

Editorial

Welcome to the fourth issue of the *Journal of Philosophy in Schools* (JPS). 2016 marks our third year of publishing the JPS online in an open-access forum, and we are so pleased with the support and positive responses we continue to receive for this initiative. We are delighted to offer you another five original articles in this issue that all engage with how philosophy is practiced with young people in various educational contexts. We are also steadily growing our social media presence and are excited to report that we now have 1797 Facebook 'likes' for our page, and 731 followers on Twitter (@JournalP4C). Our statistics in terms of article views and downloads is equally impressive. As of 1st May 2016, and taken together, the three previously published issues had received over 109,814 total abstract views, giving an average of 4,393 views per article. Total article downloads across the three issues are 38,379, giving an average article download of 1,535. This demonstrates the vitality of the audience interested in, researching, and practicing philosophy in their classrooms with students of all ages. We thank you for your continued support of the JPS and encourage you to continue to spread the word.

There have emerged a couple of themes that connect the articles published in this issue. One theme is a focus on the history and practice of Philosophy for Children (P4C) or philosophy in schools, and another theme is to do with creating space for diverse voices. Bearing in mind the American origins of P4C, and its subsequent spread across Western countries and beyond, it is worthwhile considering how P4C has been practiced in various countries with diverse cultures. As researchers take the time to assess how well the Community of Inquiry (CoI) works in different settings, we can learn from the challenges along with the benefits of taking P4C to other countries and running the CoI in various cultural settings.

Our first article is *A philosophical approach to moral education* by Philip Cam. In it, Cam delineates between moral education and moral training with a view to defending the inclusion of moral education in the school curriculum. Cam raises some concerns with moral training being tied solely to character in that it is behaviour we can witness and judge; plus a definitive, universal list of desirable character traits does not appear to be forthcoming. Instead, Cam suggests that a philosophical approach to teaching ethics would see moral education as the study of ethical knowledge and understanding. We are therefore provided with a contrast between the philosophical approach to moral

education and moral instruction and training, even where there is an appropriate space for both.

Our second article is written by Arie Kizel and is entitled *Enabling identity: The challenge of presenting the silenced voices of repressed groups in philosophic communities of inquiry*. Taking as his starting point the challenge of including and hearing diverse voices in communities, Kizel considers how the CoI may be used as a pedagogical tool in order to enable the voices of silenced, marginalised and excluded groups. Kizel proposes a theoretical model he titles 'enabling identity' that delineates stages whereby the mainstream story of a particular society can make room for the identity of members of marginalised groups. This model takes seriously the fact that there are multiple narratives within a web of communal narratives, and explores the role the CoI may have in creating space within or alongside the meta-narrative of a particular community to validate the voices and identities of diverse others, particularly minorities.

Shiaoping Tian and Pei-Fen Liao have co-authored our third article, *Philosophy for Children with learners of English as a Foreign Language*. This article analyses a study which explored the effect of using P4C along with English language picture storybooks as a form of instruction for adolescent learners of English as a foreign language. The study comprised of participants undertaking ten weeks of P4C and English language instruction, with the effects measured by questionnaires and pre- and post- reading comprehension tests. Interestingly, the results of this study showed that, for the students learning English using P4C pedagogy, there was a higher level of English learning anxiety as compared to those students who did not participate in P4C pedagogical techniques such as the CoI. Yet those students who were involved in the P4C methodology retained a higher English learning motivation after the instruction, and ultimately improved their English reading comprehension. The authors consider some of the reasons for these findings, including cultural factors relevant to a Taiwanese context. This article highlights some important challenges facing P4C practitioners who take P4C and CoI techniques into culturally diverse settings or who wish to use P4C and the CoI for other purposes, such as the teaching of English as a foreign language, for instance.

Our fourth article, *Philosophy goes to school in Australia: A history 1982-2016*, explores the history of the Philosophy for Children movement as it was initiated, implemented and developed in various ways across Australia. Gilbert Burgh and Simone Thornton

provide us with a fascinating insight into the Australian context of philosophy practiced with primary and high school students utilising the Lipman method of P4C and the CoI. In this article, we are also reminded of how the *Journal of Philosophy in Schools* came to be, filling the gap left by the previous official journal of the Federation of Australasian Philosophy in Schools Associations (FAPSA), *Critical & Creative Thinking*. The article records the development of FAPSA on a localised, rather than federal, basis—an issue which remains relevant today. It is immensely valuable to have this story recorded and published, and we welcome other such similar narratives detailing the P4C journey elsewhere internationally.

Our fifth article details a humanities-based extension program called *Cultural DeCoding*, offered to gifted and talented Year 11 and 12 students (upper secondary, approximate ages 15 to 17) in Western Australian high schools. Laura D'Olimpio, Angela McCarthy and Annette Pedersen are the authors of *Cultural DeCoding: A humanities program for gifted and talented high school students seeking university entrance*, which tells of a summer program offered at The University of Notre Dame Australia's Fremantle campus. The program was designed to allow students to get a taste of what university education may be like, and also to allow for philosophical investigation into the humanities subjects such as Philosophy, Theology, English Literature, Communications and Media, History, Politics, Archaeology, Theatre Studies and Law. The authors focus on practical examples and student feedback to illuminate one way in which the liberal arts tradition may provide opportunities for students to practice critical thinking alongside caring, collaborative and creative thinking with a view to improving both their academic and social skills.

Finally, we also include a book review in this issue. Laura D'Olimpio has reviewed *Philosophy in schools: An introduction for philosophers and teachers* by Sara Goering, Nicholas J Shudak, and Thomas E Wartenberg (eds) (Routledge Research in Contemporary Philosophy Series, Taylor & Francis, New York, 2013).

We hope you enjoy our fourth issue of the *Journal of Philosophy in Schools*. We have just returned from the stimulating FAPSA Conference that was held in Wellington, New Zealand, last month. Our next issue will be published in November 2016, and will include some of the papers presented at the recent FAPSA Conference. In the meantime, happy reading and may the ideas herein presented inspire you to play with, and wonder a little more about the role of philosophy within educative spaces.

Professor Andrew Peterson and Dr Laura D'Olimpio

Editors