

READING UNIVERSAL DESIGN FOR LEARNING THROUGH THE COMMUNITIES OF LEARNING AND INQUIRY APPROACH

LEGGERE L'UNIVERSAL DESIGN FOR LEARNING ATTRAVERSO L'APPROCCIO DELLE COMUNITÀ DI APPRENDIMENTO E DI RICERCA



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ABSTRACT

The UDL model can also be approached through a Communities of Learning and Inquiry (Col) view. This perspective allows the investigation of a generative learning situation by examining the interactions among environments, resources, learners and teachers. The aim of this work is to discuss, through a narrative review, the possibilities of transforming learning contexts into Col environments (Lipman) and to identify key elements contributing to rely on complexity as a frame of learning processes.

Il modello UDL può essere affrontato anche attraverso una prospettiva di Comunità di Apprendimento e Ricerca (CdR), consentendo l'analisi di un contesto di apprendimento generativo attraverso le interazioni tra ambienti, risorse, studenti e insegnanti. L'obiettivo è discutere, con una revisione narrativa, le possibilità di trasformare contesti di apprendimento in CdR (Lipman) e identificare gli elementi chiave di lettura della complessità come cornice dei processi di apprendimento.

KEYWORDS

Community, Learning, Inquiry, Universal Design for Learning model, Reflective thinking

Comunità, Apprendimento, Ricerca, Modello Universal Design for Learning, Pensiero riflessivo

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Introduction

Universal Design for Learning (UDL) represent an essential framework to empower educational agencies in breaking barriers to learning. UDL principles – engagement, representation, action and expression - define assumptions that recognize learner variability, multiple identities, interests and source of motivations (Meyer et al., 2014). Numerous studies and research demonstrate how theory and practice of UDL enhance environments, ensuring all students can fully participate and benefit from educational opportunities. Since 2008, when the term Universal design for Learning was first included in a US public law (Meyer et al., 2014), this framework has been frequently adopted in all levels of education and considered a way to contribute to global programme of action “Transforming our world. The Agenda for Sustainable Development” signed in 2015 by the UN Member States (UNESCO, 2017).

The possibility of experimenting within the UDL framework by numerous educational agencies in different environments worldwide, involving a variety of contexts, needs, resources and abilities, has activated a dynamic interaction between environments and communities, generating changes in the model itself. These interactions generate interconnected changes and mutual adjustments, which can be considered ongoing process when observed in the light of the paradigm of human ecology and the principles of co-evolution and co-adaptation (Marten et al., 2002). In this context, resilience and adaptive development of communities are understood as social systems. Their ability to take new forms to continue functioning and coping with changes requires, at all levels, questioning one's own values, organizational devices, practices and objectives to investigate what is happening and, if necessary, act to modify them and ensure sustainable development (Marten et al., 2002).

Educational agencies are exploring ways for ecologically sustainable development in a complex and multidimensional process that cannot consider reductive solutions. The UDL model can also be approached through a Communities of Learning and Inquiry view. This perspective allows the investigation of a generative learning situation by examining the interactions among environments, resources, learners and teachers. The aim of this work is to discuss, through a narrative review, the possibilities of transforming formal, non-formal and informal learning contexts into Communities of Learning and Inquiry environments, based on Lipman and Sharp's vision, and to identify key elements contributing to learner agency, relying on complexity as a frame of learning processes.

The practice of community of inquiry approach, the ecological development paradigm, the transformative power of persons who think and act with their multiple intelligences, and the intentionality and responsibility to act creatively to improve contexts are some of the elements that have guided the last 15 years managing and collaborating in social projects focusing on education, inclusion, community development and sports within private and public institutions and non-profit associations. This has meant addressing welfare system transformations starting from the daily practices of people living in the community to find innovative strategies together.

1. Community of Inquiry

Community of inquiry is a pedagogical method designed as an integral part of the educational movement "Philosophy for Children" (P4C), created at Montclair University (USA) in 1972 by the intention of Matthew Lipman and Ann Sharp. Their aim was to teach philosophy in schools and innovate education programmes and teacher training. According to Lipman, questioning, critical thinking, empathy and philosophical tools such as logic, argumentation and deduction can support students in developing complex thinking: critical, creative and caring. In a collaborative knowledge-building process, the multidimensional thinking educational approach generates, reasonable, creative and democratic communities, and can be a resource to overcome the linear homogenizing and conforming paradigm and conflicts (Lipman, 2005).

Within Philosophy for Children, the community of inquiry (CoI) is a method of building knowledge with a facilitator and members (in a classroom, teacher and students) sitting in circle, involved in the same search process with the common intent to co-build a circular dialogue. This process follows five stages: offering of the text, construction of the agenda, solidifying the community, using exercises and discussion plans, encouraging further responses (Lipman, 2005).

Community of inquiry is a concept that Lipman derives from pragmatism of Charles Sanders Peirce (1839-1914) and John Dewey (1859-1952), recognizing knowledge as a process that dialectically links the person to the environment and the learning experience, modifying each other (Dewey, 2005). Lipman moved beyond the common distinction between 'communities of learning', made up of beginners, and 'communities of inquiry', exclusive to expert scientists. Lipman (2005) speaks of converting the classroom into a community of inquiry in which students listen to

one another with respect, build on one another's ideas, challenge one another to supply reasons for otherwise unsupported opinions, assist each other in drawing inferences from what has been said, and seek to identify one another's assumptions (p.31).

Thanks to the genealogic reconstruction of Lipman's relationship with philosophers during studies and teaching experience at Columbia University, Gregory (2024) shows how his mentor and colleague Buchler influenced two principal aspects of Lipman's P4C: 1. theorizing Lipman's paradigm of community of inquiry with the pedagogical turn of Pierce's idea of theory of inquiry; 2. judgment and discussion of query. In fact, «Buchler's tripartite structure of human judgement 'three modes of judgment' – saying, making, doing – and their products – assertive, exhibitiv, active – was the genesis of Lipman's tripartite structure of thinking: critical, creative, and caring» (p.15).

According to Manara (2013), community of inquiry can be understood through words or writings, because it is an experiential knowledge that is known and defined only by being experienced, and based on this same experience – which, as such, will not be something universal and univocal. Each Community of Inquiry has its own "profile", its own way of understanding itself, its own way of self-defining. Or that for each individual participant in these experiences, different understandings and interpretations of the experience itself can arise (p.11). Legitimate questions feed the community of inquiry. They begin with lived experiences as problematic situations for which learners collectively seek answers to meaningful questions (Manara, 2004, p.172).

As Santi (2019) described, community of inquiry is based on a dialogical dimension of thinking that involves students in a free and liberating time - free is to be intend in its etymological meaning *scholé* - where asking is worth more than answering and listening than affirming (p.94). *Scholé*, school or, more generally, a learning environment, is freed to allow space for silence and practices of active listening. It provides a space for flexibility to let discovery and wonder emerge, even in the form of errors (Manara, 2004, p.187). Initiating inquiry, generating suggestions, reasoning, engaging in conceptual exploration, evaluating and concluding to explore a problem equip children of an epistemological, ethical and aesthetic context in which they could be formed as the citizens that democracy needs (Kohan, 2013, p.74). Learners' experience in everyday life is the knowledge subject while reflective thinking is a method of learning from experience, as «No experience having a meaning is possible without some element of thought» (Dewey & Hinchey, 2018, p.150).

2. Narrative review methodology

Literature review is an important aspect in a knowledge-building process and can be useful in academic research activity. Different literature review designs can be employed, and methodology must be selected according to specific review goal (Snyder, 2019). Narrative or traditional literature review is a qualitative tool frequently used in humanities and social sciences. Its aim is to identify and synthesise the major themes existing in present literature related to a specific topic, identify gaps, and develop new research questions and hypotheses (Paul & Barari, 2022). Given the exploratory nature of this article, the narrative literature review is helpful and suitable for investigating a broad topic and providing basic knowledge on the subject.

A narrative review usually does not follow strict systematic methods to detect and synthesize articles; however, in this article the search strategy design has been developed using the SANRA (Scale for the Assessment of Narrative Reviews) guidelines to ensure the quality of the studies (Baethge et al., 2019). SANRA is a six-item scale primarily developed and tested to support editors and reviewers during the quality assessment process of narrative review articles. SANRA is also a critical brief tool through which authors can organize and improve the quality of their narrative review. According to SANRA criteria, main methodology aspects of a narrative review are explanation of the review's importance (item 1) and statement of the aims (item 2), description of the literature search (item 3), referencing (item 4), scientific reasoning (item 5), and presentation of relevant and appropriate endpoint data (item 6) (Baethge et al., 2019, p.2).

The review objectives were:

- To explore the existing international literature on Community of Inquiry and to identify empirical studies that investigate the impact of the Community of Inquiry model on educational environments, outlining the main characteristics.
- To provide an overview of the research problem by combining different point of view, with a research posture born from the experience that admits partial perspectives and, in the meantime, according to principles of Community of Inquiry, aware that the process of researching and thinking is carried out together.

3. Search strategy design and review process

We conducted the narrative review by searching two databases: PhilPapers and Google Scholar. PhilPapers is an open access archive in philosophy, owned by The PhilPapers Foundation and maintained by the community of philosophers. It contains journals, books and links to open-access archives (<https://philpapers.org/help/about.html>). PhilPapers has a specific subcategory to “Philosophy for Children: Community of Inquiry”, which is part of the main category “Teaching Philosophy”. Forty-five items were identified with add selection “pro authors only”. Furthermore, in the main database, the Boolean Operator “Community of Inquiry” AND “Lipman” was used to refine the research process, identifying forty-three items with the additional selection “pro authors only”. Totally 88 items were found, of which only 4 items were duplicate.

The same search strategy with Italian words was not available in PhilPapers; therefore, Google Scholar was used to systematically search for articles in Italian language. The Boolean Operator "comunità di ricerca" AND "Philosophy for children" AND Lipman AND "ricerche empiriche" was used to refine the search process, identifying 7 items.

The review process followed the steps below:

- The studies included in this review were selected based on the inclusion and exclusion criteria outlined in Table 1.
- An initial screening involved listing the products extracted from the platforms and collecting them in a spreadsheet. The criteria for this first screening were Publication Date (1) and Type of Products and Language (2).
- A second qualitative analysis involved reviewing abstracts, introductions and conclusions of the articles according to criteria Empirical Research (3), Educational Setting (4), Topic Focus (5)
- Additionally, reading the articles allowed us to identify other studies with empirical research that were included in the narrative review.

Criteria	Inclusion	Exclusion
1. Publication Date	Articles published within the last 10 years	Articles older than 10 years
2. Type of Products and Language	Journal articles written in English, Spanish, French and Italian.	Thesis, dissertations, book reviews, books, or book sections in languages other than those indicated
3. Empirical Research	Articles presenting primary or secondary empirical research (qualitative, quantitative, or	Articles exclusively theoretical or presenting secondary empirical research

	mixed methods) with evidence of pedagogical effects. In the case of secondary research, primary sources must contain empirical research.	with cited primary research sources conducted before the last 10 years.
4. Educational Setting	Formal, non-formal, informal	Not declared
5. Topic Focus	Articles focusing on analysis or implementation of Lipman's Community of Inquiry model connected to P4C or proposing Community of Inquiry as a pedagogical and didactic strategy to address the main topic of the article.	Articles non focusing on CoI or dealing with P4C-related topics exclusively in the discipline of philosophy or in improving specific thinking skills.

Tab.1 Inclusion and exclusion criteria

4. Results

Of the 91 articles retrieved, only 13 full-text articles were assessed for eligibility based on criteria from 1 to 4, and 10 met all criteria and were included in the narrative review.

The 10 studies utilized various methodologies for empirical research, including:

- Qualitative methods: Community of Inquiry Methodology (recorded or filmed), online dialogues, interpretive and ethnographic approach, Participatory Action Research, case studies analysed qualitatively, interviews, students' work; focus group interviews, classroom discussions, reflective notes
- Mixed methods: combining qualitative approaches (as previously mentioned) and quantitative approaches, such as longitudinal studies or surveys.

5. Discussion: Approaching UDL model through Community of Inquiry

Over the years, numerous research studies have explored community of inquiry and Philosophy for Children approaches from different perspectives and have shown how Lipman's approach and its derivations significantly improve the cognitive and social skills of students – children, young adults and adults. These approaches also help realise democratic, dialogic and cooperative ideals in learning environments.

Today *Philosophy for/with Children & Community (P4wC)* approach is implemented in various forms around the world, ranging from those that strictly adhere to the original method to new adaptations. Thanks to their training program, which combines theory and practice in a mutually enriching way, facilitators trained by Lipman and Sharp have returned to their own countries and adapted the method to their specific contexts, both linguistically and culturally and, in some cases, methodologically. As described by Kohan (2013), the community of inquiry is a space that must be thought starting from the place and the time in which it is implemented (p.76).

A qualitative reading and interpretation of the literature was conducted, examining Col strategies and the Universal Design for Learning Guidelines (CAST, 2024), to understand their impact and application in educational settings.

The studies emerging from the review were supported by theoretical reflections from Col experts.

Design multiples means of Engagement

Student's experiences, interests, thinking, voices and perspectives are essential part of both UDL and Col approaches. Significant dialogue in community of inquiry is the way to manifest and practice their engagement, appreciation and empowerment. The protagonists of the Community of Inquiry are all participants, as they research the problem and formulate the questions that originate the research process. Experience, considered relevant and significant because expressed in a social context, generates learning manifested through language and verified through dialogue (De Puig, 2013).

The learning environment is designed to enhance every participant as a person whose singularities become a resource. The differences in age, cultural and social backgrounds among Col members were seen as an asset in the Italian study aimed at testing the validity of Philosophy for Communities, a community philosophical practice inspired by Lipman's Col, for community empowerment and the construction of social bonds between adults in informal and non-formal contexts. Intercultural topics (e.g. diversity, incommunicability, misunderstandings) and concerning coexistence (e.g. dialogue, friendship, selfishness and altruism) were among the themes investigated in the dialog. The Col dialogue focused on the common interest of the role of trust in human relationships and educational issue or apply general categories to the specific context (e.g. "evolution" and "habit" in

relation to relational difficulties linked to changes between generations) (Racca & Valenzano, 2017, p.101).

As this study confirms, Lipman's CoI shows adaptability to the context of the critical thinking because it is sensitive to particularities and uniqueness, exceptional circumstances, special limitations, irregularities and restrictions. General configurations and rules cannot be imposed on individual cases just as singular and unique meanings tied to a specific context cannot be transferred to other contexts. The Community of inquiry, at the same time, constitutes a learning environment according to principles of critical thinking and enhance thinking with criteria of sensitivity towards the context (Lipman, 2005). According to Manara (2004), learners' engagement is an obligation that requires not only listening to their intellectual and learning styles but also dedicating oneself to understanding the horizon of meaning and values that emerge from their spontaneous experience of thought (p.172).

The method involves asking questions related to real-life situations or derived from personal experiences and therefore connected to something that has happened in one's life; participants show greater interest in the activities and in cultivating their creativity. In a Mexican qualitative study conducted in an informal context, a space of the public institution of social assistance for family assistance, involved adolescent mothers who were victims of child abuse. During over 20 sessions, they explored concepts related to personal violence (problem of evil, child abuse, body, person, conscience) and values in an ethical and social framework (freedom, children's rights). «[They] were able to identify when they were experiencing abuse and what they felt was desirable and what was not. They recognized that they were self-aware and therefore had the capacity for self-control. They were able to identify that difficult or delicate things can be corrected thanks to the ability to reason and the choices we make, in addition to recognizing that evil is a reality that causes suffering and therefore "can never be justified"» (Barraza Flores & López Moreno, 2019).

The activities of a community of inquiry assume significant value when they are enacted in a dialogic and human relationship within the community. According to the sociological reading of De Puig (2013), the CoI is a collaborative learning environment that fosters social interaction through to a network of lasting and personal social relationships. The different types of relationships established in a CoI - between themselves and their ideas; between their ideas and those of others; between their experiences and the concepts that describe them; between themselves as people with other people - and the high level of interaction supports

the sharing of objectives and values, group consciousness, social recognition, interdependence, cohesion, empathy, respectful listening, correctness, in an "affective climate of mutual trust" (pp.54-55).

Design multiples means of Representation

UdL model and Col approach find a connection in recognizing the central role of the learning context and language in promoting the student agency. Accepting correctness as the only rule of dialogue allows students to express themselves in their own way and listen to each other through respectful, nonviolent language (Manara, 2011; De Puig, 2013). Community of inquiry participants transform into supervisors of the community rules: they seek clarity while respecting complexity, express different perspectives harmoniously, and recognize and address linguistic limitations.

The role of classroom contexts, conditions, tools and practices in building positive adolescent learning experiences has been examined in a qualitative study by Leng (2020) and connected to Philosophy for Children Hawaii research studies related to effects of Philosophical Inquiry on adolescents' learning, motivation, and reaction. This approach diverges from Lipman's tradition by placing «more emphasis on the building of an intellectually safe community influenced by the Aloha culture, the "little p" philosophy - stems from the wonder, questions, and thinking of the students with which we all begin our life - the activity of coinquiry between the teacher and students, the context and content sensitive learning experiences, and self-corrective reflection» (p.4). ["Aloha Spirit was the working philosophy of native Hawaiians and was presented as a gift to the people of Hawaii". It is an actual law in law encoded in the Hawaii Revised Statutes (HRS § 5-7.5)]. From the perspective of five classes students at a public high school: 1. maintaining a safe and positive classroom environment is a fundamental condition for learning; 2. Asking questions, sharing ideas, listening attentively, reflecting deeply, and making connections are manifestations of an engaging classroom; 3. Through the process of community inquiry, one can move beyond the individual view of the learning experience to share the vision of the inquiry community (Leng, 2020). Furthermore, a Danish study explored learners' perspectives and experiences in Col and P4C after pandemic and described how students perceived a week of online philosophical dialogues. Online dialogues and two different anonymous post-survey have shown that this approach helps students' cognitive and social skills confirming the importance of participating in philosophical dialogues (Schaffalitzky et al., 2021).

Within the research process, the use of reasonableness, deliberation and self-correction attends the search for meanings. Reasonableness is the ability to listen and be open to one's own and others' reasoning, as well as the ability to implement rational procedures judiciously. Deliberation is the process of evaluating possible alternatives by examining the reasons that support them (Lipman, 2005). Through self-correction, research community participants explore methods and procedures that improve the community itself (Lipman, 2005).

Creative thinking helps design a learning environment that considers subjective factors that, if not adequately considered, risk compromising the learning process. Lipman identifies and recognizes the peculiarities of creative thinking, particularly those most closely linked to the multiplicity of learning styles. Creative thinking is *experimental* when it considers incompleteness and temporariness as positive hypothesis of search and inquiry; *holistic* because the relationships between part-whole and means-end are not predetermined and continually acquire new meanings; *surprising* where original thoughts are spontaneous and generates wonder; prudently *generative* and aware of Vygotskij's "zone of proximal development"; *maieutic* when it considers emergencies as opportunities to bring ideas to light (Lipman, 2005, pp.267-268).

Every Community of Inquiry as specific learning environment, in coherence with its unicity, can support every student in collaboratively pursuing respect, comprehension, knowledge and in creatively representing different perspective and identities.

Design multiples means of Action & Expression

The role of community of inquiry in Lipman's pedagogical frameworks is to create cooperative and inclusive community, where no one can be excluded from activities without adequate justification. Participants are invited to contribute verbally, without being forced; while, face-to-face interactions are useful, they are not indispensable. Instead, careful listening and doubt are fundamental (Lipman, 2005). An important part of the method is keeping track of the directions that the community's thoughts take through maps.

Garwood's reflections (2023) on his personal experience teaching P4C to autistic students and his own testimony as an autistic person show how exploring a philosophical question collaboratively can introduce a plurality of learning styles to the Col. However, traditional Lipman's method do not properly accommodate autistic students, which is why he suggested combining verbal medium with written

and visual support. «Since most statements can be symbolized, I have found that I can better comprehend what someone is saying by visually picturing their words within symbolic notation. Similarly, perhaps students should be given the opportunity to annotate the dialogue of their peers, translating it into symbolic form so that others could view the structure of their arguments» (Garwood, 2023, pp.55-56).

For developing thinking skills, attitudes, values and for problematizing knowledge, dialogue manifests itself in multiple forms and means (Sátiro & Manara, 2011). Santi (2019) supports the fundamental role of the community of inquiry in improving problem-solving, as well as the ability to invent and generate alternatives to problems. She refers to an area of open-minded skills, formal and informal reasoning skills, metacognitive reflection and creative thinking, citing numerous empirical research in support. This connotation enhances complex thinking, which is defined as higher thinking, since it derives from *mediated action* made superior by the community. In this sense, what is experienced in the community of inquiry around the problematization of the world does not correspond to a training of skills in a learning environment (Santi, 2019, pp. 93-94).

Relation between learners and teachers-facilitators-educators

The goal of both the UDL model and Col approach is to change the positioning of students and teachers to create an expert system, in which «teachers learn from their students and from each other, and students teach each other and their teachers» (Meyer et al., 2014, ch.2). This change in positioning with respect to traditional teaching-learning roles is not given. The Col approach can facilitate a new and effective positioning, according to Kohan's (2013), by considering the process with an open eye to discovery, as a pleasant process that changes the way knowledge is constructed. According to this reading, the educational and learning process consists of "recreating the path of thought as if it were the first time" (p.87).

Australian scientific literature after 2017 provides some insights into teachers' perspectives and roles as agents of change. In 2017, a new curriculum was introduced in public school for students aged 5 to 16 by the State Government of Victoria, incorporating philosophical capabilities as knowledge and skills that can and should be integrated across all learning areas, turning classrooms into communities of inquiry. According to literature, it is not enough for an educational method to be positive, scientifically valid or politically supported for it to be embedded in the learning environment and impact daily educational practices.

«(T)eacher beliefs and values are especially important during this time of educational change» (Kilby, 2019, p.16). This contribution also highlights the philosophical dimension, which should not be excluded from the discussion but distinguished from the scholastic discipline to consider the philosophical question as a possible path or a *school of freedom* (Goucha & UNESCO, 2007). In community of inquiry, the teacher is a facilitator of intergroup dynamics and of investigation and cooperative learning processes (Mancini, 2013, p. 104). A two-year longitudinal quantitative and qualitative study in Australia tested the impact of collaborative philosophical inquiry in the new Science Curriculum. From the perspective of inquiry-based teaching, it found that teachers need to be trained in curricular resources and strategies and in inquiry pedagogy to impact on students' engagement, inquiry behaviours and science learning process (Nichols et al., 2017).

Kizel & Abdallah (2017) present a case study of a unique Israeli public school for girls only, whose teaching program integrated the Philosophy with Children (PwC) approach as an alternative pedagogy, with nonviolent and evaluative teaching choices. This integration was possible thanks to the careful choice of a democratic style by the manager, which had implications both in the pedagogical and administrative fields, through the responsibility and attention to the emotional needs of teaching staff and students.

In Uruguay, two Participatory Action Research activities were conducted to train Community Teachers in the Col methodology and apply it to their work with disadvantaged families. The study combines activities in the classroom with students to promote educational performance and integration, and at home with their families to empower educational skills. It suggests that community of inquiry can support the promotion of human development and enable families to use the methodology to generate dialogue within the home, giving the parents the opportunity to see themselves from a different perspective (Modzelewski, 2018).

Facilitator is an educator who serves as an expert guide and provides scaffolding. He listens to authentic and legitimate questions, offers opportunities for meaningful research and stands alongside learners without imposing, to activate processes of self-awareness (Manara, 2004).

Conclusions

The integration of UDL and Col approaches fosters inclusive, engaging and context-sensitive learning environments. By valuing individual differences and promoting

respectful and cooperative dialogue, these methods enhance cognitive and social skills, critical thinking and community empowerment. The collaborative nature of Col supports the development of complex reasoning and creative problem-solving, while the repositioning of learners and teachers as co-learners enriches the educational experience. Overall, the discussion underscores the adaptability and effectiveness of these approaches in diverse educational contexts. Community of Inquiry approach enhance cognitive and social skills, fostering democratic, dialogic and cooperative learning environments. Adaptations of this method are implemented globally, tailored to specific linguistic, cultural, and methodological contexts. Complex thinking - Critical, Creative and Caring - is multifaceted and indivisible. It embraces the challenges of complexity, following a path of *thought that distinguishes and unites*, capable of interconnecting different parts in a circular and dialogic judgment (Morin, 2007). The method of discovery and the effects produced in training settings are crucial for implementing effective change. Collaborative inquiry, as practiced in Communities of Inquiry, with its *motives directed towards a good objective*, can serve to foster change in learning environments (Weil & Gaeta, 1990).

Future research suggestions

Mind-Body integration in collaborative learning environments: The described dialogical process creates a community by valuing individual contributions and building collective knowledge through practical and creative experiences. Toti (2024) identifies this dialogical process as both the method and the value of the Col, confirming the union between mind and body when the body thinks the world through pluri-sensory, thus creating the consciousness of what perceived (Sátiro, 2023, as cited in Toti, 2024), as personally experienced in sessions of Filosofía Lúdica. These considerations open up various research paths that investigate processes and tools for the constructing collaborative knowledge based on experience and the relationship between action, body and learning. How can the integration of action, body and learning in Col facilitate the construction of collaborative knowledge based on experience?

Student Perspectives: An exploration guided by the dialogic process describes the non-linear movements of complex thinking process and of the Col method (Lipman, 2005). It also represents a mental attitude towards research process, which encounters behaviours that either facilitate or hinder this process (Manara, 2011). «Everyone can become an expert learner because everyone can develop the motivation, the practice, the reflection, the self-efficacy, the self-regulation, the

self-determination, the executive functioning, the comprehension, and the situational awareness that help to make experts what they are» (Meyer et al., 2014, cap.2). Future research could involve learners' voices and perspectives to gain insights into their experiences and perceptions of UDL and CoI, identifying areas for improvement and innovation. How can the application of UDL in diverse Community of Inquiry educational settings be explored to understand their adaptability and effectiveness?

Technological Integration: Several studies have demonstrated the value of the UDL method in promoting the full participation of learners and the role of technology in this process. Future research could investigate the role of technology in CoI and P4wC practices highlight existing practices and experiment with new tools.

In addition to communities of inquiry experiences identified in this narrative review, there are undoubtedly others that are fostering inclusive practices and promoting learner agency in line with the principles of the UDL method. Initiating these dialogues could uncover these experiences, enrich studies and facilitate valuable scientific comparisons.

Author contributions

This article was conceptualised and written by Agnese Graticola. Antonio Borgogni critically reviewed the manuscript and agreed to its final version. The authors jointly wrote the Introduction and the Conclusions.

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