

UDC 378.147:001.895:81'24

**Ivanchuk Anna Petrivna**

Ph.D. in Pedagogy, Associate Professor of the Foreign Languages Chair  
Pavlo Tychyna Uman State Pedagogical University  
Uman, Ukraine

**Shumaeva Svitlana Petrivna**

Ph.D. in Pedagogy, Associate Professor of the Foreign Languages Chair  
Pavlo Tychyna Uman State Pedagogical University  
Uman, Ukraine

## **CLASSROOM COMMUNITY OF INQUIRY AS THE METHOD OF INTERACTIVE LEARNING OF A FOREIGN LANGUAGE**

*Abstract. The article investigates the use of classroomcommunityofinquiry approach within foreign language teaching. The concept and peculiarities of classroomcommunityofinquiry approach have been characterized. Moreover, certain cognitive, social and socio-psychological characteristics have been analyzed.*

*Key words: Classroomcommunityofinquiry, communicative approach, individual abilities, learning, reflection.*

Classroomcommunityofinquiry. This phrase was first used by C. Pierce and meant the practical actions of research participants who used "similar procedures to achieve identical goals". Lipman is talking about transforming the class into a research community, in which students listen to each other with respect, come up with ideas based on the ideas of others, make arguments in the case of unsupported opinions, help each other draw conclusions and identify references.

The main method of study in the classroomcommunityofinquiry is dialogue, involving students who go to the educational goal not directly, but "like a boat, zigzags." This allows each participant to organize and execute their mental activity according to their individual abilities. However, in our opinion, is especially valuable, neither of them perceives their ignorance as humiliating trait, but tries to acquire the necessary knowledge in the process of communicating with others, perceiving them as their own achievement. This is also facilitated by the fact that

the program offered to students is not clear and rigidly structured in order not to paralyze their opinion.

A rather complete description of this phenomenon is presented by E.M. Sharp in the article "The classroomcommunityofinquiry: Education for Democracy" [1]. Its main characteristic is the dialogue, which is formed collectively from all reasonable reflections expressed by its participants. By joining the community of researchers, bringing logical, epistemological, aesthetic, ethical, social and political considerations to the discussion, students learn to criticize weak reasoning, make informed judgments, take responsibility for their contribution to the overall context of the discussion, their dependence on others, respect their views, and when necessary, jointly engage in self-correction. In the process of dialogue, they master the practical skills of making good judgments.

The classroomcommunityofinquiry has certain cognitive, social and socio-psychological characteristics.

Along with the cognitive, the classroomcommunityofinquiryis inherent in several types of social behavior: listening to the other, supporting each other by reinforcing and confirming his position, critically examining the views of others, making arguments to defend one or another point of view, even if it disagrees with others, serious acceptance of the ideas of others people who respond to them and encourage the other person to express their thoughts more fully. Social behavior implies a concern, not only for adherence to logical norms, but also for the comprehensive development of each member of the community.

Community members are never in the position of defending themselves. Discussing the ideas of others implies an openness to the emerging truth, a commitment to oneself in the broadest sense of the word. And to learn this, children need to understand that they do not know much, if they know anything at all.

Reflection on one's thinking takes place simultaneously with the analysis and adjustment of the methods and procedures used. "Adopting a self-correction methodology in the community makes its members people who are able to think critically with critical thinking, that is, individuals open to self-

improvement, context-sensitive, and deliberately using criteria to make practical judgments.

"The formation of the 'I' of the child occurs when it learns the language, exercises self-control, and bases its judgments on the ideals, criteria, and norms it considers worthy. to what is considered appropriate in this situation " [1, c.44]. A means of putting such ideas into practice is to create a classroom community of inquiry, which gives each child the opportunity to tell their own story. Such stories reveal the views of children, their attempts at self-correction and improvisation, the choice of the right reactions to unforeseen circumstances; they demonstrate the ability of the student to change their views, their ability to understand not only other people, but also other views, give them the opportunity to acquire new skills and habits, that is, to ensure its growth. To live in a community of the curious is "more than thinking about life. It is to live, bringing all your intellect, imagination and emotions to the formation of creative relationships with other people and the natural world, thus transforming everyday experience into the art of finding the ideal. " [3].

By engaging in discussion in the community of the curious, children acquire the ability to listen carefully, interpret, understand the words of others, and illustrate them with examples from their own lives. Such processes are due to the fact that independent thinking in the community requires an original approach to moral values, involves the ability to critically analyze the original references to the world around us, culture, to abandon the conventions that seem destructive. Students are always surprised that their classmates may think the same things differently. This discovery is the beginning of a philosophical search. In this way, they develop the ability to enter into each other's world and see it from the perspective of others, forming an intellectual compassion (J. Dewey), which is a prerequisite for serious search in the field of morality. Realizing such important concepts as "man", "freedom", "truth", "friendship", "collective", "rule", "language", "beauty", "love", "virtue", defining their meaning for themselves, the children are gradually changing themselves. There is a "shift in consciousness, in

the demands on oneself regarding freedom, the ability to think independently and to act in accordance with their decisions made as a result of collective discussion" [1, c.45].

1. One way to start a class on this subject is to invite students to read a text in which a fictional community of researchers attempts to identify the core concepts of "peace" and "violence." Practice shows that the real community created in the classroom comes under the influence of this invented group and, consciously or not consciously, begins to follow its work. It is not necessary for tasks to be solved sequentially, and work on them can take place at the same time. The main goal is to get the students to understand what is meant by "peace" and "violence". That is, the first task is definitive in nature and aims to identify the meaning of these concepts.

2. In order for the values to be understood by the members of the classroom community of inquiry, it is necessary to involve the participants in the implementation of narrative or descriptive projects that help to fill the phenomenology with positive or negative values to be explored.

3. The community must identify the means necessary to attain the values sought or to successfully avoid their negative species.

The positive point in introducing philosophical lessons is that they are conducted by teachers who have received special training. In the "classroom community of inquiry" the teacher is assigned the role of the participant in the dialogue, the truth-seeker. It is clear that he has didactic materials, which provide the logic of their mastery. However, the philosophical search for truth, even if it is conducted by primary school students, is always unpredictable. Children can have interesting and unexpected turns of thought that are not found even in professional philosophers. Therefore, the teacher is required to be able to engage in co-creation, to direct the discussion in the right direction. And the mentioned training enables them to increase their professional competence in this regard.

The destruction of a community occurs under the suppression of personal identity. These may be cases where:

- the student, relying on previously formed relationships, exploits another for a purpose that does not coincide with the purpose of finding content and understanding;

- someone admires a monologue or anticipates the intentions of others before they have a chance to speak;

- someone is fascinated by their own fantasies while the interlocutors express their thoughts;

- someone allows himself / herself to speak out for others, justifying their insecurity or fear.

Therefore, the classroom community of inquiry is a cohesive social organization that creates a positive sense of belonging among its members. While staying in it, children have the opportunity to “realize that reasoning that can rarely be practiced outside of it - in the unrest of life. Only here do they gain the ability to evaluate their growing powers, which results in an increase in their self-esteem” [2, p.25].

### **References:**

1. Sharpe Ann Margaret. The Study of Democracy / Sharp Anne Margaret. // Native School. - 2001. - № 4. - P. 43–47.
2. Lipman M. Thinking and the School Curriculum // Lipman M, Sharp M., Oscanyan F. Philosophy in the Classroom. Sec/ Ed./ Lipman M. – Philadelphia, 1980. – P.12 –31.
3. Sharp Ann Margaret. Philosophy for Children: The Missing Link between Philosophy and Education /Sharp Ann Margaret.-Montclair State University, 2000. – 45 p.219

