Professor Strawberry, and at that time, we were not learning P4C in class or calling it 'Philosophy for Children'. Instead, we used our reading club time for group exploration, and later we learned that it was called "Philosophy for Children'. I found the experience very natural and enjoyable. We would read different texts, each person with a different text, then ask questions and relate our questions to our own life experiences. I really enjoyed the group exploration format of those evening reading clubs, and that's how I became more and more involved with 'Philosophy for Children'.

Researcher: Are you currently a postgraduate? Is your dissertation also related to this topic?

Miss Lychee: Yes.

Researcher: I noticed that you always draw mind maps on the board for pupils. Why do you want to help children with mind maps? Is it your own idea, or did Professor Strawberry teach you?

Miss Lychee: Professor Strawberry taught us how to draw mind maps with specialised symbols like 'reasons', 'examples', and 'counterexamples'. This was something she taught us when I first started learning about P4C, and I thought it was great! It makes it easier to visualise everyone's contributions, and I think it can be presented in every discussion. Children can also focus better on which thought point they are feeling. Sometimes, a class can be 40 minutes long or even longer, and it's easy to lose focus. For me, it's an auxiliary tool.

Researcher: Are you taking any courses related to P4C or attending any related activities now?

Miss Lychee: I took any courses related to P4C that Professor Strawberry offered in my master's programme. In addition, I love P4C so much that I have practical experience teaching it outside of school or in community programs. I enjoy it so much, so I bring these experiences to my pupils.

Researcher: Are you also teaching after school?

Miss Lychee: Yes.

Researcher: What Year are the children you work with?

Miss Lychee: It is a mixed age group, ranging from third grade to junior high school, all in the same class. However, there are not many pupils, about 8-13, and sometimes they take leave, so there are usually around 10.

Researcher: What about the participants in the community?

Miss Lychee: The children in the community are also mixed age. This group has a fixed text, and the text is adjusted every semester. These texts are classics, such as the Analects, Zhuangzi comics or Xiao Jing. We will read a small chapter of a book together, then think of some questions, and then go into deeper discussions. Basically, the process is the same as children's philosophy, but the difference when I lead it outside is that I have a textbook.

Researcher: What ages are the children in that group?

Miss Lychee: I have been doing these things for two or three years. They should all be at primary school now. When I first started, the pupils were from Year 3 to Year 6. Now the age range is from Year 1 to Year 7.

Researcher: Do you get paid, or are you voluntary?

Miss Lychee: No, I do not receive any wage for this because it is something I enjoy doing on my own. It is also combined with the scripture reading for children. Originally, these pupils were part of the scripture reading group where we read texts like 'Di Zi Gui' (standards for being a good student and child) and 'The Hundred Filial Piety Classic'. As they grew older, we separated them into different classes. The older children would explore deeper philosophical questions while the younger ones continued with the scripture

reading. So, the younger children attend the scripture reading group, and the older ones attend the children's philosophy classics exploration group.

Researcher: I found you let pupils vote for a question four times. Why did you have that design?

Miss Lychee: Basically, it depends on the number of questions. I will measure the number of questions to enhance the votes if there are eight or more questions. Or when they are reading the questions, they would unconsciously reveal which questions they might be interested in. Then I could consider increasing 1 or 2 votes.

Researcher: Today, you discussed a lot about 'Thinking Hand Gestures' in P4C. Why did you emphasise discussing this aspect?

Miss Lychee: Today, we were playing games, and they really enjoyed playing games. Also, in the process of exploration, there are actually few people who use gestures, whether it is in this class or outside groups. They know what those gestures mean. Everyone knows when those gestures are made, but there are not many people who apply them actively. On the one hand, we wanted to increase the fun and play games, and on the other hand, we hoped to increase their opportunities to use gestures.

Researcher: How important do you think hand gestures are in P4C?

Miss Lychee: It is essential to me. We all established rules at the beginning and knew that the person holding the ball could speak. The Thinking Hand Gestures are also a language to a certain extent, as it is sign language. When a child makes a gesture, the person who has the ball sees that someone is making a gesture, even if that child does not speak, and we all know what s/he is going to say. For instance, if I get the ball but see someone give a 'reason' gesture, I may explain more. If a child has to wait for the ball, sometimes it is a bit late to have an instant discussion. Hand gestures are also a dialogue in some way, so I value them.

Researcher: Through my observations, I have found that sometimes after a pupil shares his/her thoughts, you would want to join the discussion. For example, if a child goes off topic and mentions something related to physical education, but you do not stop them and instead continue to ask them questions. I would like to understand in what situations you would join the children's discussions. Also, do you usually join children's discussions?

Miss Lychee: Not every time. I think when they are able to express their ideas clearly and when most people understand, I would not say anything specific. In the example you just gave, the first part was about something that did not happen in this lesson, but it did happen in our group. At the time, I felt it was worth discussing because it did happen within our community. Although it was not within our class, I believe that children's philosophy should be rooted in real life rather than being an independent course or having no relevance to life. Therefore, I want to use this opportunity to let them know that sometimes we all know when someone goes off-topic, but we do not stop them in time

because maybe there is something worth exploring. So, I did not rush to give my answer. Instead, I asked everyone, 'What do you think?' and 'Why do teachers not intervene when everyone knows someone has gone off-topic?' I think children can also understand what happened in PE lessons and speculate why teachers did not intervene. In the beginning, they showed a desire to intervene, but after I asked that question, they knew they needed to think about why the teachers did not intervene and if there were other reasons. That was my intention. Furthermore, during the commendation and guidance time, I would express my thoughts because before you came, the pupils would read that part very seriously. It is not to mock each other, but you can feel whether the emotions expressed are sincere, insincere or perfunctory. In this session, I found that most pupils were a bit perfunctory; for example, some children were pointing fingers at others. I think this will distort the special nature or meaning of commendation and guidance. Therefore, I deliberately stepped out; otherwise, I had not talked to them about it before.

Researcher: Was 'Praise and Critique' designed by you or Professor Strawberry?

Miss Lychee: When I was studying at university, there was indeed such a moment for feedback.

Researcher: Was it called 'Praise and Critique' at that time?

Miss Lychee: It was similar. At that time, it was mutual feedback. Later, when Professor Strawberry came to teach P4C at this school, I was an observer. At

first, there was this moment, but as time went by, the exploration time was not well controlled. The time for 'Praise and Critique' was reduced, and then it disappeared. There were fewer opportunities for immediate feedback activities in the current class, which I personally felt was a pity. Therefore, I still insist on having this moment in every session. Although we are discussing philosophical questions, we have not detached from our concern for our mates. So, I hope to retain this so that pupils can observe whether they have noticed their mates around them and whether they care about how their partners are doing. That is why I would like to keep it.

Researcher: I also noticed that you taught pupils how to express 'Praise and Critique' in your slides. Are those sentences you came up with yourself?

Miss Lychee: Yes, that is my own idea.

Researcher: From the word 'Praise', I can see that you would like children to learn to encourage each other. What is your intention for the 'Critique' part?

Miss Lychee: I hope to let them know that in group exploration, your behaviour and actions, even without speaking, the little movements you make privately, can be sensed by others. However, as the person involved, you may not feel it because you do not know what kind of impact you will have on the group. I want to let them know that through 'Critique', there is a difference between what others see and what you experience. I want them to understand that doing this may not just be for fun, but it may also make the group unsafe.

Researcher: In the 'Critique' section, I saw that you wrote about behaviours that need improvement. Does this mean that it has a negative connotation? Or did you not mean it that way initially?

Miss Lychee: If the negative definition refers to behaviours that are not good, then this part does refer to those behaviours. But I do not want them to only stay on the point that if the person's behaviour is pointed out, I want them to feel nothing. I also do not want pupils to feel angry because they are ashamed of being pointed out. When we first did this, there was a person who felt very unhappy when pointed out and then immediately exploded into conflict. I think when we first pointed out there was no such guidance because of the imperfect sentences, the incident broke out. I was thinking about how to make the person feel good even if they were pointed out. I can relate to the words my parents say to me sometimes that I do not like to hear, but they are actually good for me. Thus, I would like to convey this behaviour and let them understand that what pupils say to them may not be what they want to hear, but it is for their own good. My original intention was for pupils to see where you need improvement but to continue to say that they hope you can be better, expecting you to become better. That is why they pointed you out, not to attack you and say how bad you are. So that's why I designed these words. On the other hand, for these Year 5 pupils, I do not know about other lessons, but I found that most children would not speak complete sentences. They would say things like 'Teacher. So hot.' but actually, the teacher does not feel hot. They should say, 'I think today's weather is so hot'. They tend to omit some words. Therefore, I would like to write down what needs to be said, and

then you can fill in what you observe, so they can practice complete sentences.

Researcher: After these few weeks of P4C lessons, how do you feel about the children's ability to express themselves?

Miss Lychee: They are great. These children are really the fastest to get involved and quickly form a safe atmosphere. Although there are occasional pupils playing around privately, their play does not affect the overall enquiry.

Interview with Miss Lychee (25/12/2019)

Researcher: Today, I would like to know more about your mind map. I noticed that there are some symbols in it. Can you explain what the symbols T, ∃, and E mean you drew on 4th December, as well as the numbers 19 and 9?

Miss Lychee: The numbers represent voting results or the number of votes. Sometimes we would ask pupils if they have had certain experiences or if they agree or disagree with something. T means 'Is it true?' E represents an example, and ∃ is a counterexample. It is actually quite easy to understand; they are just codes.

Researcher: I saw a 'colon' in the mind map. What does that mean?

Miss Lychee: It means 'reason'. Actually, sometimes it is hard to categorise things, and some things may belong to examples or reasons, so I may not specifically write them down.

Researcher: Apart from using mind maps to record the content of the dialogue, have you used any other methods in the past?

Miss Lychee: Besides using mind maps, I also collect pupils' follow-up questions. These questions are not included in the voting questions, but they may be missed if we do not discuss them after the topic ends. So, I collect these great questions and put them on a sheet with numbers next to each question, and let pupils use these questions to have dialogues with each other.

Researcher: Do you join in when children are discussing?

Miss Lychee: Before you came, I was learning how to lead P4C, so I did what I wanted to do. My internship will end this semester, and Mrs Pineapple will take over. If time permits, of course, I still would like to come back and do P4C with them. But if I cannot come back, the tutor has to take over. I am afraid I would intervene too much and make the teacher feel powerless. So, I held back a few times. Sometimes the children are very shrewd because when I am talking about a certain part, they seem to provide the answer I want. To avoid this situation, I let them speak freely first, and then I say my thoughts.

Researcher: If a pupil's comment makes you feel like he is deviating from moral standards, would you directly tell him your thoughts? For example, if he says, 'I do not think there is anything wrong with hitting someone'.

Miss Lychee: I would be very curious and would like to ask him if there is no situation in which hitting someone is wrong. I would like to hear how he describes it because he only throws out a sentence or statement, but I do not know what the context behind it is. I would like to hear them say more, and then I would say my thoughts since I definitely have counterexamples, but I do not know if there are any in his world. Actually, sometimes I do not agree with the sentence either, but most of the time, I agree. I would like to clarify what his thoughts are.

Researcher: Did you tell pupils that you would like to hear more of their dialogues rather than answering questions? Can you tell me why you said this?

Miss Lychee: Yes, because I understand that if they only answer these questions, they are not really making philosophical enquiries. It is like a one-to-one response to the question. But I would imagine that this kind of community of enquiry is not what I like. It is not what I expect to see.

Researcher: May I know if the headteacher, teachers or other colleagues are also supporting P4C when you are interning at this school?

Miss Lychee: I do not think the headteacher is opposed to P4C, but he may not know exactly what we are doing. He has seen other teachers doing P4C, but he may not fully understand the meaning of P4C. However, he is not opposed to it, and we have been doing it continuously. He also allows teachers who are interested in applying for P4C teaching.

Researcher: So, are there other teachers doing P4C at this school?

Miss Lychee: Yes.

Researcher: Can you tell me about other teachers' P4C practice in this school?

Miss Lychee: Initially, quite a few teachers were willing to get involved and give it a try, but they found that there were some obstacles when Professor Strawberry was absent or when they wanted to do it on their own. They found it difficult to continue because of these obstacles, even though they agreed with the idea or thought it was a great way to improve teacher-student relationships. Although there were many hurdles in the process, it seems that many teachers recognised the potential of P4C to enhance teacher-student relationships.

Researcher: Do you know what obstacles they faced?

Miss Lychee: I think it was the creation of a safe environment, as I have seen different styles of teaching in this school, with at least three or four teachers. I

have found that class management and the relationship between teachers and pupils are related to the implementation of P4C. When teachers and pupils are intimate, open or have flexibility, it seems to be more conducive to group exploration, so children are really free to speak. However, some teachers think that they have a responsibility to convey correct ideas. If they are decisive and disciplined teachers, when children say something strange or there is bad order, they will immediately say, 'You should not be doing that right now'. The atmosphere becomes tense, and children dare not act up. The dialogue becomes rigid, and pupils become clever and start giving official answers teachers like to hear. Then, teachers thought that it was very effective. I could also see that pupils were not happily sharing their thoughts, and teachers found it difficult to continue with this method, so it ended there.

Researcher: As a student teacher executing P4C, do you need support from the principal, colleagues or administrative team?

Miss Lychee: As a student teacher, I have no obstacles in executing P4C. For me, I would like to lead lessons in a certain way and have yet to hear any pressure from higher-ups saying that I cannot do it. Even if they did not offer me funding, it is all right because the school does not have that budget. However, when it comes to support, I actually feel that Professor Strawberry has given me more support. They can buy some materials for us, such as making a community ball. A bundle of yarn is costly, and a class would need at least four or five bundles to make it look good or big enough. As an intern in this situation, it seems to be a bit burden. But due to Professor Strawberry

bringing all the materials for us this time, this obstacle is resolved, and there is not much difficulty.

Researcher: If one day you become a certificated teacher and execute P4C, do you think you need support from the headteacher, colleagues or administrative team?

Miss Lychee: As long as the school does not intervene and tell me, 'You should teach like this', and they do not control me. Then, I think I can implement P4C flexibly. I do not feel any support or lack of support would affect me.

Researcher: If there is a group of teachers in your future school who are all doing P4C, like a team working together to execute it and supporting each other. How do you feel about it?

Miss Lychee: If there is, of course, it would be even better. If not, I will still do it. Sometimes it can be lonely, but loneliness does not necessarily mean it is wrong or not good. If I believe that something is good, I will persist in it. But if I have colleagues to work with, it is better because we can discuss, and when we encounter difficulties, I will not feel like I am fighting alone.

Researcher: Does this school have any core values or school spirit that can be linked to the values of P4C?

Miss Lychee: This school does not mainly promote P4C, but some core values may be somewhat related. However, the school does not usually emphasise them. It feels like they are set up for the authorities to see. Actually, I am not familiar with the values of the school because I do not see them often and do not know where they are used. I remember there are some values like health and vitality, but I cannot link them together right now.

Researcher: Lastly, can you tell me more about your thoughts regarding today's discussion?

Miss Lychee: I really enjoyed the dialogue that our class had during the discussion today, but to be honest, I was a little angry at the beginning.

Researcher: Was it when the pupils were sharing their emotions?

Miss Lychee: It was not at that time, while children were sharing their emotions, I really wanted to speak, but I did not. I thought if I did speak, it would definitely affect the atmosphere of the group. Thus, I chose not to speak for the time being. Later, I felt that some pupils' responses were great. One of them asked, 'Did you consider the feelings of the person you were mocking when you were laughing?' I think this is crucial because one child who was laughing immediately replied, 'No', then said, 'Then, you need to reflect on your behaviour.' As a result, everyone laughed. At this moment, Girl A, who had been mocking others, immediately became unhappy. I do not know if she empathised with the feelings of others. When people laughed at her, her situation was the same as when she laughed at others. She was

being laughed at by others, and she was unhappy. Her face also drooped. I do not know if she empathised with this. But I guess she probably did not because she has less empathy. So, at that time, I thought it was okay. Other pupils pointed out her problem, and others started to think: At that time, everyone was just focused on having fun, but when someone raised a question, some people began to reflect. Therefore, I did not handle it. What made me angry today was that I guess everyone was initially unhappy because the teacher said that boys and girls should sit together. As a result, some girls were unhappy, and there were not many people singing at the beginning. I felt a little unhappy at the time. I even wanted to say that if they continued with this attitude, I would give them an ultimatum. When the class ended, I would say that I only saw 5-6 people seriously singing when we started singing. I was originally singing very loudly, but I chose to stop singing and just listened to them sing. I felt that the melody was about to die, and it seemed that no one was looking forward to it. Then I thought, 'I do not want to compel them, so why do not we just stop doing P4C?' I felt they did not really look forward to it, and the singing was not going well. It looked like they were going to die. It was like I was forcing them, which was unfair to them. I thought of just not doing it. However, I suppose some people may oppose it and want to maintain this lecture. Every person in the group is very important, so I will not only value a few. However, today I felt that most people did not want to participate, so I did not force them. But after really delving into it, I was a bit surprised by what we discussed. Even though such a simple topic, some philosophical enquiries could be brought up. For instance, someone mentioned the value of life and passionately said, 'If something that cannot be bought with money has no value, what about life?' I thought that was great.

But unfortunately, no one continued the discussion. It is a bit of a shame, but when they gradually discussed some value issues, they were also talking about philosophical issues, which I think is great. Originally, I really wanted to give an ultimatum, but then I decided to take it back.

Researcher: Who created the P4C song?

Miss Lychee: A group of university students created it. The original melody was even more complex and could not be sung. But the original melody was very nice, like a popular song. However, it was too complicated. Later, Professor Strawberry thought about what kind of melody would be easy to remember, and she finally found this one. Then we put the lyrics into it. As a result, they sang it as if they were dying, which made me a little angry.

Appendix N   Transcripts of English and Taiwanese pupils

Focus groups with English pupils (11/07/2019)

Researcher: Last week, you talked about the 'big question'. Would you please tell me more about what sort of big question is called a big question for you?

Maple: It is a type of question which does not really have an answer, which lets you build on it.

Hazel: You can have your own ideas.

Maple: Yes, with different parts to it. If it is a question with an answer, then it is not a big question.

Hazel: Is it the one about five years of courage or the one about failure or success?

Researcher: What are the criteria of a big question for you?

Hazel: Like Maple said. It is really no answer to it. It can be forever going on. You cannot answer it, and you can build on it. You can disagree with people, and you can make your own speech. You can say whatever you want about it.

Shamrock: Like Maple said, a big question is like you can build on it. It could be like Spencer Silver is not alive and based on something like the olden days

or something… you cannot ask anybody. You can build on it and discuss it in a group. It might be a really big answer, different answers, and people can argue in a good way, not in a bad way.

Hazel: It could argue in a bad way as well.

Shamrock: Yep. It could happen. I am going to pick up this person who has had his hands up for a long time.

Daffodil: I think there are lots of different ways to answer, such as success and failure. Different people have lots of different opinions. My opinion is that success and failure may mean the same thing, but we put them in different words because it is good to succeed, and it is also good to fail. You can learn from failure. Suppose you can find out from the mistakes. If you succeed, you can even make it better.

Hazel: If people knew everything, but they failed.

Daffodil: That is not a bad thing because they learned from the massive mistakes.

Hazel: But you still made mistakes, did not you? Why did you make mistakes? What are mistakes?

Maple: It means you get it wrong.

Hazel: Yep, it means failure. If you make mistakes, it means you fail, and you cannot succeed.

Thistle: But you can learn from your mistakes.

Shamrock: There is something maybe you can find from the mistakes.

Maple: Hazel!

Hazel: I am sorry. I just want to discuss everything. I really like philosophy.

Maple: We all like it.

Thistle: The kind of question I like is a question which involves arguments, like Shamrock said, in a good way because it means you actually get really involved. There is something really deep, or like the girl said today, she said something interesting and built up a big discussion. I also like the questions we had in Year 4, like 'What is hope?' and 'Do you always hope!'. If you are falling into the building, do you still have hope? There was a big discussion, and people were saying, 'You will not have hope because you are going to die'. I like this kind of question which bring lots of arguments sometimes. It can be put in the lunchtime because you can disagree. That is an interesting question. You can keep building and finding more questions. Who wants to speak next?

Oak: Well, a big question, like Daffodil said…

Researcher: For example? Do you need more time to think?

Oak: Yes.

Daffodil: I love the questions that we can build on because it makes it more exciting. Like you just have one question, but you could go home, and then you really feel kind of angry at yourself because you did not really say what you really want to say. If you had the discussion again next week, then you could speak about it. It is really good. It is really a big discussion.

Maple: I have heard that the world, according to what is happening, will end in 591 years, I think. The ice has melted in 112, though, which means there will be a lot of iced water.

Thistle: Oh God, my grandchildren. My grand grand grandchildren.

Daffodil: I guess you have to say, hopefully, the world won't end.

Hazel: You might not have grand grand grandchildren because your grand grandchildren may not have kids.

Shamrock: You have to think about the positive side.

Maple: Ok, let's stop now.

Researcher: Can you tell me what sort of questions you like?

Maple: I like mine. What gives you the courage to go on for five years without knowing what will happen? I like this question because I think it is just money. But another person might think it is just courage, and the other person might think about something else. It just makes this dialogue a lot more interesting.

Oak: I like the questions you can build on, like mine and Maple's question about What gives you the courage to go on for five years without knowing that it would work. Lots of people were adding to it, and pretty much half the class voted for it.

Shamrock: I like the questions that people can vote on, so it is not just one big question like a question that no one votes on. Some people might not like to discuss it. Maybe something I can build on it, for instance, refugees. That is a kind of a big question for refugees and evacuees.

Hazel: I like the questions you can build on it. A question, as Maple said, goes on forever, ever and ever and no answers. That is what philosophy is all about.

Daffodil: Well, I kind of agree with Hazel. I really like big questions, like never-ending questions.

Hazel: Excuse me. I said that.

Daffodil: It just goes on forever, and I really like to discuss it like that. It is just fun.

Thistle: I like the question, which is about someone who is dead, which you cannot answer. You cannot time travel to see..., like Spencer Silver.

Oak: What if someone built a time machine?

Maple: Who would be the first person you would go and see if they built a time machine?

Thistle: I want to see what my kids look like in the future.

Hazel: Your kids! What if you do not have kids?

Thistle: I like the question we did in Year 4 but cannot remember what it is… I am not sure what the video was, but it is something which raised the discussion.

Focus groups with English pupils (18/07/2019)

Researcher: Can you tell me what you were thinking in today's lesson?

Daffodil: I thought that this was the last Philosophy lesson, so I was really taking it in and drawing it.

Thistle: I was thinking about how much I will miss P4C, and I love it.

Hazel: I was thinking about how much I will miss Philosophy.

Shamrock: In this lesson, I was being a deep thinker and thought mostly about answers for the things we were discussing.

Maple: I was thinking about the differences between full and fat.

Oak: I was thinking about fat people because Maple was saying about If you would enjoy life or not. But I was thinking about sumo wrestlers because they are happy about life bashing each other. Also, you can go to a bouncy castle, which is also quite fun.

Researcher: In Philosophy lessons, what sort of important elements make you think more and discuss more?

Hazel: I like when we do…. Like today, we did not have a really big one (question). I prefer when we are doing a big subject, like in this half term, and we were not really doing much apart from the inventor stuff. I like Philosophy because when we do a big question and look at interesting things. I do not normally think about it, but it is about my life.

Maple: I think a teacher has to be quite slow and patient and get to know what people mean. Like earlier, that boy was saying…., I have forgotten.

Hazel: At the very beginning, he had been really weird just because he did not get to sit in the space that he wanted to.

Maple: Earlier, that boy forgot what he wanted to say, but Mrs Rose might answer it for him. I think we have got to have a teacher that is good at like reading minds.

Daffodil: I agree with what Maple said. A teacher has got to like to read your mind. The teacher has to put herself into the children's minds, like what children are trying to discuss. Sometimes she finds it different, like putting it into different contexts. It is as good a philosophy teacher can actually realise, like what that boy was saying earlier. Mrs Rose knew straightaway what he was trying to say and finished his sentences, kind of like this thing.

Thistle: I think to make a philosophy lesson really interesting, especially for little kids. You kind of need a game to start it off.

Shamrock: We had a game to start it off.

Thistle: I know for a little one, you cannot start it off with a serious discussion …. So you got to make it really interesting. Like Mrs Rose, she is really a good teacher. She is not really reading your mind, but she just knows

you are a bit stuck and wants some help. So, you are not embarrassed and have to get a really good teacher.

Shamrock: What I like is that everyone gets a turn, and I like the style of what the teachers are doing. When you like to say something, the question back makes you think deeper. And that kind of helps you think more. Like Mrs Rose, when you say something, she makes a connection. Like she said, 'What do you mean by that?' She answers back in a good way, not in a bad way. She is really good, and you can think deeper.

Researcher: Do you think a teacher is an important role?

Shamrock: Yes. As I said, a teacher's teaching style is kind of like trying to make children think deeper and trying to help children say about it. So, who needs it now?

Oak: The teacher and children are important elements. Otherwise, the teacher has no one to teach. It also needs a fun lesson. I think a game plays an important role. Otherwise, we would nit be in a fun lesson. And a screen is an important thing.

Researcher: Why do you think a screen is an important thing?

Oak: So, she can knock stuff up. That is how you watch the video to start about. Tell you what the video stuff is about.

Thistle: What do you think of a thinking journal?

Shamrock: I think a game means like…. If you have a philosophy after a boring lesson, it might be good to start with a game. So, they can warm up, and it is a bit more excitable. And I think a screen when you have got a big question possibly to be answered. Everyone can see it. And a thinking journal is also really good. Everything we are doing in philosophy here is really important in a way because we have thinking journals. If you have any ideas, you could write something down. You can do it on paper. With the journals, you do not always need to use them, but it is just there. If you need to write something down, you also can draw it.

Daffodil: I disagree with Oak about saying you should use a screen because, on the news, it says it is really bad to look at the screen all the time. On normal school days, we are normally doing our maths and looking at the screen. When we are doing literacy, we are looking at the screen.

Hazel: Not me. I look outside the window. I do not pay attention to anything.

Daffodil: With Philosophy, we do not have to use a screen because we can discuss it. I think our discussion is better than a video.

Oak: How would we get inspiration?

Hazel: I do not pay attention to anything. I just look out the window.

Daffodil: We can get inspiration. But you are saying we have to use a screen for Philosophy.

Oak: Not everything, just for the videos. If you want to show us on Philosophy, just for 10 minutes.

Shamrock: What do you mean by do not use a screen, Daffodil? We normally use a screen, and it is good discussing using the screen. Do you mean we should not watch all the way through? Or maybe watch a video for inspiration and like getting the idea, maybe finding an answer to something as you watch. Secondly, no one builds on to this because it is starting to sound like Philosophy sessions.

Focus groups with Taiwanese pupils (18/12/2019)

Researcher: Can you tell me a bit more about what you think about today's game?

Jackfruit: I think today's game was very fun. It was the first time we played this game, and it was really interesting. Everyone was guessing back and forth, and there was even a spy.

Guava: But you were the one guessing.

Researcher: Did you play other games before?

Guava: I like all games. Today's game was very fun because I was the one guessing, and someone even told me the answer.

Pitaya: See, I knew there was a spy.

Guava: I cannot tell you.

Researcher: Who else wants to share?

Mangosteen: I think this time was really fun because it allowed people who are not familiar with thinking hand gestures to learn with us.

Researcher: So, what did you learn from this game?

Mangosteen: It taught some people how to compare thinking hand gestures.

Pomelo: I think this game was okay because I have played it many times before.

Pitaya: I think the game was fun for a few days because today's guessing game made some people nervous.

Loquat: I think this game was fun because the detective had to keep looking for the leader.

Guava: I was able to guess correctly because there was a spy.

Researcher: Do you think 'Thinking Hand Gestures' are necessary for the process of P4C?

Guava: I think it is necessary because we cannot interrupt when others are speaking. Only the person holding the community ball can speak, so we can use hand gestures to express ourselves.

Pomelo: I think hand gestures are important, but there are too few of them. If we want to talk about something else, we still have to raise our hands, which is troublesome. We could add a few more. Now there are only eight.

Researcher: What other hand gestures do you think should be added?

Pomelo: Let me think about it.

Mangosteen: I think hand gestures are important because it lets the person speaking know if they are off-topic or have not explained their reasoning.

Loquat: I think hand gestures are very important.

Researcher: Why is that?

Loquat: Only the person holding the community ball can speak, so if we have hand gestures, we can interrupt directly.

Pitaya: I think hand gestures are important because if we cannot hear the teacher when they are speaking, we can use hand gestures.

Jackfruit: I think hand gestures are very important because they let the teacher know how we're doing. So, they are very important, and we should use them often.

Researcher: Do you often use hand gestures during the discussion in P4C?

Jackfruit: Not bad.

Researcher: If one day the teacher cancels the use of hand gestures, will you still raise your hand to ask a question when you have one?

Guava: If there are no hand gestures, I will raise my hand. Otherwise, I will feel unhappy keeping the question to myself.

Mangosteen: I still raise my hand. But, if the teacher does not call on me after a while, I will stop raising my hand.

Guava: Same here.

Pomelo: Sometimes, I raise my hand when I have a question. But, if the teacher calls on someone else two times in a row, I will raise my hand anymore.

Researcher: So, hand gestures can help you express your opinions when you do not have the chance to speak, right?

Pomelo: Yes.

Jackfruit: If there are no hand gestures, I will keep raising my hand until the teacher calls on me.

Loquat: If there are no hand gestures, I will raise my hand.

Researcher: Have hand gestures ever caused you any trouble?

Loquat: If there are too many hand gestures, I may not remember them.

Researcher: If hand gestures were no longer used, would it cause you any inconvenience during the discussion?

Loquat: Yes! If others keep passing the ball to someone else and not me, I will feel uncomfortable keeping my thoughts to myself.

Mangosteen: If there are no hand gestures, it will be very inconvenient. If I have a question when someone else is speaking, I have to wait for them to finish and hope that I am not too late to ask.

Pitaya: I think if there were no hand gestures, I would still raise my hand because I would feel unhappy keeping my thoughts to myself.

Researcher: Do you often use hand gestures?

Pitaya: It is okay.

Focus groups with Taiwanese pupils (25/12/2019)

Researcher: Apart from philosophical enquiry, have you done any activities or artefacts in your P4C lessons in the past?

Pitaya: No.

Jackfruit: We played games and made a community ball. We made self-introductions and a community ball in our first P4C session.

Researcher: You made the community ball yourselves?

Jackfruit: Yes, we cut and pasted it together.

Researcher: Were there any other activities?

Jackfruit: Not really, just making the community ball.

Mangosteen: We introduced ourselves and gave ourselves nicknames in our first lesson.

Researcher: Why did you give yourselves nicknames?

Mangosteen: It is easier to remember each other that way!

Loquat: We also played games during our first class, but we stopped doing that later on.

Guava: We played a game called 'Quick Ball' in our first lesson.

Researcher: Can you explain what that is?

Guava: It is a game where we make quick hand gestures while thinking.

Researcher: Pomelo, do you have anything to add?

Pomelo: No.

Researcher: About today's big question, do you have any other ideas you want to share with me?

Pomelo: I think today's topic is a bit... not good because you can find the answer online, and most people probably know it from their own experiences, even a five-year-old child knows it.

Researcher: Why do you think the answer can be found online?

Pomelo: Because money was originally used for bartering, such as exchanging trout for a rabbit. But, if the trout is bigger than the rabbit, it is not a good deal to cut the trout in half and give it to someone. Most people would measure the value of the whole fish, so that's why 'money' was invented.

Guava: I would like to know where the money comes from.

Researcher: Can anyone answer Guava's question?

Mangosteen: I do not feel like answering you.

Researcher: Does anyone else want to respond to Guava's question?

Guava: You can search online and find the answer.

Researcher: Does anyone else want to try to answer the question?

Loquat: I would like to know what value money has.

Researcher: I would like to understand what you mean by 'value'.

Loquat: I do not know.

Researcher: Does anyone want to answer it?

Pomelo: The value of money can take many forms. For example, on a US dollar note, the $20 or $5 printed on it represents its value. That is the current function of money. The more money print on it, the more value it has. If you want to exchange it for foreign currency, you need to understand the exchange rate.

Guava: I want to ask, what is the value of life? Can you buy life for 800 million dollars? Can you buy life with infinite money?

Pitaya: You cannot buy life.

Jackfruit: You cannot buy life.

Researcher: Can you explain what 'infinite' means?

Guava: It means having a lot of money that you can never spend at all.

Jackfruit: Gold is infinite.

Pomelo: If you really want to calculate how much a life is worth in money, let me tell you that an eye is worth about three million, two eyes are about six million, and an artificial heart costs several tens of millions. So, if you add it all up, it is over a hundred million.

Loquat: You are buying a car!

Pomelo: Of course.

Pitaya: It is like buying a car!

Researcher: Mangosteen, do you have anything to say about the topic they are discussing?

Mangosteen: No.

Researcher: How do you like today's Big question, Mangosteen?

Mangosteen: I like it because it is not like the last one where people just stopped participating after a while.

Researcher: So, do you think everyone was more engaged this time?

Mangosteen：(Nodding).

Pomelo: This time, the question is not as different as the first one. Back then, we had to choose which question was better. For this question, I cannot vote for others because I already know the answers. At most, I can only vote for the first one.

Researcher: Jackfruit, would you like to share something?

Jackfruit: I like today's question because I want to know why things cost money. I have another question that I thought of after going to Japan. Why do we have to pay taxes? Even the Family Mart convenience stores in Japan have taxes. I think it would be better without taxes.

Guava: Let me say something. I like today's question.

Pomelo and Jackfruit: Why?

Guava: Because I want to know how much difference there is between the value of life and the value of money.

Pomelo: Let me answer Jackfruit's question. The reason why we have taxes is that the country needs money. If the country has no money, they have to impose taxes to build things for people, like buying a tank for the people.

Jackfruit: Why can we have tax exemptions?

Mangosteen: Perhaps to encourage foreigners to visit their country? So, if you buy more, you will not have to pay taxes.

Pomelo: For instance, some Japanese families are too poor and have no money, so they can be exempted from taxes. If they had to pay taxes, they would be too poor to have food.

Guava: The reason why we have taxes is that the country needs money to build schools and police stations.

Researcher: Does anyone else want to add something?

Loquat and Pitaya: No.