A Philosopher's Pedagogy; A Three-Part Model for School Betterment

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Abstract

The pedagogical approaches used in teacher education implicitly shape teachers' "conceptual orientations towards teaching, learning, and learning to teach" (Grossman 2005, 429). This study explores what happens when the "philosopher's pedagogy" is used to create a new professional development model in the K-12 setting. The participants are the two authors, university faculty who conduct a self-study as they collaborate with students, teachers, and administrators in the Hawai'i State public school system to design and implement this new professional development model. Data includes transcripts of the participants planning meetings, electronic communication, workplace documents and personal memos. A constructivist approach to grounded theory methods is used to analyze the data. The findings are described in two parts. First, the three analytic themes that emerged from the analysis of the data illustrate how the philosopher's pedagogy helped the authors: ground the professional development model in their own experiences, find their focus, and view philosophy as the general theory of education reform. Second, each component of the three-part professional development model that emerged from this study's findings are explained. These three parts are: (1) an educative experience, (2) mentoring and coaching from a philosopher in residence, and (3) a meaningful peer/professional community of inquiry. At the study's conclusion, this three-part professional development model is offered as a viable alternative to traditional and usual education reform efforts. In addition, the need for future longitudinal research to examine the continued implementation and longstanding impact of the philosopher's pedagogy three-part professional development model is suggested.

Introduction

John Dewey (1916) wrote extensively about philosophy as "the general theory of education" (328) and in this article we propose philosophy as the general theory of education reform. In recent decades, education reform efforts in the United States have fallen short due to what the authors of *Becoming Good American Schools* (Oakes et al. 2000) refer to as "the reform mill" (xiii). Characterized by prescriptive teaching practices, sequential training units, and quick fix approaches, "this reform mill short-circuits lofty reform goals through its overly technical-rational approach" (xiii). In an effort to avoid these trappings, and to realize "Dewey's conceptions of how humans think and learn, and the conditions Dewey called *educative* that nurture thinking and learning" (Oakes et al. 2000, 69) we incorporated *philosophy* into the design and implementation of a brand new professional development model.[1]

[1.] Thomas Jackson (2013) distinguishes between "Big P and little p" philosophy, and what we mean by philosophy in this article is both the content and activity of little p philosophy.

We are an experienced public school teacher-researcher and a philosopher-teacher at a large university in Hawaiʻi. Over the past decade we have been experimenting with a unique approach to education called the "philosopher's pedagogy" (Author and Miller 2012). Recently, we wondered how the philosopher's pedagogy could be applied to the overall "betterment" (Oakes et al. 2000, xiv) of the K-12 schools that we work in. We collaborated with students, teachers, and administrators in the Hawaiʻi State public school system, and used the philosopher's pedagogy to create a model for improving teaching, learning and the overall culture of schooling. To systematically study our efforts, grow personally and professionally, and improve on the model we were developing we used a self-study approach to research (Beck, Freese, and Kosnick 2004; Samaras and Freese, 2006). In this article we describe how the philosopher's pedagogy was found to be an instrumental component of both the developmental process we went through to create the model and the actual model we produced. We also explain the three-part professional development model that emerged from the analysis of the data, and how this three-part model addresses the challenges faced by educators who work towards meaningful school betterment.

The Philosopher's Pedagogy in Context

The research in this study took place on the Hawaiian Island of Oahu. This unique multicultural setting is the home of philosophy for children (p4c) Hawaiʻi. p4c Hawaiʻi is an innovative approach to education that integrates philosophy into the everyday practices of K-12 classrooms with the aim of creating intellectually responsible communities of inquiry. Philosophy, wrote Dewey (1916), is "a form of thinking, which like all thinking, finds its origin in what is uncertain in the subject matter of experience, which aims to locate the nature of perplexity and to frame hypotheses for its clearing up to be tested in action" (331). It is this notion of philosophy that those of us who practice p4c Hawaiʻi believe to be central to teaching and learning, and is at the heart of what we call the "philosopher's pedagogy."

The "philosopher's pedagogy" is rooted in the Philosophy for Children movement started by Matthew Lipman in the late 1960's. Philosophy for Children, he wrote, "will cease to treat children as passive blotters whose education consists merely of learning of inert data and will instead stimulate their capacity to think" (Lipman 1988, 110). By 1984, his Philosophy for Children program had gained international recognition as a growing movement in education with several centers around the world and thousands of individual practitioners in countries over.

In 1999, Thomas Jackson, professor of philosophy at the University of Hawaiʻi at Mānoa, introduced us to Philosophy for Children. From the beginning Jackson's (1984; 2001) approach has been to begin with the teachers and to then find every way possible to support these teachers both in their classrooms and as faculty in a school setting. This commitment has empowered many regular classroom teachers (i.e. non-academic philosophers) to become experienced practitioners. Furthermore, Jackson and his colleagues have encouraged those teachers to find new ways to make p4c Hawaiʻi (as he now referred to it) more culturally relevant.

In her work as secondary classroom teacher, one of the authors collaborated with one of her colleagues, and pioneered a new approach to p4c Hawaiʻi called the philosopher's pedagogy (Author 2010; Author and Miller 2012). Philosophy, as it is defined in the philosopher's pedagogy "encourages individuals to examine their lives and experiences in order to come to a deeper understanding of the world and their place in it" (Author & Miller 2012, 6). Given such and understanding of philosophy, the philosopher's pedagogy cannot be understood as a method or curriculum to follow, but rather it is an approach to teaching that is defined by six interconnected educational commitments:[2]

1. Live an examined life.
2. View education as a shared activity between teacher and student.
3. Re-conceptualize class "content" so that it reflects the interaction between classroom participants' beliefs and experiences, and the subject matter being taught.
4. Position philosophy as "the general theory of education" (Dewey, 1916).
5. Make philosophy a living classroom practice.
6. Challenge contemporary measures for classroom assessment.

The philosopher's pedagogy differed from the work of Lipman and Jackson because it focused on ways in which p4c Hawaiʻi could be used to teach a variety of subject-based content across grade levels.

Since its inception the philosopher's pedagogy has resonated with teachers and appealed to administrators and other school officials in the state Department of Education. This was the case at the two p4c Hawaiʻi Model Schools, a K- 6 elementary school in urban Honolulu and a 9 -12 secondary school located on the windward side of the same island. The principals, teachers and staff at these two schools embraced p4c Hawaiʻi and moved forward efforts to make the philosopher's pedagogy a means for overall school improvement. Supported by funding, we took the lead in formalizing their efforts, and began to work on a professional development model.

Never having designed a professional development model before, we employed the philosopher's pedagogy as our general method of inquiry and problem solving. This began with self-reflection, and an examination of our own growth as p4c Hawaiʻi educators, and then developed into a formal project. We participated in regular meetings and exchanges, and incorporated philosophical discussion, introspection and reflection throughout the process. In an effort to find ways in which our personal reflections, professional discussions, and our collaborative efforts with students, teachers, and administrators could all be used to design and implement the best professional development model possible we conducted a self-study.

Theoretical Framework

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[2]. See "The Philosopher Pedagogy" by Author and Miller (2012) for a more detailed description of this educational approach.

The cultivation of effective teachers is critical to the future success of schooling. Teachers are "the most, significant factors in children's learning and the linchpins in educational reforms of all kinds" (Cochran-Smith and Zeichner 2005, 1). However, what constitutes effective teacher education and, in the case of this paper, teacher professional development is widely debated, especially in regards to how teachers "should be recruited, prepared, and *retained* in teaching" (Cochran-Smith and Zeichner 2005, 1). At the heart of this debate are questions about pedagogy. How should teachers be taught? What should teachers be taught? What does good professional development look like? What approaches should professional development leaders use with teachers? And what kinds of pedagogical supports can be put in place to ensure teachers' ongoing professional development?

"In teacher education," and professional development, "attention to pedagogy is critical; *how* one teaches is part in parcel of *what* one teaches" (Grossman 2005, 425). Pedagogy has the power to shape teachers' "conceptual orientations towards teaching, learning, and learning to teach" (429). Pedagogy also influences the degree to which teachers, "as their careers unfold…will expect to find ways to deepen their expertise in both practice and research as part of their professional development work" (Mehta, Gomez, and Bryk 2012, 56). This makes the process of crafting the "best" pedagogical approach for the ongoing professional development of teachers a difficult, but extremely important task.

As we entered the process of designing a new framework for educational betterment in the schools that we worked in, we were immediately confronted by questions like these, and the overall complexity of the mission. We knew that the philosopher's pedagogy had proved successful in our individual classrooms, but we wondered how could it be extended as pedagogical model for teacher improvement and betterment for the school as a whole? We also knew that wanted to "develop concrete solutions to the realities in education that [were] grounded in more than theoretical rhetoric" (Samaras 2002, 4). We wanted our betterment efforts to be lasting, but more importantly, we wanted the professional development model that we created to be meaningful to ourselves, the teachers, students, faculty, and the community at large. It is for these reasons that we turned to the methods of self-study.

Self-study provides researchers with a framework for "systematic and critical examination of their actions and their context as a path to develop a more consciously driven mode of professional activity" (Samaras and Freese 2006, 11) It is an approach to research that values personal and professional growth and development, and overall school improvement. "The purposes are layered and multifaceted with overlapping objectives and with the key purpose of refining, reframing, and renewing education" (14). In our process of wanting to refine, reframe, and renew a model for professional development we knew that adopting a self-study approach would help us ensure a habit of "reflective practice" (Loughran 1996) throughout the journey.

Our self-study took on the characteristics of a "personal-constructivist-collaborative approach" (Beck, Freese, and Kosnick, 2004, 1262).

The self-study approach is *personal* because of its emphasis on the self, narrative inquiry, and participant research. It is *constructivist* because it includes elements of unending inquiry, challenging of prejudice and convention, respect for experience, and

personal construction of knowledge. And it is *collaborative* in that it stresses collaboration, community, social construction of knowledge, inclusiveness, and equity. (1266)

It was personal because we started with ourselves, and reflected on our own teaching and learning experiences.[3] It was constructivist because we were *"constantly* inquiring," about new ways to incorporate the philosopher's pedagogy into our model and we were "never content with present ideas, aware that knowledge is always partial and can always be improved upon" (Beck, Freese, and Kosnick 2004, 1263). And finally, it was collaborative; we developed communities of inquiry that encouraged philosophical dialogue (Lipman 1991; 1993; Jackson 2013; 2001), and partnered with multiple stakeholders so that "the views of individuals" were "constantly brought into dialogue with the views of others" (Beck, Freese, and Kosnick 2004, 1265).

Aims/Objectives

The purpose of this research was to study ourselves (Beck, Freese, and Kosnick, 2004) as we went through the process of developing a new approach to teacher professional development. We wanted to explore what would happen if the philosopher's pedagogy was used as the foundation of both our planning process and the professional development model we were working to develop. To focus our inquiry we asked the following questions: *How has the philosopher's pedagogy been instrumental in developing a new approach to teacher professional development in the K – 12 setting?* In what ways did the philosopher's pedagogy provide us with a framework for thinking through the model? How did the philosopher's pedagogy impact ourselves as we went through the process? What was the impact of the philosopher's pedagogy on the teachers, students, and administrators at our model schools? And did the philosopher's pedagogy change the culture of the schools we worked with? Ultimately, we wanted to develop a professional development model that was personally and professionally meaningful to ourselves and the people we worked with.

Methods

In this study we used a qualitative (Patton 2003; Creswell 2007) and constructivist approach to grounded theory methods (Bryant and Charmaz 2007; Charmaz 2005; 2006). Grounded theory helps researchers "remain close to their studied worlds" in the hope that they will develop an "integrated set of theoretical concepts from their empirical materials that not only synthesize and interpret them but also show processual relationships" (Charmaz 2005, 508). This was important to us because we wanted to understand the role of the philosopher's pedagogy in the development of our new approach to teacher professional development, *and* we wanted to use grounded theory methods to help us generate a clearly articulated theoretical model for teacher professional development in the K – 12 setting.

Participants

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[3]. There are connections to be made here between education and hermeneutics. Education and reflection on education cannot be limited to discussion of methods but must address fundamental truths of education as it pertains to human existence (see Kisiel 1993).

The participants in this study were the two authors. We have known each other for over ten years because of our involvement with p4c Hawaiʻi. One of the authors used p4c Hawaiʻi, and the philosopher's pedagogy to teach secondary social studies in the Hawaiʻi State Department of Education. The other author is a philosopher at large university in Honolulu. He was also the first ever Philosopher in Residence in the Hawaiʻi State Department of Education. Over the years, both authors have developed a professional relationship built on collaboration, inquiry, philosophy, and reflection.

Data and Procedures for Collecting Data

Data for this study came from a variety of sources and were collected in three distinct fashions. First, we gathered meeting minutes, professional notes, electronic communication (e.g. emails between staff members and monthly updates to funders), workplace documents (e.g., logic models, five-year plan, philosopher in residence memos, model school professional development agendas, and professional development syllabi) and personal memos. All of these documents were produced over a seven-year period (2007 – 2013) and totaled ninety-five pages. The decision to go seven-years back was made because we noticed explicit references to teacher professional development in our workplace documents starting in 2007. Second, we audio recorded and transcribed the discussions we had during our teacher professional development planning meetings. This process began at the end of the seven-year period around the time when the ideas about our three-part professional development started to emerge. At the beginning of each our planning meetings we made sure to have a digital recorder at hand and began to record when we, and our colleagues, began to engage in professional inquiry about the teacher professional development model that we were developing. In total, we had about an hour and half of audio recorded discussion. Third, we wrote personal reflections throughout the seven-year period and included these as data as well.

Methods for Analyzing Data
Using the method of constant comparison (Glaser and Strauss 1967) we analyzed the data in three phases, looking for recurring themes. In phase one, we analyzed the data separately. Away from each other, we reorganized the data and developed initial open codes (Strauss and Corbin 1998; Charmaz 2006). In phase two, to decrease researcher bias, we came together and served as critical friends (Miles and Huberman 1994). We looked over each other's initial open codes. Then, we worked together to develop theoretical codes (Charmaz 2006, 60 – 67), analytic themes, and a theoretical model (Strauss and Corbin 1998; Charmaz 2006) for teacher professional development. In phase three, we wrote up our findings. In this final stage of the analytic process (Richardson 1994) we collaborated further to revise our thinking and tighten up the themes, and model we had developed.

Findings
The discussion of our findings includes two parts: (1) an overview of the themes that emerged from our analysis of the data and (2) the grounded theory model for teacher professional development that grew out of the themes. In part one, the three main themes were: grounded in personal experience, finding our focus, and philosophy as the general theory of education (Dewey 1916) reform. In part two, the three-part model included: an educative experience, coaching/mentoring from a philosopher in residence, a meaningful

peer/professional community of inquiry.

Part One: Analytic Themes

In Part One we describe how our collaborative analysis resulted in three main themes. First, the data shows how the philosopher's pedagogy helped us ground our teacher education and professional development model in our own experiences. Second, we describe how the philosopher's pedagogy helped us find our focus. Third, we explain how philosophy emerged as the general theory of education (Dewey, 1916) reform.

Grounded in Personal Experience

The first commitment of the philosopher's pedagogy is to live an examined life (see Plato 1961, 38a).[4] In our previous work in classrooms this included incorporating wonder, reflection, introspection, curiosity, and critical analysis of life's meaning into the curriculum we designed and into our relationships with students. The analysis of the data demonstrated that we approached the process of designing a new teacher education and professional development model in the same way.

When we looked back on our personal memos and other workplace documents we found ourselves reflecting on our own development as teachers. Early on in our process one of the authors thought about her experiences learning to teach.

> Combining my experiences given to me from my parents, with the formal education I received, I developed an approach to teaching social studies that centered around being: interdisciplinary…discussion-based, constructivist, learner-centered, inquiry-driven, creative, reflective, philosophically rich, and based on real relationships between teachers and students. The methods of Philosophy for Children and p4c Hawai'i were also instrumental in giving structure to my inquiry. I moved from attempting to implement Lipman's…version of the practice to combining Jackson's approach…with innovations of my own. Throughout the process I [was] an avid journal writer, constantly reflecting on my practice and seeing myself as a teacher-researcher. I…wanted to improve my practice, and capitalized in finding joy in my own learning process. I became a teacher who is just as much a scholar in the classroom as I am outside of it. (personal reflection 2007)

Another author's personal memos demonstrated similar reflective qualities: "Early on in my teaching it was all about the texts/reading that was assigned. I knew from my own experience that what I really wanted to do was philosophical discussion but I didn't have anything in place to make that happen" (personal memo 2013). These reflections on our earlier experiences provided clarity about what we had learned through our experiences with p4c Hawai'i.

Through the process of self-examination, and reflection we identified many of the "big ideas" and core values that we wanted to use as a base for our teacher education and professional development model. We then began to incorporate the core values such as, philosophy, cultivating meaningful experiences, inquiry, creating intellectually responsible communities, promoting democracy, reflection, and living an examined life into our

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[4]. According to Socrates, the examination of one's beliefs and conceptions of the world gives life purpose. Teachers who are committed to the philosopher's pedagogy share this belief as a fundamental value. For such teachers, living an examined life pervades the work they do in the classroom and in turn lends teaching and learning a philosophical purpose (Author and Miller 2012, 8).

workplace documents (p4c Hawai'i logic model 2007; p4c Hawai'i vision and mission 2009; and solicitation to funders 2012). The data shows that as we got closer to finalizing our model, the core values, which first emerged as we examined our life as a part of our personal reflections, were now a part of our everyday speech. In a 2013 discussion with teachers one of the authors stated, "…we are interested in bringing [a] community of inquiry and philosophy and reflection…[to] really change the school. We're going to change education" (transcript of a planning meeting). The core values internalized through self-reflection are themselves values that cultivate an examined life. What was remarkable in our findings was that these same values were identified as significant for teacher professional development.

Eventually, the personal experiences that emerged from our process of self-examination, and the core values we developed from them helped us structure the model we created. This is evident in one of the author's personal memos.

> Based on all of the conversations that we have had in the past year, the following were all important in my development as a teacher (1) *I read a lot.* By the time I had gotten to the University…I had read a lot of education literature/theory… [which] gave me a solid conceptual foundation about the type of teacher that I wanted to be…they really grounded me in terms of what I valued in education. (2) *I observed practices being modeled/experienced practices that matched my theoretical beliefs…*when I took PHIL 492 I got to see Dr. J model practices that matched my beliefs…and for the first time in my education I was being exposed to actual classroom practices that created the type of learning environment I wanted to foster. (3) *I practiced and reflected with a mentor/coach*. My time with my university professor really refined all of the day-to-day things that I did as a teacher. (4) *I develop peer communities of inquiry.* Over the years I have cultivated a number of professional relationships that have helped me become a better teacher. (2013)

Elements that the author identified in her own practice—elements that arose from her commitment to live an "examined life," and inquire into and reflect upon the content "composed of the beliefs and conceptions of the world that shape our 'little p' philosophy'" (Author & Miller 2012, 12)—were instrumental in forming the model we developed to help teachers and schools. While the first commitment of the philosopher's pedagogy helped us define our approach to improving teachers and schools, we also found that the philosopher's pedagogy helped us find our focus as we worked towards the actual application of our approach.

Finding Our Focus

The analysis of the data shows how the philosopher's pedagogy helped us find our focus, so that we could move forward and apply our approach to the teachers and schools that we worked with. In 2007, in addition to naming ourselves, we started to find our focus by clarifying for ourselves that we wanted our education reform efforts to include philosophy *and* education. Clearly committed to the marriage of these two disciplines, we recognized the need for an institutional relationship between the department of education and the university. We wrote in our 2007 p4c logic model "collaboration among university, school, and community promotes rigor and excellence in education, p4c is a mechanism for 21st

century school redesign." We were beginning to see, in-line with the fifth commitment of the philosopher's pedagogy that we needed to find ways to make philosophy a "living classroom practice" (Author & Miller 2012, 14).

Model schools. To make philosophy a living classroom practice, we decided, in the spirit of the "Dewey School" (Mayhew and Edwards 1965), to focus on creating two model schools. "Locally there are…two major implementation sites on Oahu that serve as Model Schools. Waikiki Elementary School (ten year involvement) and Kailua High School (five year involvement)…" (grant application 2011). The model schools were important because they were the physical representation of the relationship we wanted between the University and the Department of Education. As the data shows, they also helped us concentrate our betterment efforts. We were able to invest all of our resources, including time, personnel and intellectual ideas in two locations.

> The success of these efforts has led to the development of two p4c Hawaiʻi Model Schools where p4c is integrated into the school's mainstream curriculum. At the model schools, students and teachers are supported by a PIR [philosopher in residence]. In addition, other professionals and university students who are interested in p4c Hawaiʻi have access to research opportunities and training. Due to the success of this model, P4c Hawaiʻi now has the exceptional opportunity, encouraged by teachers, students and school administrators, to expand throughout an entire district complex. (grant application 2010).

Out of the model school initiative the idea of a PIR (philosopher in residence) was solidified.

In 2008, one of the authors wrote about his involvement with the PIR initiative in a report to the dean at the university where he worked.

> It was decided that we would pilot the role of "philosopher in residence" at KHS, someone who could become part of the KHS community, provide support and guidance to teachers looking to implement P4C in their classrooms, facilitate the transmission of P4C lesson plans and insights among participating teachers, and gather information on P4C at KHS for the benefit of P4C Hawaiʻi. In order to carry out these roles, I needed to be a regular participant at KHS so that I would know the students, teachers, and issues that the teachers were struggling with. So far the two main foci of P4C at KHS have been the Ethnic Studies classes required of all KHS students and the English Department.

Throughout the analysis of the data, the decision to focus on the model schools and to further develop the idea of a philosopher in residence were reoccurring themes of philosophy as a living classroom practice. So much so that the philosopher in residence became a cornerstone of the three-part model that we developed.

From the bottom up and from the inside out. The other finding to come out of the data relating to how we found our focus is our decision to frame school reform, or betterment as something that happens from the bottom up and the inside out. This focus is an outgrowth of the second commitment of the philosopher's pedagogy: view education as a *shared* activity between teacher and student. In a report to the dean one of the authors explained,

> the growth of P4C within a school, particularly high school, requires a commitment of a community within that school. The values of P4C cannot be

implemented in a "top-down" program that provides teachers initial training and leaves them to figure it out on their own. It is through their participation in a community of inquiry that teachers experience and understand the profound impact of philosophy — the practice of thinking more deeply about our beliefs….To be sustained and grow as P4C practitioners, teachers benefit most from being part of some other P4C community, whether it be faculty colleagues or people at the university (2008).

As veteran school practitioners we recognized that our professional development model would never succeed if it was characterized by top-down decision-making and seen as a quick fix. Instead, we realized that we needed to respond to the needs of teachers, students and administrators by supporting the school betterment that they wanted. We also needed to assure them that our support would be ongoing, and not just some programmatic fad. We did this by fostering professional communities of collaborative, shared inquiry.

The results of focusing on professional communities of inquiry were considerable: "As a result, p4c Hawai'i now has the administrative support to become a complex-wide initiative that has the potential to affect over 1500 students and teachers, from kindergarten through graduation, in the Windward community" (grant application 2011). We witnessed the growing interest in our emerging professional development model. Importantly, despite the pressure to rapidly scale up in "shallow ways" (Elmore 2004, 2) the model we were creating, the evidence shows that we remained true to the philosopher's pedagogy. We committed to a professional development model where education is a "shared activity between teacher and student" (Author & Miller 2012, 11). We slowed down, and made the effort to foster meaningful relationships between the teachers, students, school administrators and ourselves during the professional development process. This is evident in an excerpt from a questionnaire that was developed for teachers during one of our planning meetings. We asked teachers, "Are you interested in working with the Academy? If you are interested, please explain your level of commitment and enthusiasm" (questionnaire to KHS faculty 2013). Once distributed and collected, more than half of the staff committed with enthusiasm to bringing community, inquiry, philosophy, and reflection" into their classes (p4c update to KHS teachers 2013).

As we continued to find our focus, the data shows that the type of teacher professional development model that we were developing was unique. We were defining school improvement as a work in progress—an ongoing partnership between the school and university. We weren't interested in giving teachers or administrators a prescriptive path to follow. We also weren't interested in delivering one-day in-services where we would leave teachers to further develop in isolation. Instead we wanted to build long lasting relationships, cultivate deep thinking about the issues that most mattered to the school, and support teachers and administrators as they worked to create their own personally meaningful paths to school betterment.

Philosophy as the General Theory of Education Reform

The final theme to emerge from the qualitative analysis of the data, which builds off of the previous themes, is the idea that philosophy was our general theory of education reform. Philosophy, as it is explained in the fourth commitment of the philosopher's pedagogy is an

activity. It "encourages individuals to examine their lives and experiences in order to come to a deeper understanding of the world and their place in it" (Author & Miller 2012, 6). The data shows that it was this notion of philosophy that we used to design and implement our teacher professional development model.

The data shows that we did our best to live the model we were creating. This started with incorporating the "doing of philosophy" into our school betterment activities. As one of the authors experimented with the role of the philosopher in residence he asked teachers philosophical questions as a part of his feedback process. "How do teachers help students overcome interaction inertia? How do teachers help students overcome teacher dependency?" It is important to recognize that these were genuine questions of wonderment and not heuristics to move teachers along a prescribed path; they inquired into topics of motivation, responsibility, and the philosophy of teaching. This author also reflected on his own experience, "But I think this underscores an important fact: for someone to be a P4C teacher doesn't mean that they overhaul their teaching practice. Rather, I would say it's an awareness of the values that good teachers already endeavor to bring to fruition, and more importantly, a process for mapping those values onto any teacher's style" (PIR reflections to high school teachers 2007). Philosophical reflection was part of this author's approach to thinking about how philosophical activity could help teachers and schools.

The data also shows how the philosopher in residence position was used to make sure that philosophical elements were incorporated into those structures that were already in place at the school. For example, at a 2007 Language Arts department meeting the teachers brainstormed what they wanted to accomplish with their students, and then the philosopher in residence helped cultivate a community of inquiry with the department so that they could think through their ideas. By 2013, the idea that philosophy was a defining feature of our school reform efforts was so ingrained that philosopher in residence referred to teachers as "teacher-philosophers" (letter to high school teachers 2013).[5]

Embedded in this idea of philosophy was the importance of having meaningful experiences. Philosophical activity resists attempts to reduce the experience to easily digestible and transmittable pieces of instruction. Instead, it is best understood as a gestalt. This is evidenced in the syllabus of one of the professional development courses we offered where at the top of the handout it stated, "Objective: That you have a GREAT experience as a part of a community of inquiry, which will be a resource for figuring out how you want to incorporate p4c into your classroom" (EDEP 411 class notes 2011). It was also seen in a letter to funders (2010) in which one of the authors explained a professional development workshop that we hosted at the high school.

> There were many good things that happened in the group I facilitated but it was particularly gratifying to hear how each group had a genuine p4c experience in their Plain Vanilla. Each facilitator had done things slightly differently, and each group had made progress in their inquiry in different ways, yet everyone had experienced both a sense of community and an enrichment in their thinking. … There was a sense that we had discussed

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[5]. Philosophy as a defining feature of the school was also captured in KHS's new Vision Statement of 2011, created by a committee of faculty and students: Kailua High School students are mindful, philosophical thinkers prepared to pursue their goals and create positive change in the world.

something important and it was this sense of having an important experience that really opened eyes to the possibilities of p4c.

In this workshop the entire faculty and staff began to experience philosophy as activity that could potentially transform their practice as teachers.

The data also shows that teachers who were supported in a philosophically rich community of inquiry became better equipped to reflect, take ownership, and be creative in their efforts to better their school: "We are constantly reflecting upon and altering our daily tasks in order to meet our overall objectives. ….Too often theory never translates itself into the actual classroom, but I feel that what I read and write about is directly translated into the manner in which I conduct each of my classes" (English Teacher end of year department reflection 2009).

It was not only teachers whose education betterment efforts benefited from a philosophically rich community of inquiry; the efforts of participants themselves were also significantly supported.

The data shows that early on in the developmental process we found it necessary to create our own community of inquiry. We used our community of inquiry to unpack complex ideas and probe deeper into our underlying assumptions about teacher professional development. This philosophically rich dialogue, which unfolded during the times we met as a community of inquiry was instrumental in helping us translate theory into a "living practice" (Author & Miller 2012, 7). The following email chain demonstrates this:

> If our tri-part model includes having a 1. Expert 2. Community of Inquiry, and 3. Coach (philosopher in residence) do we think that these need to be three separate people/entities or as the philosopher in residence are you the coach and the expert? Do we see any specific distinctions between the Expert and the Coach where it would be better to have two separate people? Also should each of these three systems of support be explicitly transparent to the teachers at our participating schools? Maybe these are some things we can start talking about at our next meeting (Author, 1/10/2013).

> I thought the three-part model had a different step…it involved a class or some sort of education, like a workshop? Because teachers will need to have a foundational understanding of the theories and activities of p4c Hawaiʻi…(Chad, 1/11/2013)

> I think your original notes were correct but by my understanding the model has been massaged a bit to underplay the idea of expertise…Even though as I've written about it is seems like a linear or hierarchical relationship b/w the parts, I don't think it's necessarily the case. For example, a strong peer community of inquiry that forms during the "educative experience" really helps create the intellectual/learning experience, and it can really sustain the ongoing collaboration with the PIR…(Author, 1/13/2013)

Throughout the design process we used the community of inquiry to work through roadblocks in our thinking like these, and to sort out the practicalities of implementing a new professional development model.

In summary, the data included in this first section of the findings help illustrate the three distinct ways that the philosopher's pedagogy influenced the theoretical model for teacher professional development that we eventually generated. The philosopher's

pedagogy helped us ground the model we were developing in our own experiences, find our focus, and frame philosophy as our general theory of educational reform. In the second section of the findings we articulate the three-part model for teacher professional development that was produced from our self-study (Beck, Freese, and Kosnick 2004) and grounded theory analysis process (Charmaz 2006, 123-39).

Part Two: Three-Part Teacher Professional Development Model
In 2010 one of the authors wrote a letter to one of our funders,

> In evolutionary theory there's the idea of punctuated equilibrium that suggest change does not happen linearly. Instead, things go for long periods of time with little change and then there is some major event that catalyzes an explosion of changes. Wednesday, to me, felt like one such explosion; we could go from seven to nine teachers using p4c in only a few disciplines to thirty or forty faculty and staff using p4c not only across disciplines, but throughout the school culture…we have been able to pilot this idea of a philosopher in residence and we now have solid evidence that it offers a workable model.

The efforts we had made to foster teacher education and professional development at the model schools that we worked at were starting to build momentum, and we were beginning to form the model that came out of this study.

Since then, largely as a result of the data analysis process used in this study, the model has been progressively refined to include three main components. The three parts of the model that emerged from this reflection and analysis are: an educative experience, mentoring and coaching from a philosopher in residence, and a meaningful peer/professional community of inquiry.

(1) An Educative Experience

The first part of the model requires that teachers have an educative experience. This is usually a formal learning experience like a university course or professional development class offered on the teachers' campus. In our model the university where we worked offered the courses. Reflecting on our findings, teachers ideally get credit towards a professional degree or pay raise for their participation in the class, but the educative experience can still be successful even when this is not the case.

As a part of their educative experience teachers read academic literature and practitioner research related the philosopher's pedagogy. They also experience the philosopher's pedagogy first hand by participating in class activities, which require teachers to "live the examined life" in the context of their development as a teacher. While in class, the teachers also see the philosopher's pedagogy modeled by their instructor. The importance of modeling is that it draws upon the personal experience of the instructor and provides a context where the instructor and teachers get to experience the philosopher's pedagogy together. In addition to their experiences in class, teachers have opportunities to observe the pedagogy in practice during excursions to model schools. On these excursions, teachers participate in student activities, reflect on their experiences, and think of ways to incorporate what they saw into their own theories and practices.

All of these activities included in the educative experience help to create an initial community of inquiry for educators (and the professional development instructors) to think

together about how to incorporate the philosopher's pedagogy into the teachers' practices. This community of inquiry provides teachers with lifelines for staying connected to the people, and the content they learned in their educative experience. As they begin to incorporate what they learn into their own classrooms, teachers need access to ongoing professional development experiences, like these included in the initial educative experience. The philosopher in residence, the second part of the model, helps to ensure this.

(2) Mentoring and Coaching from a Philosopher in Residence

The philosopher in residence provides ongoing mentoring and coaching to teachers in their classrooms, helping teachers stay connected to their educative experience. The overall role of the philosopher in residence is summarized below in the words of a high school Language Arts teacher.

> [The philosopher in residence] helps us create a classroom that is intellectually safe and socially stimulating to teachers and students. In this role you are not here to judge, evaluate or even sell p4c to the teachers. What you are here for is to see how inquiry, philosophy, community and reflection fit into their practice…our students say you are just another student, granted one who helps the class dig deep, who they all greatly respect and admire. (2009)

The philosopher in residence must gain trust and be accepted by the school community, students, and teachers if they he or she is going to make meaningful change. The philosopher in residence also needs to support initiatives that have been started by the school. It is not the job of the philosopher in residence to come into the school and tell teachers what to do or push a separate reform agenda. Instead the philosopher in residence needs to listen, build relationships, participate in school activities and initiatives, and be asked to give feedback.

The philosopher in residence is not an external "professional development guru" (Hess and Meeks 2012, 95-6) who plays a cameo role in the school community. Instead the philosopher in residence is an integral, and as the teacher below put it, "essential" part of the school's faculty,

> Bottom line [the Philosopher in Residence]…is essential. The PIR keeps the ball rolling and helps us dig deep into our inquiries…PIR offers our department a sense of unity; he is the only person who can really see/observe everyone teach, so he knows what works, what doesn't and the teaching personalities of each teacher. This unique role has become necessary in our efforts to truly change the manner in which the curriculum is delivered to the students. The PIR's insight and ideas have undoubtedly helped each teacher become a more effective educator. (end of year department reflection 2009)

The "job description" of the philosopher in residence is not fixed. The philosopher in residence must be open to changing their role in response to the needs of the school and the growing capacity of the philosopher in residence as a person and a position. However, the philosopher in residence must support teachers as they establish, take ownership over, and maintain a peer/professional community of inquiry.

(3) Meaningful Peer/Professional Community of Inquiry

The third part of the model is the establishment and ongoing efforts of a peer/professional community of inquiry. It is best when the peer/professional community of inquiry is self-initiated, but often teachers need the support of the philosopher in residence. Sometimes individuals or departments initiate and maintain the communities of inquiry, but the community of inquiry can be school-wide.

The peer/professional community of inquiry must be meaningful. That is, the teachers needed to feel personally and professionally connected to their peers. They also need to know that what they discuss in their community of inquiry will help them grow both personally and professionally. In an excerpt to the dean, one of the authors describes the Language Arts Department's community of inquiry.

> Teachers were amazed that meetings were both more productive than they had ever been and *thoroughly* enjoyable. Several stated that they felt department meetings were now an essential part of their professional lives, both because the community of the meetings reminded them of why they wanted to be English teachers and because the nature of the inquiries made them feel that they were truly growing as teachers. It was pointed out that the English Dept was now an emerging P4C community, which is what made the inquiry so productive and rewarding. Those who have developed an emerging P4C community in their classrooms recognized the parallels in terms of engagement and learning. And those who are still trying to build a P4C community in their classrooms are experiencing a model of the community among the department faculty that informs their community building in the classroom. (2008)

A meaningful peer/professional community of inquiry helps bring together the previous two components of the three-part model. It provides a space for teachers to build off of their primary educative experience and keep in contact with the philosopher in residence. Furthermore, the community of inquiry empowers professionals to think through the challenges they face. Working in conjunction with one another, each part of the model supports the others. Together, the three parts help to cultivate a teacher professional development model that has the philosopher's pedagogy at its core.

Reflection and Discussion

> "*If we keep doing what we are doing, we are never going to get there*" (Mehta, Schwartz, and Hess 2012, 5; on the future of school reform).

> When discussing the history of public school reform in the united states Tyack and Cuban (1995) write, "change where it counts the most—in the daily interactions of teachers and students—is the hardest to achieve…to do this requires…an accurate understanding of schools as institutions" (10). However, as Elmore (2004) points out, it is rare that reform agendas allow the time, human resources, and careful thinking required to know the people, schools, and communities where the change is being implemented. Reform efforts, especially at the local level are "typically characterized by volatility…and superficiality—choosing reforms that have little impact on instruction or student learning and implementing them in shallow ways" (2). The three-part model for school betterment that emerged from the data in this study was our best attempt to create a teacher professional development model that did not succumb to these shortcomings.

The results from the analysis of the data show that the philosopher's pedagogy was instrumental in making the model we generated different than traditional and usual reform efforts (Elmore 2004; Tyack & Cuban 1995). The three-part model (i.e., an educative experience, a philosopher in residence, and a peer/professional community of inquiry) works "from the inside out" (Elmore 2004, 3). At the model's core is the idea that given the right supports, communities, schools, teachers and students are capable of creating educational reforms that best meet their individual needs and contexts. It is a model that distributes power equally between the "coproducers of learning" (City, Elmore, and Lynch 2012, 176) and offers supports characterized by community building, the cultivation of responsible and ethical thinking, and commitment to the common good.

This three-part teacher professional development model is not a quick fix. Instead it is a "gradual and incremental-tinkering with the system" (Tyack & Cuban 1995, 5). Relationships take time to build. Efforts must be made to reserve time and space for the work to be done in. And thinking that is responsible, ethical, and rigorous must not be rushed. School communities and universities have to commit to the model for the long-term, but this is often difficult in a culture obsessed with instant gratification and is especially difficult in this troubled economic climate. But as Tyack & Cuban (1995) conclude in their research, "over long periods of time such revisions of practice, adapted to local contexts, can substantially improve schools…Tinkering is one way of preserving what is valuable and reworking what is not" (5).

We are continuing to tinker with our model. For right now it seems like a "best practice" for incorporating the philosopher's pedagogy into school wide reform efforts in the schools we work in. However, as Mehta, Schwartz, and Hess (2012) point out, "the 'best practices' approach only addresses the tip of the iceberg, and the failure of most such efforts is due to the six-sevenths of the iceberg that lurks below the surface, encumbering today's school systems" (4). We are reminded that we must remain open to the continual improvement and development of our model. The individuals, schools, and larger systems that we work with and within are constantly changing and it is necessary that our efforts for school betterment change with them.

Conclusion

James March (as cited in Levin, Schwartz, and Gamoran 2012) explains that "innovation is essential to improvement," in schools, "but only if (a) innovations are well grounded in current knowledge and have a reasonable theory of action; (b) there is careful assessment of impact; and (c) even more important, real efforts are made to scale up innovations that are found to be effective" (pp. 28 – 29). This study helped us ground the design and implementation of our three-part teacher professional development model in data.

By studying ourselves, analyzing documents from the past seven years and recent workplace discussions, we learned that the philosopher's pedagogy has had a profound impact on the professional development model that we have been developing because it helped to create meaningful experiences for the faculty and staff at the schools where we worked. Over the seven years examined in this study, what started out as an experiment with a handful of participating teachers became a school wide reform movement with

complete administrative support and more than half of the faculty and staff at each of the model schools volunteering their free time and involvement. It also appears as if the school culture of the schools that we work with has positively transformed, but, as March points out, we need a more careful assessment of the three-part model's impact. We see the need for future longitudinal research to examine the continued implementation of the model and its longstanding effects.

We are also cautious in our efforts to scale up this innovative model for teacher professional development. In addition to needing more research, we are wary of educators and policy makers who are in a rush to immediately implement the model we created. Underlying this rush "is the presumption that improving schools and systems is primarily a matter of learning 'what works'; that the right mix of remedies is already known…and the challenge is primarily a technical one of transferring it" (Mehta, Schwartz, and Hess 2012, 3). Education and education betterment, as we understand it, is not primarily driven by technique and transference. Rather, the primary challenge of education is "living the examined life" (Plato 1961, 38a). With this as a foundation, we can meaningfully implement grounded innovations and assess their impact.

We incorporate the activity of philosophy into the work that we do in schools because it helps us challenge the contemporary narrative, which describes teaching as prescriptive practice—easily packaged and transferred from one school district to the next. As Dewey asserted nearly one hundred years ago, teaching is an "action intelligently directed" (Dewey 1916, 170). To engage in intelligent action in responsible way, educators need tools for thinking and relating to one another. As we look to find ways to further develop teachers, schools, and the practice of education as a whole we must remember this, and act accordingly.

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