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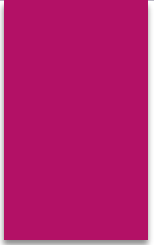
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Emmanuele Auriac-Slusarczyk, H          & Antonietta Specogna



Plan



THEORETICAL FRAME
VIEW ON PREVIOUS
STUDY
METHODOLOGY
RESULTS
CONCLUSION
DISCUSSION



Theoretical frame

Herman H, J. M., & Kemen, H.J.G. (1993). ***The Dialogical Self: Meaning as Movement***. Publisher: Academic Press.

Hubert J.M., Hermans, Harry J.G. Kempen, & van Loon R.J.P. (1992). **The dialogical self: Beyond individualism and rationalism**. *American Psychologist*, 2, 47, 23-33

Lipman, M. (2006). ***A l'école de la pensée. Enseigner une pensée holistique***. Bruxelles: De Boeck et Larcier.

Specogna, A. Lauricella, M., & Saint-Dizier, V. (2019). **Between oral and writing input from philosophically oriented discussions**. *Quaderni di Didattica della Scrittura*, 32, 2.

Saint-Dizier de Almeida, Colletta, J-M, Auriac-Slusarczyk, E., Specogna, A., & Fiema, G. (2016). **Collaborative philosophical inquiry: A theoretical and methodological framework applied to a case study**. *International Journal of Qualitative Studies in Education*, 29(5), 686-713. doi: 10.1080/09518398.2016.1145277

Topping, K. J., & Trickey, S. (2014). **The role of dialog in philosophy for children**. *International Journal of Educational Research*, 63, 69-78. doi:10.1016/j.ijer.2013.01.002

Definition and corpus illustration

Where is the truth ?
To believe or to know?

Corpora Extract from Anda Fournel's Ph. D. dissertation (2019)

135	Teacher	mais cela n'est peut-être pas vrai ?/ but this may not be true ?
136	Clément	ouais/yeah
137	Jean-Luc	en gros c'est pas sûr /basically that's not sure
138	Clément	et croire ça peut être penser // par exemple euh/and to believe may be to think // for example um:
139	Jean-Luc	en gros c'est pas sûr ?/basically that's not sure ?
140	Clément	non c'est pas sûr à tous les coups // par contre tu vois un (x) devant toi // là t'es / t'es sûr que (xxx)/ no that's not sure every time // but if you see a (x) in front of you then you're / you're sure that (xxx)

The “*dialogical self*” is a psychological concept which describes the mind’s **ability to imagine the different positions** of participants in an internal dialogue, in close connection with external dialogue. Dialogical self theory (DST) was created and developed by **Hubert Hermans since the 1990s**.

The “*philosophical discussion in community of inquiry*” is a pedagogical disposition in which the mind’s **ability to imagine the different positions** of participants in an internal dialogue is in close connection with creative, critical and caring thinking. Philosophy for Children (P4C) was created and developed by **Matthew Lipman since 1969**.

The data

Participants, grade,
topic of the
philosophical
discussion, and turn-
talkings individual and
collective proportion

and

Previously descriptive
individual tendency

Quaitative comparison
between two classes
Grades 6 and 7

Grade		Number of turn-talkings	Topic
6 (n= 7)		438	What is the destiny ?
7 (n= 6)		245	To believe or to know ?

Name	Number of turn-talking
Shade	173
Abelle	86
Yann	20
Ramon	68
Elias	28
Dan	40
Pierre	23

Name	Number of turn-talking
Léonie	98
Clément	44
Nizam	7
Medhi	11
Jean-Luc	62
Nourra	23

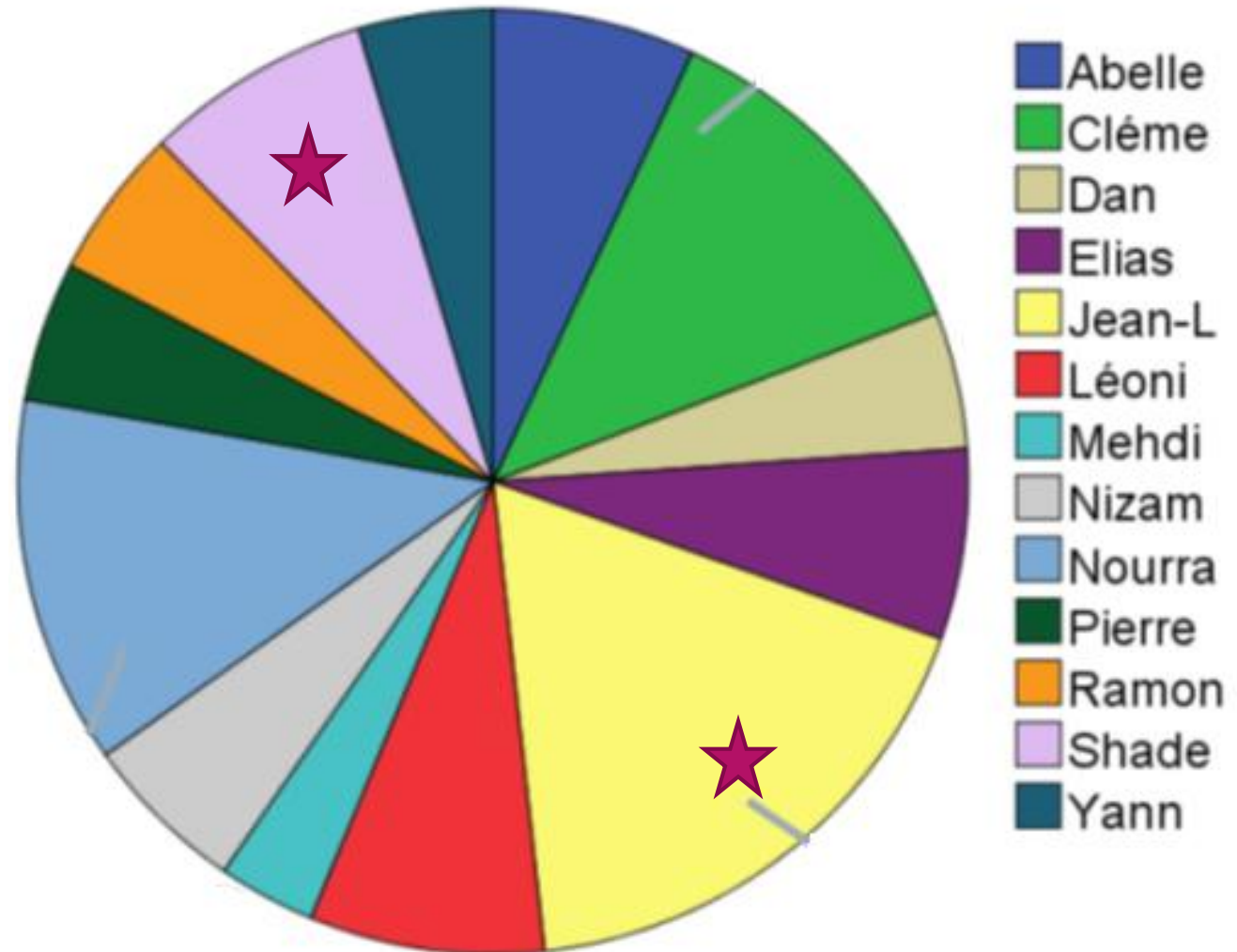
Data: Previous Study

Extract from

Auriac-
Slusarczyk, E. &
Maire, H. (2021),
*Quelles assises
pour le
déploiement
des pensées?
Etude
comparative
des propos
d'élèves dans
le corpus
a(p)prendre.*
Grenoble: UGA
Editions.

The amplitude of verbal reasoning : comparisons between pupils.
[Calculated in consideration to each step of act thinking]

See **Shade** vs. **Jean-L.** ★



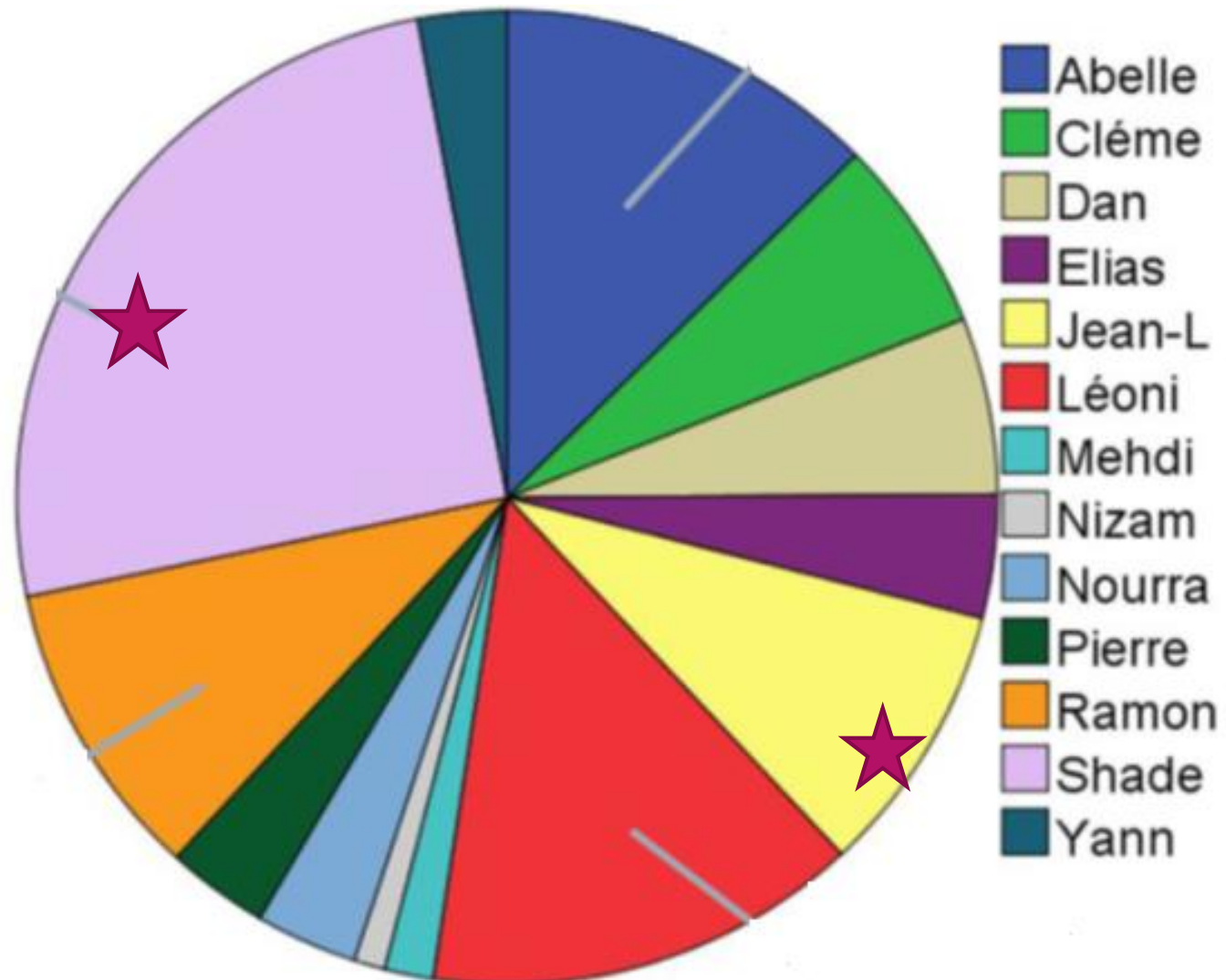
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Auriac-
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a(p)prendre.*
Grenoble: UGA
Editions.

Number of turn-talkings : comparisons between pupils

See **Shade** vs. **Jean L.**





Methodology

Based on transcribed corpora of Anda Fournel's Ph. D. dissertation (2019).

TWO STEPS

1. SELECTION OF LANGUAGE INDICATORS :

- a) **Doubt** (*maybe, I don't know...*)
- b) **Negation** (*not, no...*)
- c) Type of **language speech act** (*assertive, directive... etc. see, Austin, 1962*)
- d) **Logical connections** (*but, and so, or...*)

2. TRACKING OF THOUGHT MOVEMENTS INTEGRATION :

- a) Using **external dialogue**
- b) **Appropriation**
- c) **Multiplicity of positions integration**

Examples: linguistic analysis of individual turn talking of each pupil

140	Clément	non c'est pas sûr à tous les coups // par contre tu vois un (x) devant toi // là t'es /t'es sûr que (xxx)/ no it's not one hundred percent sure / But if you see a (x) in front / you are sure that (Xxx)
141	Léonie	sauf si t'en n'as / sauf si t'en n'a jamais eu // tu viens de naître // on te met un (xx) devant toi
142	Jean-Luc	non mais/ But no
143	Clément	(xxxxxxx)
144	Jean-Luc	non non mais/ No no but
145	Clément	(xxxx) au secours/ Help
146	Enseign.2	allez stop // respectez les tours de parole (xx) puisque si non ça va/ stop it / respect the turn talking or
147	Léonie	Nourra
148	Nourra	non c'est bon // je voulais dire que croire aussi c'était penser mais // il l'a dit/ no that's ok/ I just wanted to say that believing is thinking but / he said
149	Enseign.2	penser savoir/ thinking is knowing

C'est pas sûr: **doubt**

Par contre: **logical connection**

Non mais: **negation**

Je voulais dire: **reference anchorage of discourse**



Results

Description of internal discourse: correlation between several indicators combined with

Correlation study of types of appropriation using external discourse

Results: The **cohesion** and **coherence** of internal discourse

	Takings-charge of discourse	Questions	Doubts	Shades/tempers	Logical connections	« No »
Takings-charge of discourse	1,000**	-0,047	0,483	-0,215	0,655*	0,477
Questions		1,000**	-0,181	-0,354	-0,211	0,055
Doubts			1,000**	0,109	0,710**	0,221
Shades/tempers				1,000**	0,178	0,004
Logical connections					1,000**	0,599*
« No »						1,000**

Circularity of discursive cohesive markers

Four discursive indicators are correlated :

1. **Doubts**
2. **References anchorage of discourse**
3. Explicit **negations**
4. **Logical connections**
depending on the age (see after)

Results

The older pupils are , the more they use logical connections in their internal discourse.

	Grade	Takings-charge of discourse	Questions	Doubts	Shades/tempers	Logical connections	« No »
Grade	1,000**	-0,459	-0,015	-0,350	-0,378	-0,632*	-0,210
Takings-charge of discourse		1,000**	-0,047	0,483	-0,215	0,655*	0,477
Questions			1,000**	-0,181	-0,354	-0,211	0,055
Doubts				1,000**	0,109	0,710**	0,221
Shades/tempers					1,000**	0,178	0,004
Logical connections						1,000**	0,599*
« No »							1,000*

Results: Own appropriation or integration of multiplicity of positions

	Age	Moral level	Gender	Supports on alter-position	Take-over of alter-position	Approvals	Doxa
Age	1,000**	1,000**	0,220	-0,284	0,707*	0,323	0,163
Moral level		1,000**	0,220	-0,284	0,707*	0,323	0,163
Gender			1,000**	-0,395	0,231	0,473	-0,231
Supports on alter-position				1,000**	-0,169	-0,549	0,321
Take-over of alter-position					1,000**	0,597*	0,464
Approvals						1,000**	-0,103
Doxa							1,000**

Depending on

1. One **structural** factor : **Age** or moral level
2. One **discursive** factor: Presence of **explicit approvals** in external dialogue

Example: Leonie's turn talking 231

231	Léonie	mais si il peut pas le prouver // s' il dit juste // je crois en dieu // je suis sûr qu'il existe // j'ai pas d' preuve mais je suis sûr // toi tu vas pas dire // ah c'est bon c'est vrai // même si c'est une perso/ même si c'est ton meilleur ami ton père ou ta mère ?
-----	--------	---

But if **he** can't prove it / if **he** just says / I believe in God / I 'm sure he exists / I have no proof but I'm sure / **YOU** are not going to say/ Ok then that's true / **even if** it's someone / **even if** it's your best frind, your father or your mother

- Position of participant **multi-voiced self** : **il** (he) **je** (I) **tu** (you)
- **Imaginative** position: **you are not going to say** « Ok then, that's true »
- **Logical connection** to increase the coherence of discourse: **But - even if -or**

Results: Integration/appropriation of alter/external position

Using **assertions** is positively correlated with **taking over of alter-position** and using **doxa**.

	Supports on alter-position	Take-over of alter-position	Approvals	Doxa	Assertions
Supports on alter-position	1,000**	-0,169	-0,549	0,301	0,038
Take-over of alter-position		1,000**	0,597*	0,464	0,827**
Approvals			1,000**	-0,103	0,280
Doxa				1,000**	0,586*
Assertions					1,000**

Using **the alternative voice** depends on two correlated discursive factors :

1. **Assertive speech act** in **internal** dialogue
2. **Reported doxa** (consensus) in **external** dialogue

Examples: Nourra's and Leonie's turn talking 224 and 228

224 Nourra t'as pas besoin forcément de le vérifier par toi-même
// si t'as confiance en la personne

You don't necessarily need to check it yourself/ if you trust the person

- Doxa: someone is Christian

228 Léonie moi // bah // une personne// tu vas rencontrer quelqu'un qui est chrétien // il va te dire // ah non mais moi je suis sûr que/ que dieu existe // mais toi ?
// tu vas penser qu'il existe ou pas?

Me// well // a person, you 're going to meet a Christian / he 's going to say / Oh, no but I'm sure God exists / and what about you ? Would you think he exists or not ?

- Assertive speech act integration: I am sure God exists

- Using alternative voice: And what about you?

Conclusion

After this qualitative and exploratory study, we can say that:

If individual discourse is more cohesive after the age of **13** through using logical connection, **a multi-voiced self is already in construction before.**

Philosophical discussion **leads to join structural factor** (age/moral level) **and discursive abilities** to develop **dialogical self enrichment** by the appropriation of an alter-position. The two aspects, autonomously and dependently, configure and increase gradually the **multi-voiced self.**

As notified by *Hubert* et al. (1992*) : ***“The self is not only « here » but also « there » and novel position is not outside self, but effectively alternative perspective built an original self and creative position. The self did not the sole control of cognitive movements.”***

*See Hubert et al. (1992). **The dialogical self beyond Individualism and rationalism**, *American Psychologist*, 47, 28-29.



Discussion and Perspectives

Perspective:

Study **the impact of adult animation** on progression of external and internal enrichment during a philosophical discussion.

See soon:

Auriac-Slusarzyk, E. Lebas-Fraczak, L. & Maire, H. (2021). *Paroles authentiques d'élèves. Réflexion sur la formation aux capacités prudentielles chez les enseignants pratiquant le dialogue philosophique en classe P4C, **L'école primaire au 21^e siècle***, 12-14, Paris: Cergy Paris University.

Thanks for your attention



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