PHILOSOPHY FOR TEACHERS (p4t): A STUDY OF THE PHILOSOPHY FOR CHILDREN HAWAIʻI (p4cHI) EDUCATIONAL FRAMEWORK APPLIED IN PRE-SERVICE TEACHER EDUCATION

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DEDICATION

To my parents who have supported me in so many ways through my many adventures. I want to thank my mother for inspiring me to be creative in all my endeavors. To my father, thank you for being my sounding board on our walks up the hill and beyond.

To my sister; for it has been in trying so hard to follow in your footsteps that I have achieved more than I ever could have imagined.

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ABSTRACT

Teacher candidates enter into teacher education programs with perceptions toward learning, teaching, and education due to societal influences as well as their own educative experiences. The foundations of a teacher education course can also greatly influence the development of teacher candidates' own pedagogical approaches. It is for these reasons that this study explores how socially-constructed perceptions of education contribute to the development of teacher candidates' emerging teacher identities and philosophies of education. To more deeply understand the impact teacher education courses can have on teacher candidates, this dissertation explores a specific educational approach, philosophy for children (p4cHI), used in pre-service teacher education courses, to understand the impact the approach has on teacher candidates' mindsets toward teaching and education.

The literature review explores the background, philosophical foundations and practices of p4cHI and the aims of a philosopher's pedagogy while also reviewing social constructs inherent in various teacher education programs. The phenomenological lens in alignment with a crystallization framework provide an in-depth analysis of what happens in teacher education courses taught through philosopher's pedagogies. The evidence demonstrates both positive impacts and challenges of participating in a teacher education course taught through a philosopher's pedagogy. Although there was a strong appreciation for the p4cHI approach, the evidence revealed a conflict between teacher candidates' desire to use a p4cHI approach as part of their own developing pedagogies and socially-constructed perceptions of the expectations of teaching.

The study concludes with a proposal based on the research that advocates for teacher education programs to conceive of teaching teachers as a philosophical endeavor. The proposal for philosophy for teachers (p4t) encourages opportunities for meaningful collaboration, philosophical inquiry, and reflection in order to bring the joy and wonder into teaching. Although p4t aims to enable teachers to more thoughtfully develop their own philosopher's pedagogies, it also intends to ignite a philosophical shift in perceptions of education.

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CHAPTER 1: INTRODUCTION

This study is an inquiry into the impact of socially-constructed perceptions of education on teacher candidates' mindsets toward teaching and education, and how a specific approach toward education, philosophy 4 children Hawaiʻi (p4cHI), aims to help beginning teachers question those perceptions. This chapter begins with an archetypical example describing experiences of many teachers. It then clarifies what is meant by the terms mindsets. The problem statement and significance of study are explained and, lastly, the theoretical framework is explored.

The Story of a Typical Teacher

Aiming to engage her future students in meaningful learning to prepare them to be thoughtful members of today's complex society, an idealistic teacher candidate walks through the doors of her teacher education program. As she makes her way through the program, she questions what she sees and hears. Veteran teachers stand archetypically in front of rows of desks where the students passively sit. "Could the students sit in a circle to discuss the topic", the teacher candidate asks her mentor teacher. The question is met with hesitancy. The teacher candidates is told that the students are too disruptive to discuss with each other. "What are the reasons the students are learning this lesson?" she queries. "Because it's in the state curriculum", a mentor teacher replies. The teacher candidate would like to teach creative, engaging lessons as advocated by educational theorists, but the mentor teacher rejects them as unrealistic. The teacher candidate then asks her mentor why the theories she reads about in the teacher

preparation program do not seem to be used by the practicing teachers, but there is no time in the teacher education course for discussion or inquiry.

As the teacher candidate proceeds to become a practicing teacher with her own classroom, she does not wonder anymore. Like generations of teachers before here, she stands in front of her class imparting her knowledge of the subject as the students passively take in the information. Before she realizes it, she has become like many teachers before her, a victim of an illusory system in which she is chained to, like the prisoners in Plato's cave, taking mere shadows for reality (Plato, 2004). She, like others before her, has developed mindsets that the teacher is a mere "technician" (Green, 1997, p. 29; Goodlad, 1994) who ensures the students receive the correct information to enable them to move onto the next rung of the schooling ladder. The hierarchical educational customs that persist as the "windows" (Greene, 1988, p. 134), which can be opened up by questioning the perceived realities of education, stay closed. And so, like F. Scott Fitzgerald's Jay Gatsby, the beginning teacher becomes just another member of society's reality, and the once idealistic teacher candidate becomes part of the educational machinery. "So we beat on, boats against the current, borne back ceaselessly into the past" (Fitzgerald, 1925, p.189).

Though the above example is hypothetical, it is not far from the reality experienced by many teachers. In studying the aims of students in a teacher education program, Danielewicz, (2001) found that teachers come in to the profession because of "the possibility of changing the lives of others" (p. 42) or "to serve" (p.29). However, as they progress through the schooling system, from the teacher education program to completing their practicums to having classes of their own, a reality hits. It is often the reality that the way things are in education are the way

things have to be. There is little to no intellectual opportunity to question those realities. And, as a result, the realities stay as they have for another generation of educators teaching our youth. How could the typical teacher's career have been different if she had been supported in her teacher education program to see education not as what is, but rather to question what it could be? Would she have still ended up in the educational cave or would she have seen the light of a new vision of education to transform learning for her students? How could she have been given the opportunities to see herself as an agent of change, questioning the norms instead of falling prey to the assumed archetypical role of the traditional teacher? This study aims to understand how allowing teacher candidates to question the perceived socially-constructed realities of education can impact their emerging teacher identities.

For Maxine Greene (1978, 1988) and others (e.g., Hargreaves, 1994; Schön, 1983) the reality of education is merely a perceived reality. It is this socially-constructed reality that many incoming teachers come to see as the actuality of education. These authors maintain that there are collective societal mindsets that influence the norms of education and it is a lack of "wide-awakeness" (Greene, 1978, p. 45) that closes out opportunities to wonder and question truths of perceived realities. This study will discuss student teachers' perceptions toward education influenced by philosophical educational pedagogies that aim to retain a sense of wonderment both for students and teachers.

The introduction of this study clarifies what is meant by societal beliefs and mindsets with a look into the influences on approaches to education. It also explores the significance of studying teacher education in relation to the power structure of the educational system as well as the significance of an innovative perception of education, the philosophy for children Hawai‘i

(p4cHI) movement, which forms its foundations from a focus on community, inquiry, philosophy, and reflection. The research questions are presented and terms specific to the study are defined and explained. Lastly, the theoretical framework explores the historical, foundational core of the issues from Dewey (1916) and, more recently, Greene (1978, 1988).

Exploring Mindsets

This next section will explain various meanings of the concept of mindsets. It will also introduce the ongoing discussion of the influence of socially-constructed perceptions that are connected to the hierarchical power structures in the dominant educational system. Lastly, this section will explore Greene's (1978) concept of "mystification" (p. 54) and a lack of awareness of influential perceptions in society connected with schooling and education.

What Do We Mean By Mindsets?

Since education and learning are affiliated with thinking, it is important to understand the concept of mindsets and influences in shaping actions. Often mindsets are seen in terms of an individual's perspectives toward ideas to include one's attitude or pre-conceived notions of life. It may be assumed that a person's mindsets are conceived from one's own experiences, beliefs, or values. Psychologically, mindsets revolve around "beliefs that orient our reactions and tendencies" (Klein, 2016, p. 1). Therefore, our mindsets affect our individual decisions and behaviors. As argued by Dweck (2006), mindsets are connected to motivation or work ethic. Dweck (2006) focused on fixed versus growth mindsets to discuss the way an individual overcomes or does not overcome obstacles.

Mindsets have to do with more than just an individual's work ethic, however. Scientist Peter M. Senge (1990) stated that humans are born curious and "are designed for learning" (p. 7), though societal constructs promote schooling focused on "controlling rather than learning" (p. 7). The author discussed how students often have mindsets toward school that are about getting "the right answer and avoiding mistakes" (p. 7). Perceptions of how learning is organized and our behaviors in connection with them are often based on historical collective constructs (McEwan, 2014; Senge, 1990). For Senge (1990) and others, it is these societal constructs, which are often blindly accepted as inevitable, that influence our behaviors and decisions.

It is argued that, due to historical events, philosophical perspectives, and social norms, our global and national societies are governed by certain beliefs as to how humanity should operate (Hargreaves, 1994; Schön, 1983; Toulmin, 1990). It is these perceived constructs that direct the organization of schools and how teachers teach (Trilling & Fadel, 2009). Therefore, synthesizing the psychological and collective interpretations of mindsets can lead to a refined definition of educational mindsets for this study. Educational mindsets can be assumed to be the beliefs about education and learning and certain behaviors based on those beliefs as influenced from experiences and societal circumstances, whether one is cognizant of them or not. This definition synthesizes Klein's (2016) concept of how one's beliefs influence actions with the concept of collective societal mindsets (Hargreaves, 1994; Schön, 1983, Toulmin, 1990) and Trilling and Fadel's (2009) discussion of the influences of collective societal mindsets on schooling and education. This concept of educational mindsets forces us to question whether or not teachers, teacher educators, administrators, and policy-makers operate based by their own mindsets—based on their own beliefs, values, work ethics, or experiences. Or, is it true that, in

terms of education and schools, we act in part due to that of a larger “social condition” (Hargreaves, 1994, p. 8) that is present, though often not recognized?

As argued by Schön (1983) and Toulmin (1983), multiple wars, plagues, political and philosophical influences, advances in science and technology, and religious ideals over the past three hundred years have shaped more modern societal mindsets that aim at order and are focused on hierchical organizational structures that are directed toward efficiency. For, Hargreaves (1994), this concept is epitomized in the American education system by its complex bureaucracy and hierarchical structure from higher education down to the lower levels of learning. Dewey (1916) perceived this mentality’s influence on education one hundred years ago when he described how information to be learned in classrooms trickled down from policy-makers and universities to administrators to teachers who then “impose them upon children” (p. 108-109).

Many educators, like Dewey (1916), have expressed their frustration with hierarchical structures of the educational system. What is meant by these structures, however? For this study, it is important to note what is meant by “the educational system” in connection with the influence of collective societal mindsets. The concept of the educational system in this study follows that as developed by Green (1997) and analyzed by Covaleskie (1994). In his in-depth understanding of the educational system, Green (1997) described it as unchanging due to “the established arrangements of educational institutions [and] the reiterated arguments that guide their behavior” (p. xix). Hierarchical principles and “distributive behavior” (p. 50) are such due to its structure as a “system” (p. xix), not in connection with the aims or purposes of the theories of education. Covaleskie (1994) argued that “the demands of the system are more powerful than

the needs of the children" (p. 9), which is why, according to the author, we rarely actually see reform in terms of student learning. Instead, changes occur to the system itself. In this sense, it could be argued that collective societal mindsets do not have much influence on the educational system.

In contradiction, Trilling and Fadel (2009), Hargreaves (1994), and Schön (1983) described how certain manners of thinking can influence schooling and aspects of the education system. For example, Trilling and Fadel (2009) advocated that the influences of post-modern mindsets, which support more flexible and multifarious points of view, have come to fruition in the past decades and could have positive influences on the future of education. Hargreaves (1994) described a post-modern perspective as that which encompasses less bureaucratic, hierarchical control, encouraging more flexibility, and supporting of multi-dimensionality and a non-linear organization. Hargreaves (1994) admitted that the complexity of restructing is daunting and highly influenced by a larger set of collective societal mindsets. As argued by Hargreaves (1994) and Schön (1983), it is the struggle between the different mindsets that causes conflicts in how education should operate, especially for incoming teachers. More so, there is a lack of opportunity for teacher candidates to question the impacts of these socially-constructed influences on our perceptions toward teaching and learning.

A Lack of Awareness

It has been argued that hierarchical structures concerning how schooling should be organized within the overarching educational system, the classrooms, and the teacher education programs have not changed since before Dewey (1916) proposed a more democratic organization for our students to learn (Covaleskie, 1994; Darling-Hammond, 2010). Dewey (1901) himself

stated that no educational reform initiative would make any fundamental changes to schools as long as the top-down, organization of the educational system remained and if teachers did not have a voice. Years later, Covaleskie (1994) and Green (1997) agreed that because the educational system was inherently a system, only reform initiatives that focus on the efficiency of the system would make any impact. Though challenging, this view of educational reform is not meant to make any person with a sense of agency give up. Instead, if there is an awareness of the influential mindsets that may govern certain educational customs, that awareness may enact shifts in how teachers and students perceive of education.

Due to what Maxine Greene (1978) calls “mystification” (p.54), incoming and even veteran teachers are either blind to the bureaucratic power of the educational system or are muted in instilling any major changes due to the inherent hierarchical structures. It is not until we change the perceptions about what education can be that societal mindsets toward schooling can evolve to be more meaningful. It is not until we alter the dominant assumptions about how teacher candidates are taught that we can begin to empower a new generation of teachers to question certain underlying societal beliefs and behaviors that influence education. Greene (1988) called for the “windows” (p. 134) of schools to be opened to fundamentally change certain perceptions of education. The question is, how do we open the windows to allow teacher candidates to “let in the fresh air” (p.134)?

Greene (1978), Hargreaves (1994), and Schön (1983) saw how traditional of ways of thinking about learning often keep the windows closed to any attempts to empower a future generation of teachers. Several educational theorists are aware of the various ongoing issues in teacher education and how the essential organization of teacher education programs needs to

evolve (Darling-Hammond, 2010; Korthagen, Loughran, & Russell, 2006; Loughran, 2006). However, there is, too often, a lack of opportunity for teacher candidates to question and wonder about innovative ways of perceiving education and learning. Few teacher education programs focus on the awareness of the underlying constrictive power structures inherent in the educational system. These structures influence emerging teachers' mindsets toward education in general and their perspectives about who they want to become as teachers. Even if teacher education programs enact new curricula, teaching our teachers within the same hierarchical power structures that the educational system is grounded upon will perpetuate the same quality of education that has been the norm for centuries. Such programs fail to provide opportunities for teachers to question or re-conceptualize education.

Therefore, this study will delve into the socially-constructed mindsets that underlie the American educational system. More directly, this study intends to understand the aims of various teacher education programs and influences that some teacher education programs have on the values of incoming teachers. At the same time, it will discuss the current research on the multiplicity of teacher identities and how that understanding can affect the empowerment of teachers and, therefore, the quality of education. Finally, this study will research innovative approaches to education, specifically p4cHI pedagogies that are being used in teacher preparation courses at a state university. The pedagogies utilize philosophy for children Hawaiʻi (p4cHI) philosophies and center on the four pillars of community, inquiry, reflection, and philosophy promoting wonderment and questioning (Jackson, 2013; Makaiau & Miller, 2012). In looking closely at the p4cHI approach, the intent is to understand the philosophies, aims, and practices connected with the pedagogies as well as the qualities that emerge from those who

participate in a teacher education course that is based on the foundations of a p4cHI philosophy. Using a qualitative, phenomenological lens, this study explores the influences of a p4cHI approach on emerging teacher identities.

Problem Statement

When proposals are made to improve the quality of education, reform initiatives are suggested, implemented, and, eventually shelved. Even if the initiatives become regular practices, little to no improvement in the quality of learning occurs (Cochran-Smith & Fries, 2005; Covaleskie, 1994; Dewey, 1901; Hargreaves, 1994). Blame regarding the lack of quality of education is then placed on the teachers (Ericson & Ellett, 2002; Hargreaves, 1994). At the same time, it is also well established that most teacher education programs are lacking in the preparation of teacher candidates for the rigors of the profession (Ashton, 1996; Darling-Hammond, 2006a, 2010; Yost, Setner, & Forlenza-Bailey, 2000; Zimmerman, 2014). As a result, it is alleged that deficiencies in teacher education programs lead to the inability of reform movements to improve the quality of education. However, as argued by Cochran-Smith and Zeichner (2005) and Korthagen et al. (2006), the issues underlying attempts to fundamentally improve the quality of education in America are far more complex than a linear cause and effect relationship.

In recent years, there has been a push for more research into teacher education programs. In the compilation of AERA research on teacher education, Cochran-Smith and Zeichner (2005) stated that research on the quality of teacher education programs is still not nearly as comprehensive as that on practicing teachers. However, just because there is an increase in the study of teacher education, that does not mean that underlying issues are being addressed.

Cochran-Smith and Fries (2005) discussed how the focus of research has evolved over the years from being a “training problem” (p. 77) to a “learning problem” (p. 83) to the more recent “policy problem” (p. 92). As the focus on the issues regarding teacher education switches, there is little questioning of the overall bureaucratic, hierarchical structure of education. Therefore, as advocated by Green (1997), there is a lack of inquiry into the structural norms of the educational system and their influence on members of the educational system. By not questioning the underlying structures of the system, no matter what recommendations are suggested, reform initiatives will be focused on improving the organization of the system itself and not necessarily on improving the quality of teaching or learning. According to Covaleskie (1994) and Greene (1988), this is because the educational system is a system that is “indifferent to the quality of education” (Covaleskie, 1994, p. 4) as its sole purpose is to increase its own efficiency.

This mechanized view of education can be seen in a plethora of research about teacher education programs (Chambers & Wickersham, 2008; McCarty, 2013). Many of the studies focus on quantitative results such as teacher certification test scores, cost effectiveness, and overall accountability. There is a push for more scientific research on teacher education, which helps to produce awareness of the quantifiable strengths and issues of programs (Cochran-Smith & Fries, 2005). However, in the push for accountability, many of the core issues have not been examined. Wilson and Youngs (2005) argued that often research does not explore who should decide what knowledge teacher candidates should gain or the overall purpose of the accountabilty. Similarly, there is little discussion on the processes of thinking that teacher candidates go through in developing their teaching philosophies and senses of selves as educators (Danielewicz, 2001; Kosnik & Beck, 2009; Kohn, 2004).

As alternative teacher education programs are being developed and old ones are being revamped, the complexity of the preparation of teachers is often still not fully taken into consideration (Darling-Hammond, 2010). In addition, there is a pervasive lack of opportunities for teacher candidates to question and inquire into perceptions of the educational system (Darling-Hammond, 2010; Greene, 1988). Even with new alternative teacher education programs, hierarchical mindsets of education remain. Many see that the stagnation of American schooling is due to the universal, modern mentality that has pervaded the educational system for decades (Darling-Hammond, 2010; Goodlad, 1990; Hargreaves, 1994; Korthagen & Kessels, 1999; Schön, 1983). Covaleskie (1994), Green (1997), and Greene (1978) all argued that it is the lack of awareness about truths of the educational system that perpetuate its existence as a fixed entity. If it is agreed that we need to fundamentally improve the quality of learning and thinking in elementary and secondary classrooms, one place to begin is to shift the way teachers are prepared. As argued by Goodlad (1990), to change education "[e]ducators must rethink what education is, what schools are for" (p. 2). This rethinking of education needs to start in teacher education programs.

Before jumping to reform initiatives, it is necessary to inquire into what qualities teacher candidates gain from a variety of teacher education programs and how prepared incoming teachers are to question perceived realities of education. This paper proposes to do just that through studying the aims and practices of a philosopher's pedagogy, an innovative perspective toward education being used in three teacher education courses at a public university. The intent of the study is to understand what happens in a teacher education courses that use a p4cHI approach as the foundation and how the pedagogy impacts the teacher candidates in the course.

Significance of the Study

The importance of this study is both theoretical and practical. This research aims to better understand certain theoretical concepts in regards to education. On the more practical end, the research intends to look at the influence those mindsets have on various classroom pedagogies used in teacher education courses. As maintained by Korthagen et al. (2006) the theoretical and practical are intertwined. “Change in program structures and practices require a corresponding change in thinking about teacher education, with enormous consequences for the daily work of teacher educators” (p. 1038). Understanding the nature of the connection between theory and practice is vital because one informs the other (Greene, 1978; Korthagen & Kessels, 1999). There are few discussions in terms of quality education for students in connection with understanding the mindsets that pervade the educational system (Ericson & Ellett, 2002; Greene, 1988). It is questions concerning the theoretical make up of the educational system that need to be asked not only in terms of reform movements, but by teacher candidates coming into the system. Greene (1988) believed that through having the opportunities to question such large issues, we can “empower the young to create and re-create the common world” (p. 23). Therefore, one aim of the study is to see if there are opportunities to ask those kinds of questions. Or is it simply the case, as Covaleskie (1994) and Green (1997) described the educational system, that teacher education programs are too narrowly focused on the bureaucratic efficiency of getting teachers into the classrooms.

Not only does this study look into how the socially-constructed mindsets toward education impact the practices used in teacher education programs, it explores what dispositions emerge in teacher candidates through the use of a p4cHI approach in three teacher education

courses. In its theoretical aims, p4cHI's unique shifting of the relationships between teachers and students to co-inquire in an intellectually safe community as well as an emphasis on the philosophical activity of wondering make philosoper's pedagogies stand out as different from those that focus on the efficiency of the gaining of knowledge or on accountability in the educational system (Jackson, 2013; Makaiau & Miller, 2012). The intent of studying the use of a p4cHI educational approach is to understand how the aims of p4cHI philosophies influence teacher candidates. Studies have shown that using philosopher's pedagogies and p4cHI practices have a profound impact on student thinking, reflection, and self-efficacy at the elementary and high school levels (Jones, 2012; Leng, 2015; Makaiau, 2010; Miller, 2013; Yos, 2002). However, there are currently no studies on the influences of the use of philosopher's pedagogies and p4cHI practices on teacher candidates. Therefore, not only can the study add to the knowledge concerning teacher education, but it can expand the research on philosopher's pedagogies, the use of p4cHI practices, and p4cHI as a philosophy of education.

Main Focus and Rationale

The significance of expanding the understanding of p4cHI as an educational movement and understanding the impact philosopher's pedagogies can have on teacher candidates calls for a multi-layered study. At its most basic level, this study intends to understand what happens when a teacher education course is taught through a p4cHI educational approach. More specifically, the study aims to understand philosopher's pedagogies and supporting p4cHI practices as used in teacher education courses. As aims of this study revolve around the specific p4cHI educational philosophy, the rationale behind this particular focus must be clarified.

The p4cHI movement is a branch of P4C as developed by Matthew Lipman (1985, 2003) and his colleagues, Ann Margaret Sharp and Frederick S. Oscanyan (1980). In its aims, P4C is an educational approach intended to improve students' reasoning skills through philosophical inquiry. Innovative in its use of philosophy with elementary and secondary students, the P4C framework challenged concepts of philosophy and education to bridge the two and put Western philosophical reasoning skills at the center of learning. Jackson's (2001, 2004, 2010, 2013) p4cHI keeps with that innovative approach to education, though emphasizes an intellectually safe community in which participants co-inquire to genuinely wonder about what interests them. In both cases, the educational philosophers behind the movements rethink perceptions of the possibilities of education. Deweyan (1916) in their foundations, P4C and p4cHI reconfigure the idea of educational content through the activity of philosophical thinking. It is the influences that the radical approaches to education have that this study intends to understand more fully.

Research in this study is concerned with p4cHI as an educational movement that rethinks the roles of teachers and concepts of learning. Philosophically, p4cHI resists socially-constructed customs of education through philosopher's pedagogies that "challenge contemporary measures for classroom assessment" (Makaiau & Miller, 2012, p. 11) and "make philosophy a living classroom practice" (p. 11). It is these unique perceptions of education that the study will explore in relation to teacher education with an aim to see how different philosophical mindsets toward education can influence beginning teachers. It is important to understand how specific philosophies of and mindsets toward education can impact the actions and pedagogical intentions of beginning teachers. Teacher education programs and specific courses can have a great impact on the pedagogical aims of a teacher. This study intends to understand the influences a p4cHI

approach could have on teacher candidates. To do this, it is first necessary to explore the theoretical frameworks supporting this study to look at Dewey's (1916) and Greene's (1978, 1988) perceptions of the limitations as well as the possibilities of schooling and, at a deeper level, education.

Theoretical Framework

Vital aspects of the core of P4C, and, therefore, p4cHI and philosopher's pedagogies, stem from the works of Dewey (Lipman, 2002, 2003; Makaiau & Miller, 2012). Dewey (1916) saw the need for more democratically organized education in order to improve the thinking skills of students. Though highly influential over the years since he first published *Democracy in Education* (1916), key issues in the schooling system, such as hierchical structures and lack of deep, philosophical thinking, have prevailed. This has prompted educators such as Lipman (2003) and his colleagues (1980) as well as Jackson (2001, 2010, 2012, 2013) and Makaiau and Miller (2012) to focus on the benefits of P4C, p4cHI, and philosopher's pedagogies to combat the lack of focus on student thinking skills and lack of meaningful collaborative learning in classrooms.

What are the reasons we are still struggling against the same educational deficiencies one hundred years after Dewey (1916) proposed a shift in how we think about education? The answer lies in Dewey's (1916) work as well as that of Maxine Greene (1978, 1988, 1995) as they discussed the needs of education in the face of the long-standing realities of the educational system. It is both author's perceptions toward education, both in the deficiencies seen in schooling and possibilities for how we can think of education, which provide the theoretical framework of this study.

Dewey’s (1916) proposal for learning to center around and have meaning for the student is theoretically often agreed upon by educators. However, Greene (1978, 1988) and Dewey (1916) explained how those in the educational system have difficulty truly implementing more student-centered, democratically-focused learning, which establishes the need for this study. Dewey (1916) and Greene’s (1978, 1988) works are significant to this study because the authors proposed changes to the educational system while taking into consideration the context of society. They stepped back to acknowledge the socially-constructed realities that kept educational change from happening instead of assuming that simply the idea of reform is enough to instigate improved levels of learning. It is this mentality concerning the historical context of the powers of the educational system that supports this study.

One hundred years ago the United States was at a crossroads rising from a variety of social, technological, economic, and political influences. Close to 40 million immigrants flocked to our country (Healey & O'Brien, 2007) initiating a push in the schools toward what philosopher Horace M. Kallen called “cultural pluralism” (Postman, 1995, p. 16; Zimmerman, 2002, p. 13). The influx of workers amidst the growing industrial revolution highly influenced the organization of the educational system as the need for competent laborers increased (Healey & O'Brien, 2007; Kliebard, 2004; Tamura, 2010). The country struggled to keep up with all of the changes and, as argued by Kliebard (2004), the educational system became the ground in which the direction of the United States was debated. The aims of education were disputed by many from the humanists like Charles W. Eliot to the social efficiency supporters such as John Franklin Bobbit (Kliebard, 2004). Amidst the conflicts of the time, stability and uniformity took a ruling seat in classrooms as Dewey’s (1916) ideas of a more democratic philosophy of

education seemed impossible for many to grasp, much less implement. It is this need for stability and uniformity that began to organize the educational system in a mechanized, factory-like manner. In this organization, students are simply propelled through the hierarchical structures inherent in the system.

Fast forward one hundred years. The similarities of the past with today are uncanny, and the desire for stability and uniformity persist. Scores of immigrants still add to our already diverse American landscape (Chavez, 1994; Grant, 1994). Technological advances have made us a global community forever changing our human social interactions and working conditions (Trilling & Fadel, 2009). The American educational system is just as split as it was one hundred years ago. There is now a push for accountability (Kohn, 2004) while many advocate for a learner-centered focus (Darling-Hammond, 2006b; Korthagen et al., 2006). It is well argued that we are at a point where certain mindsets of our society are shifting. Trilling and Fadel (2009) stated that we are transitioning from the Industrial to the Knowledge Age. Others maintain that we are veering from a rational, bureaucratically-heavy—though structured—modern era to a more flexible, decentralized—though complex and uncertain—post-modern era (Hargreaves, 1994; Schön, 1983; Toulmin, 1990). In education, a modern approach has meant more factory-like, efficiency-based mindsets to ensure that students are able to make it to the next level and have skills for the workforce (Covaleskie, 1994; Green, 1997; Hargreaves, 1994; Schön, 1983). Though there may be more structure and order to this approach, educators such as Dewey (1916, 1938) and, more recently, Greene (1978, 1988, 1995) have argued for a less top-down, more democratic organizational structure in which teachers and students are able to question the world around them and think more autonomously. Unfortunately, for the most part, the educational

system, schools, and classrooms have been and are still stuck in modern, bureaucratically-controlled mindsets (Covaleskie, 1994; Greene, 1978; Kohn, 2004; Schön, 1983).

To contest these ways of thinking, Greene (1988) proposed to "educate for freedom" (p. 116). She declared that "[p]ower may be thought of…as 'empowerment,' a condition of possibility for human and political life and, yes, for education as well. But spaces have to be opened in the schools and around the schools" (p. 134). For Greene (1978, 1988, 1995), it is not until teachers and students are made aware of the socially-constructed power structures and find the intellectual freedom to question those powers that the educational system can become more democratic. In order for this to happen, the power structures in the teacher preparation programs need to change to empower incoming teachers to question the status quo.

Since the beginning of formal schooling, aims of education in the United States have been imposed upon administrators who then impose them upon teachers who then impose them on to the students (Dewey, 1916). This is the way American education has run and little has been done to change this thinking. This approach may be orderly and help to achieve accountability in an immensely large system (Covaleskie, 1994; Green, 1997; Hargreaves, 1994), though it does not entirely account for why numbers of educated teachers blindly follow initiatives and creeds laid down from above.

For Greene (1978), the reason for what seems like passivity was the "mystification" (p. 54) that democracy has already been achieved or that the reality of the educational system and society itself could not be fundamentally altered. The author admitted that most teachers are so "submerged in the bureaucracies for which they work, they simply accede to what is taken for granted" (p. 56). The system that exists is the one in which we have to work. There are no

alternatives. Greene (1978, 1988) argued that through becoming aware that the realities we take for granted can be questioned and alternatives can be discussed, teacher educators and teachers can open up the hierarchical thinking that pervades our educational system. A dilemma arises, however, when attempting to show teacher educators, teacher candidates, and veteran teachers that they are stuck in the socially-constructed reality. One is reminded of the prisoners in Plato's "Allegory of the Cave" (2004).

In many ways, too many teachers are confined to their classroom "caves" (Plato, 2004, p. 224) with curriculum and strategies that they feel are beneficial for their students because the principal agrees with them, they align to standards, they prepare students for an exam, or even because the students like them. However, are the teachers truly being reflective of their practice? Or are teachers simply repeating the shadows they have been shown on the wall of what has been taught as acceptable? Do teachers have opportunities to question persistent hierarchical educational power structures of the system or their own developing pedagogies either in teacher education programs or as tenured teachers?

There are many teachers who, through experience, further education, or possibly just reading an insightful book, leave the "cave" of the socially accepted ways of teaching to embark on different approaches, pedagogies, and mentalities toward new possibilities of education. When they come back to the "cave" to tell their teacher peers of their new insight, often they are met with resistance or even harsh confrontation that new ideas are not acceptable or not do-able. For many teachers, as Kliebard (2004) pointed out, "the appeal of a stable social order, with each person efficiently fulfilling his or her appointed tasks, [is] far more compelling" (p. 75). There

are many reasons why the status quo is perpetuated with the idea that the shadows on the walls of the cave represent a reality that cannot be changed.

Greene (1988) admitted that for one to question the status quo, the conditions have to be right. One needs to be aware that there are aspects of our educational system and, for that matter, society, which can and ought to be questioned. For so many, it seems that fundamental change is out of reach. The consistent question is repeated, “But what can I do?” Once recognized, there is a perceivable lack of autonomy for teachers, which, in turn leads to a lack of empowerment. In looking at the correlations between the turn of the 20th century and the turn of the 21st century, it seems clear that teachers are still not pedagogically, cognitively, or emotionally prepared to take on the democratic approach to teaching that Dewey (1916) proposed a hundred years ago.

Since it is the balance of power that needs to shift organizationally, as Dewey (1916) advocated, the aims for learning need to come from the students themselves. If teachers have not been taught in this manner, however, this will be difficult (Goodlad, 1994; Korthagen et al., 2006; Lipman et al., 1980). Often, through our previously held assumptions about our roles in the classroom, teachers stay locked into the same mentalities about schooling (Korthagen et al., 2006). Therefore, this shift in mentality needs to start in the teacher preparation programs. The teacher educators can create an environment in which the teacher candidates can “liberate and organize *their* capacities” (Dewey, 1916, p. 108). Dewey (1916) observed that often teachers believe that they are student-centered in their teaching, but there is an artificiality in that the content is still passively transmitted to the students and the choices are still structured by the teacher. Teachers can misplace the false notion of what they think is best for the students for what is actually best for the students. The artificiality of meaning-making is due to teachers’

unconscious understandings of the authoritative nature of learning in schools. If they are told to implement a certain reform concept, then, too often, they simply comply. Teaching, thus becomes a simple transferring of what the teacher is told to teach: a dominant narrative focused on textbook content (Dewey 1916). There is little to no intellectual freedom.

Dewey (1916) also stated that educators have to be careful that the aims of education are not too general as that leads to a lack of connection, which leads to a lack of meaning. For a teacher education program, if the concepts taught are too theoretical and abstract for the teacher candidates, there will be little to no connection between theories and the practicality of being in the classroom. Similarly, if the teacher candidate has no supporting reasons for implementing a strategy, then there is little meaning to their teaching. Thus, there is little meaning for their students. If there is no meaning or connection, then the lesson becomes training, not education.

So often in the secondary classroom and in teacher preparation programs, it is advocated that the students need practical skills be successful. Greene (1978) admitted that, in the face of instability, it seems that this is the primary need. As well, Dewey (1916) acknowledged that there is a place for technical training. However, he warned against educating purely for "securing technical efficiency" (p. 316) as doing so merely maintains the "existing order of society, instead of operating as a means of its transformation" (p. 316). Is education about training to survive or learning to better society? If it is about bettering society or other more broad concepts, then we cannot simply train our incoming teachers. To foster this mentality of transformation, Greene (1978) asked "[h]ow can [teacher educators] enable teachers to-be to break with conceptions of the given, of the predefined? How can [teacher educators] equip them to decipher, to decode, and (if they are courageous enough) to surpass and to transform?" (p. 58).

"Education must first be human and only after that professional" (Dewey, 1916, p. 191). As teachers, we are not simply producing a manufactured good as we teach students. It is all too easy to get caught up with adhering to given prescribed curricula or in the pressure to prepare students for standardized tests in the name of accountability. However, as teachers, we are working with cognitive, growing humans, not products. This is easy to forget, especially for new teachers who are inundated with various theories, strategies, and initiatives. This is why it is imperative that learning about teaching be flexible and come from the teacher candidates instead of being imposed upon them so that they may have a "sound philosophy of experience" (Dewey, 1938, p. 91). One's own philosophy of teaching will not be true if the ideas and strategies are imposed from a hierarchical structure. Through this rigid learning situation, new teachers will simply be trained to replicate the same educational structure that has encompassed schools for centuries. There must be an allowance for both beginning and veteran teachers to be metacognitive about their educational philosophies toward education. For Greene (1995), it was through "teaching for openings" (p. 109) that we could facilitate questioning and dialogue about the possibilities of education. If our incoming teachers are freed to question through a more democratic organization of the classrooms in their teacher education programs, then, maybe, that can be a start to allow them the agency to facilitate a more democratic mentality in their own classrooms. This change in mentality could encourage our students to "take a critical and thoughtful approach to the simulacra, the fabricated realities" (p. 126) that are perpetuated through a lack of awareness.

Unfortunately, it seems that many teachers are blind to the realities of just how manipulated by the system they are, especially as new teachers. Or, maybe, in the case of veteran

teachers, they are too tired to fight the ongoing authoritative presence. Dewey's (1916) proposal for the liberation of a student's mind is wonderful in theory. However, within the confines of the authoritative structure of the educational system, fundamental changes will not occur until teacher educators and teachers are made aware of the socially-constructed realities that can, indeed, be questioned. "[A] teacher in search of his/her own freedom may be the only kind of teacher who can arouse young persons to go in search of their own" (Greene, 1988, p. 14). Teachers candidates need that freedom to question, inquire, and discover and, through that freedom, have the agency to instill that in their own students. It is through a "vision of education that brings together the need for wide-awakeness…[that] we may be able to empower the young to create and re-create a common world—and, in cherishing it, in renewing it, discover what it signifies to be free" (p. 23).

Though the ideas of Dewey (1916) and Greene (1978, 1988) were made public decades ago, the fact that they are still relevant to issues in education today stand to testify as to the importance of seeing how, in crucial ways, the educational system has not evolved. This is why the ideas of the two educational theorists work well as the theoretical framework for this study. Dewey (1916) laid the groundwork a century ago for a more democratic way of thinking about education and, over sixty years later, in her own metaphorical way, Greene (1978; 1988) followed in his footsteps to advocate for "human freedom" (p. 3). Education in the United States is still deprived of democratic organization and intellectual freedom to question assumed realities of education. Thus, as we endeavor to move away from technical-rationality mindsets (Hargreaves, 1994; Schön, 1983), it is time to reconfigure how we approach education. Both Dewey (1901, 1916) and Greene (1978, 1988) saw education as more than just the educational

system, which is another reason that their ideas work well as the theoretical framework for this study. They acknowledged the danger of the efficiency of the system as manipulative and how the question of power holds a strong control over what happens in the classrooms. To combat this, both saw changing the role of the teacher as a prime factor in reconfiguring education to make it more meaningful and set up to improve society, not simply perpetuate the status quo.

As Greene (1988) advocated, we have to open “the windows” (p. 134) to instigate a shift in the stale educational system. The next step is to decide what breezes will be most beneficial in changing the winds to allow teachers to leave Plato’s “cave” (Plato, 2004, p. 224) of educational traditions. Due to what he observed as a lack of logical thinking abilities, Matthew Lipman (1993, 2002, 2003) and his colleagues (1980) initiated a gust of change in the 1970s with the P4C curriculum that aimed to improve student reasoning through philosophical inquiry. As P4C has evolved, it has opened the windows around the globe for many teachers, administrators, and schools to question the vast possibilities of how we can perceive education.

Through the theoretical and philosophical foundations of Dewey (1916) and Greene (1978, 1988) in connection with understanding the purposes of P4C, p4cHI, and philosopher’s pedagogies, this study links two ideas. Firstly, the study looks at the big picture of socially-constructed mentalities that encompass education and their influences on teacher education. This big picture viewpoint looks back to issues concerning organizational mentalities toward education that Dewey (1916) sought to alter. The study also looks to Greene (1978, 1988) to illustrate that the key issues Dewey (1916) recognized are still relevant later in the 20th century. Greene’s (1978, 1988) theoretical proposals aimed to change perspectives toward education, although in her work, there was a lack of actual practices to initiate changes in classrooms.

That's where p4cHI and implementing a philosopher's pedagogy come in as well as the second part of this study. Lipman (1993, 2002, 2003) and his colleagues (1980) set up for a different philosophy toward learning and p4cHI branched off to develop a pioneering way of seeing teachers' and students' roles in learning (Jackson, 2001, 2012, 2013; Makaiau & Miller, 2012). Teaching with p4cHI philosophies and practices have positively impacted elementary and high school students (Jones, 2012; Leng, 2015; Makaiau, 2010; Makaiau & Lukey, 2013; Miller, 2013; Yos, 2002). This study examines influences that the use of philosopher's pedagogies and p4cHI practices can have on incoming teachers. From the foundations of Dewey (1916) and the theoretical proposals of Greene (1978, 1988), it is necessary to look critically at P4C, the p4cHI philosophy, and philosopher's pedagogies. This study explores if these educational philosophies allow opportunities for incoming teachers to question certain assumptions about the problematic power structures in the educational system.

Summary

This chapter introduced issues that surround teacher education as connected to socially-constructed perceptions of education. The term "mindsets" in relation to teachers and education was defined and the concept of socially-constructed mindsets was explored. Issues in teacher education were examined and the significance of qualitatively studying the use of a p4cHI approach in teacher education was introduced. Finally, the theoretical frameworks of Dewey (1916) and Greene (1978, 1988) were analyzed in relation to the concept of socially-constructed mindsets toward education and teaching. The next chapter surveys literature concerning the evolution of p4cHI, dispositions teacher education programs foster in teacher educators, and prospects of alternative ways of thinking in teacher education.

CHAPTER 2: LITERATURE REVIEW

The literature review delves into a critical analysis of P4C, p4cHI, and a philosopher's pedagogy. The background and details of a p4cHI philosophy and philosopher's pedagogy are explored starting with the development of P4C by Lipman (1985, 1993, 2003) and his colleagues (1980). The chapter then discusses the p4cHI approach to education as developed by Jackson (2001, 2004, 2010, 2012, 2013) and lastly looks into an understanding of a philosopher's pedagogy (Makaiau & Miller, 2012). The literature review also analyzes the varying degrees to which teacher education theories and programs allow the intellectual space for teacher candidates to question social constructs pertaining to education. There is an intent to understand how teacher education programs include opportunities for teacher candidates to question their own mindsets toward education and teaching, various teacher practices, and educational norms. In addition, this chapter connects the mindsets toward education as advocated and proposed by Dewey (1916) and Greene (1978, 1988) to the philosophies behind p4cHI and the practices as seen in teacher education today.

P4C, p4cHI, and the Philosopher's Pedagogy

Similar to the societal changes Dewey (1916) saw at the turn of the 20th century, the 1960s in the United States was a time of unrest that greatly influenced society's perceptions toward education. As argued by Toulmin (1990), the time period between World War I and World War II called for uniformity and order amidst the political chaos. The author maintained that these prevailing societal mindsets when combined with the social and cultural reprecussions of the Vietnam War led to what Toulmin (1990) called a "revolution waiting to happen" (p. 162). There was a schism, between those fighting to keep the conservative ways and others calling for

a “new spirit of openness and experimentation” (Zimmerman, 2002, p. 162). Similarly, in education parties were split. According to Toulmin (1990), some advocated for higher “excellence” (p.184) in schools while others argued for more “relevance” (p. 184). It was a time that called for well thought-out reasoning, collaboration, and empathy.

As a professor, Lipman did not see these characteristics in his students at Columbia University (Lipman, 1993; Naji, 2013). Like Dewey (1916), Lipman saw the need to rethink education to support a more democratic organization of the classroom and help students to develop thinking skills based on logical reasoning. Lipman (1993) saw that his own students could not identify faulty inferences or skewed judgments. It was not enough, though, to teach university students to reason well. Lipman realized that he had to bring the practices of philosophical reasoning to younger children as reaching students at the college level was too late (Lipman, 1993; Naji, 2013). Thus began the Philosophy for Children (P4C) movement. From Lipman’s P4C, Jackson (2001, 2004, 2010, 2012, 2013) later developed philosophy for children Hawaiʻi (p4cHI). Although the foundations of P4C and p4cHI stem from similar Deweyan (1916) roots, there is an important difference in the view toward education that separates the two movements.

From Dewey’s (1916) foundational concepts toward democratic education, P4C and p4cHI were born. Philosophical thinking drives both educational movements. However, the Western philosophical view that Lipman (1985; 2003) and his P4C colleagues, Sharp and Oscanyan (1980), had toward philosophy and the roles of teachers and students differed vastly from that of Jackson (2001, 2004, 2010). Lipman (2002) built his ideas of P4C as formulated from the Western philosophical position toward logical reasoning from what he saw as missing

from Dewey's (1916) stance on philosophy. Jackson (2001, 2004, 2012) branched his viewpoints of bringing the wonderment of philosophy from opportunities to move away from the P4C manuals to put more emphasis on the building of an intellectually safe community, the activity of co-inquiry between the teacher and students, and reflection. Although they may differ on certain aspects of philosophy and education, all are philosophers and innovators in their own right who have shifted how we can perceive education.

P4C

For Matthew Lipman and his colleague Ann Margaret Sharp (1978), there was an innate interdependence between philosophy and education as "education cannot be divorced from philosophy and philosophy cannot be divorced from education" (p. 259). Many besides Lipman and his colleagues would agree that qualities such as inquiry, reflection, and questioning—all a part of philosophical thinking—are actions that teachers should use in their classroom practices (Danielwicz, 2001; Darling-Hammond, 2006; Dewey, 1916, Goodlad, 1990, 1994; Kosnik & Beck, 2009). However, it is necessary to clarify what the masterminds behind Philosophy for Children (P4C) meant by bringing philosophy into the modern classroom. For Lipman and his colleagues (1980), the activity of philosophical inquiry based on the foundations of Western philosophical reasoning was essential to help students think for themselves and encourage a more moral society.

In laying out how and why philosophy needs to be brought into the classroom, Lipman, Sharp, and Oscanyan (1980) began by harkening back to the days of civil unrest during the sixth century B.C. In doing so, they suggested a parallel between the lack of reasoning, which Socrates proposed to combat and, according to Lipman (1985; Naji, 2013), the lack of reasoning of his

own university students during a time of political and social turbulence. Just as Socrates sought to improve life for the citizens of Greece, Lipman aimed to do the same. He argued that "[w]e want to build human life, human experience, so that it will be richer, more pleasant, more appreciated" (Bosch, 1998, p. 4). The key for Lipman, similarly to Dewey (1916), was not in the passive acquisition of inert knowledge, but, instead, in actively participating in philosophical inquiries to develop reasoning and good judgments. In this stance, both philosophers challenged the aims of traditional education and society's point of view of the discipline of philosophy as explained below.

In his vision of P4C, Lipman challenged the widely held perceptions of philosophy that it is a discipline only for adults (Lipman et al., 1980). For most, philosophy is not associated with schooling for elementary and secondary students and with this commonly held view, philosophy "encloses itself in an ivory tower" (Bosch, 1998, p. 1). Philosophy is often viewed as an academic discipline that occurs mainly in university settings and with content to be discussed at an abstract level. This separates it from the interests of most adults and children. Conversely, Lipman (1985) realized that waiting until college to teach students the valuable skills of philosophical thinking was too late to foster needed changes to help people to be able to reason better. The idea of bringing philosophical thinking to school-aged children went against the assumption that only some adults can reason at that level and in addition, it went against many psychological theories of children's development of the time. For example, according to Lipman (1985), Piaget's view that abstract reasoning was far too complex for children to comprehend was in error. Lipman (1985) maintained that Piaget was mistaken when he claimed that challenging students beyond what Piaget saw as their assigned coginitive levels was wrong. Due

to Piaget's assumptions that children are not at the appropriate level for abstract reasoning, Lipman (1985) argued that "[t]he intellectual possibilities of the American school child remain largely unrecognized and unexplored" (p. 376). Thus Lipman (1985) and his colleagues, Sharp and Oscanyan (1980) sought to make the skills of Western philosophical thinking available in schools as "philosophy encourages the intellectual resourcefulness and flexibility that can enable children and teachers alike to cope with the disconnectedness and fragmentation of existing curricula" (p. 27).

It is important to note Lipman's view of philosophy in expressing the aims of P4C. For Lipman et al. (1980):

> Philosophy is a discipline that contains logic and therefore is concerned to introduce criteria of excellence into the thinking process, so that students can move from merely thinking to thinking well. (p. 25)

Philosophically, P4C was grounded in understanding the skills of logical thinking and was based around Western philosophical ideas such as aesthetics or justice. However, for schools, Lipman et al. (1980) did not intend to focus on the acquisition of the content of philosophy as is often taught at the collegiate level. Instead, the aim was to use the activity of philosophical thinking in connection with the students' own interests "to hammer out in one's mind one's own perspective of the world" (p. 42). In bringing in a philosophical foundation to the process of learning in schools, Lipman (2003) realized the need to rethink educational practice to formulate a "reflective paradigm [that] assumes education to be inquiry" (p. 19). In doing so, Lipman (2003) challenged what he saw as the "standard paradigm" (p. 18) in which knowelge was hierarchically handed down and was "unambiguous" (p. 18).

In pointing out the deficiencies in the educational practices that he saw in schools in the latter half of the 20th century, Lipman essentially criticized American education. In similar vein as Dewey (1916), Lipman (1985) viewed schools as void of any sort of rigorous thinking or meaning for students. Lipman et al. (1980) went far as to argue that, if children are not given opportunities to make meaning of what they learn, then school should be taken over by "those who can most craftily engineer the children's consent to being manipulated into a state of mindlessness" (p. 6). Lipman (1985) saw a lack of reasoning for students as they are taught subjects such as math, science, and English. For example, schools teach mathematical reasoning, but at a level that is too abstract. The hypotheses students are asked to make in science courses merely demand surface level inferences. In English, the student is set up to "develop a knack of telling us what they suspect we should hear" (p. 375). There is little to no autonomous thinking and learning is fragmented. Lipman (1985) argued that in teaching a student, "we do not trust him to think" (p. 376) due to our own adult anxiety of children questioning our beliefs. For Lipman et al. (1980):

> It is only when the focus of the educational process is shifted from learning to thinking that education comes to be seen as a cooperative process in which children are active participants whose creativity is enlisted along with their memories. (p. 207)

The authors expressed that, through the Western groundings of philosophical reasoning, connectivity and meaning can be made among the fragmented disciplines. To do this, however, calls on a large shift in teachers' dispositions.

To combat the lack of reasoning seen in schools and make schools into a place where children make meaning of the world around them, Lipman sought to alter the traditional classroom if even for just an hour a day. He aimed to show the "principles of logic…presented in an interesting way" (Brandt, 1988, p. 34) through philosophical thinking. To do so, he authored, *Harry Stottlemeier's Discovery* (1974) and later, a variety of similar novels to be used in the classroom. From a basis of the novels, facilitators follow a teacher manual to organize philosophical inquiries that revolve around social and ethical ideas, but more importantly, in the questions that students pose. There is a strong adherence to analyzing the claims and arguments that emerged through the inquiry through the canons of reasoning. In organizing philosophical inquiries, Lipman did not entrust teachers to be able to do so on their own as he assumed it was improbable that teachers would have the proper understanding of philosophical reasoning. Thus, he advocated for the training of teachers:

> [T]he future of philosophy in the classroom is dependent upon the training of teachers not only to understand the philosophical dimensions of educational subject areas…but also to learn how systematically to nurture and sharpen…this philosophical quest on the part of the students. (Lipman et al, 1980, p. 29)

Similarly to Dewey (1916), Lipman saw teachers as merely imparting information to students due to the way they have been trained. Even if they are not simply conveying material, teachers are not versed in the necessary knowledge of academic philosophy. Originally, Lipman himself and graduate students in the philosophy department ran the P4C sesssions as facilitators (Naji, 2013). Eventually, through professional development courses and teacher manuals, teachers were allowed to facilitate the inquiries. Lipman et al. (1980) saw teacher preparation programs as that

which “fail[s] to prepare the teacher for [the] responsibility” (p. 46) of handling “rigors of logic...or the complexities of metaphysics” (p. 46). He and his colleagues understood that in order to teach using philosophical inquiry, teachers must be taught in the same manner and participate in the inquiries themselves.

As seen in an early teacher’s manual, the guidelines for the roles teachers should take as facilitators were very specific (Lipman & Sharp, 1975). For example, the teachers should not take on an authoritarian role, worry about covering a certain amount of material, or be concerned about memorization. The focus for the teacher should not be on the amount of information learned by the student, but instead, the “development of his intellectual judgement” (p. 2). To encourage this, the teacher is then a “talented questioner” (p. 3). He is not to indoctorinate, must respect the opinions of the child, and evoke trust. Unlike the norms of education at the time, this meant that the students could question and disagree with the teacher and that the teacher would not always be seen as having the answers. The aim in facilitating philosophical thinking was “to liberate the child’s creative powers of thinking and acting…by developing his or her capabilities” (Lipman et al., 1980, p. 155). It is the teacher’s responsibility to foster an environment in which this can happen.

Lipman et al. (1980) were very adament to “preserve the integrity of philosophy as a discipline” (p. 43) as they argued that philosophical reasoning was highly systematic. Teachers were trained to be aware of “inconsistencies in argument” (p. 47) and to be able to decide whether a discussion was adequate in terms of reasoning. For the authors, fostering a “community of inquiry” (p. 20) that delved into unclear, “problematic” (p.18) ideas entailed Western philosophical roots and encouraged a more moral society. Lipman agreed with Dewey

(1916) that "all the aims and values which are desirable in education are themselves moral" (p. 359). Both authors argued that schooling was too focused on the passive acquisition of information. The theory of knowledge was therefore, separate from the practice of acting upon that knowledge. With P4C, philosophical reasoning was about eliciting certain behaviors (Lipman & Sharp, 1975). The learning was about the art of thinking and it was through the actions of philosophical reasoning that students would gain dispositions that enabled them to be autonomous thinkers as adults. The aim then, was that these actions helped "to develop human beings who have the capacity to appraise the world and themselves objectively, as well as the capacity to express themselves fluently and creatively" (Lipman et al., 1980, p. 158).

To foster this development, in P4C, there were certain requirements in terms of formulating good philosophical reasoning (Lipman, 2003; Lipman et al., 1980; Sharp, 1993). Lipman (2003) was very detailed in laying out the standards of reasonableness with which to judge an argument, the various categories of judgement, and what constituted "epistemic movement" (p. 151). In her discussion on what makes up a community of inquiry, Sharp (1993) explored what constitutes behaviors that support strong inquiry. In doing so, she assumed that, as the class progressed in its thinking, students would demonstrate "logical, epistemological, aesthetic, ethical, social, and political considerations…[as they] practice the art of making good judgements" (p. 337). As well, she delineated the various behaviors that demonstrate the actions of good philosophical thinking. Cognitive behaviors included "recognizing logical fallacies…judging well…[and] standardizing using good analogies" (p. 337). Social behaviors were seen as "submitting the views of others to critical inquiry…[and]…giving reasons to support another's views even if one doesn't agree" (p. 338). Lastly, Sharp (1993) called for

psychological or socio-psychological behaviors such as "disciplining of self-centeredness…[and]…examining and correcting each other's methods and procedures" (p. 338-339). In teaching how to orchestrate a discussion Lipman et al. (1980) argued that the teachers must "model it and then for one to acquire it by contagion" (p. 126). It was through these philosophical ideas that P4C stayed in the traditions of Western philosophical and educational thinking.

In the details of what constitutes philosophy in a classroom, Lipman (1985, 2003) and his colleagues (1980) were very specific to focus on the academic art of reasoning that introduced a drastic change in perspective toward what classrooms could look like. Lipman (2002) readily acknowledged that P4C was "built…on Deweyan foundations" (p. 14). However, Lipman (2002) also argued that P4C makes the rigor of academic philosophical reasoning a classroom practice, which he felt Dewey's (1916) concepts of education had not been able to do. In his aims to redesign education, Lipman looked to philosophy as the "finest instrument yet devised for the perfection of the thinking process" (Lipman et al., 1980. p. xi). Dewey (1916) advocated that philosophy is the "general theory of education" (p. 328). However, for Lipman and Sharp (1978), philosophy was education. Their view of philosophy, however, was that of Western academic philosophy and the art of logical reasoning. Lipman and his colleagues (1980) challenged views toward both philosophy and education to bring them together to promote more rigorous thinking in schools. It is from the foundations of P4C, that Jackson (2001, 2004, 2010, 2013) developed p4cHawai‘i (p4cHI) in recognition that using philosophical inquiry in the classroom can allow for a wider perspective on what constitutes philosophical thinking.

p4cHI

Agreeing with Plato and Aristotle, Jackson (2004), believed that philosophy begins in wonder. However, he also argued that in the classroom, philosophical thinking associated with wonder did not need to be based solely on the Western academic perspective of philosophy (2004, 2010). There was also what he called “little p” philosophy (2010) that stems from the wonder, questions, and thinking of the students with which we all begin our life. Infused with deep structural foundations of the four pillars—community, inquiry, philosophy, and reflection—p4cHI provides a framework and tools for teachers and students to collaboratively wonder together to gain a deeper understanding of their ideas and questions. It is through this framework of the four pillars and specific practices that p4cHI is re-conceptualizing learning in schools.

“Big P” philosophy (Jackson, 2010), often focuses on reflection and the analysis of formal abstract philosophical content (e.g., metaphysics, epistemology, ethics), in Jackson’s view is too often “esoteric and out of reach” (2010). “Little p” philosophy (2010) grows out of the wonder with which we all begin. It is in encouraging this wonder in the classroom that students and teachers can inquire into topics important to them. In “little p” philosophy (2010), there is an “ownership of belief…and our willingness to reflect upon those beliefs” (Makaiau & Miller, 2012, p. 10). It is in this view of philosophy that distinguishes p4cHI from the socially-constructed practices of schooling. With p4cHI, a fundamental philosophical and pedagogical shift occurs in how learning is perceived and practiced. With this, there is a strong focus on developing an intellectually safe community. The inquiry arises from the questions of the students and there is a framework of co-inquiry with which teachers and students think together.

Intellectual safety. Stemming from Lipman et al. (1980) and Sharp's (1993) concept of the community of inquiry, an essential aspect of a p4cHI class is the principle of intellectual safety that develops through the concept that everyone feels safe to voice their opinions so long as they do not "negate, devalue, or ridicule" (Jackson, 2001, p. 460). True intellectual safety is developed over time in a class through the proper use of the community ball, supporting an emphasis of the multiplicity of opinions, seating students in a circle to face each other, and fostering the students' abilities to reflect on their actions (Jackson, 2001, 2013; Miller, 2005). An intellectually safe class supports the "courage to present one's own thoughts…on complex and difficult issues" (Jackson, 2001, p. 460). Butnor (2012) proposed that a strong sense of intellectual safety goes beyond members of the community feeling safe and comfortable to speak. She argued that intellectual safety begets what she called "critical communities" (p.30) in which vulnerability, disagreements, and uncomfortableness are actually beneficial. It is through disagreement, in a respectful manner, that the community and individuals progress in their thinking. Through this, intellectual safety can be thought of as developing "a feeling of trust in oneself and one's community to honestly and genuinely engage in thinking together" (p. 31). As the intellectual safety of a class increases, so does the maturity. Jackson (2013) discussed the development of a community as "stages of beginning, emerging, and mature" (p. 100). As the students internalize the ways of strong philosophical inquiry, the roles of the teachers and students change. The teacher becomes more of a co-participant, while the students become co-facilitators. In this shift of roles, there is mutual respect for each other and the focus is on the inquiry itself. Part of the shifting of roles lays in the use of a community ball. As explained by Jackson (2004), a community ball is quite literally a yarn ball. However, within that ball lies the

power and core construct of the classroom. It is made by all members of the class within the first days of school and is used as a tool to establish who is speaking. Whoever has the ball is the one to speak. However, the holder of the ball also chooses or invites the next person to speak and a participant always has the opportunity to pass if he or she needs more time to think (Jackson, 2001; Makaiau & Miller, 2012). The power to speak lies in whoever has the ball, not just the teacher. As Lisa Widdison, a p4cHI facilitator remarked, "[t]he yarn changed from a mere thing to a symbolic representation of the community as it was passed along" (Lukey, 2012 , p. 32).

From the first days of a class, a sense of cooperation and respect for participant voice is established by the collaborative activity of making the ball as the class sits in a circle and how each person is given an opportunity to speak and be heard. The teacher sits with the class in the circle as a co-member of the community. As the class progresses and the teacher continues to sit on the same level as the students, participants internalize the principles of the community ball and in doing so, there is an essential establishment of the class as working together as a community instead of the hierarchical, top-down imparting of information from the teacher as is often seen in classrooms. There is an empowerment for the students that is necessary to allow for an openness of the sharing of ideas and voicing of multiple perspectives.

Jackson (2004) cautioned that the shift from the teacher "dispensing knowledge to students" (p, 6) to a community in which the teacher and the students co-inquire could be uncomfortable and difficult for students and teachers. In a beginning community, an effective facilitator cultivates a "community-based, participatory model grounded in sound pedagogy and effective educational philosophy" (Makaiau, 2016, p. 2). There then develops a respect for the community, multiple points of view, and in questioning assumed truths. To provide a framework

in which students can democratically establish topics to inquire about as well as use philosophical reasoning well, Plain Vanilla inquiries and the Good Thinker's Toolkit (GTTK) are introduced in the class.

Plain Vanilla and GTTK. Initially, for Lipman, a classroom P4C inquiry developed from questions that arise from the reading of one of his novels. Assisted by one of his manuals, the teacher would then facilitate the development of an inquiry. Jackson (2001) named this approach "Plain Vanilla" (p. 462), a standard flavor of ice cream. From this standard flavor, teachers are encouraged to develop variations of starting points for an inquiry, different flavors. As developed by Jackson (2001), these flavors include beginning with a text, such as a math, science, social studies, or an English text or novel. The inquiry can begin from anything that prompts wonder and questions such as a science experiment, a field trip, a discussion, or a lecture.

To facilitate the community's development of questions that invite deeper thinking or "scratching beneath the surface" (Jackson, 2001, p. 462), Jackson developed the Good Thinker's Toolkit (GTTK) (2001, 2013). As a response to any prompt, students develop questions using the GTTK. The GTTK is a foundation of questioning and thinking that is structured and philosophical in nature. It is comprised of seven stems that form the acronym WRAITEC that students and teachers can use to formulate "Big P" (Jackson, 2010) types of questions as well as to use during the inquiry to promote deeper thinking. The stems invite members of the community to:

- clarify concepts (What do we mean by…?)
- explain reasons to support (What are the reasons…?)

- identify assumptions (Can I assume…?)
- make inferences/address implications (If…then what can we infer…?)
- question truths (Is it true that…?)
- provide examples (Are there examples to support…?)
- identify counterexamples (Are there counterexamples to the idea/evidence…?)

The GTTK is a set of reflective tools to help the community to probe or question reactions to what is presented. Through a systematic use of the GTTK, all members of the community can philosophically question, check for clarity of thinking, and push their own and each other's thinking to a deeper level.

Once the participants' GTTK questions are formulated, they are visually displayed so that everyone in the community can view and then democratically vote on the question they wish to inquire into. In this way, the inquiry begins where the participants are at in their thinking, not where the teacher assumes they should be or from a prescribed curriculum. The inquiry develops from the chosen question as students and the teacher use the community ball and the GTTK to inquire. The ball is passed from one person to another as the members of the community, including the teacher, use the GTTK to ask questions, provide examples, identify assumptions and counterexamples, make inferences, and agree and disagree, moving the inquiry to deeper levels. As students use the GTTK, Yos (2002) noted that exercising well-thought-out judgement becomes habitual and students use the questioning tools to propel inquiries and clarify ideas. Jackson (2004) observed that through the consistent use of the GTTK, students even begin to use the more "sophisticated" (p. 8) manners of discussing outside of the classroom.

It is important to note that, during a Plain Vanilla inquiry, the teacher is not the provider of an answer. Instead, it is understood that in a co-inquiry, informed by well thought-out GTTK, multiple perspectives are necessary to dig into the question and that the teacher is genuinely thinking and questioning with the students. There is a flexibility that allows teachers and students to alter the inquiries to suit their needs (Jackson, 2012; Makaiau, 2010). Jackson (2013) and Makaiau (2013) discussed the progress of students and teachers becoming more comfortable with being confused, taking in new ideas, and inquiring into different perspectives. From that, new answers or points of view can begin to emerge from which participants can prepare to take action based on those new ideas.

Unlike Lipman (2003) and Sharp (1993) whose aims for inquiry emphasized the development of reasoning and good judgement, p4cHI inquiries emphasize the progress of individuals' thinking and reflecting and the progress of the intellectual safety of the community. Before the session ends, the members of the community evaluate and reflect on the inquiry and the community itself. The reflection is to evaluate the intellectual safety, depth of the inquiry, and other criteria that the teacher and students decide upon. It is in the reflection that the community grows toward what Jackson (2013) refered to as a "mature community" (p. 108). This is one in which participants have internalized the principles of intellectual safety, use the GTTK to push the thinking levels, and are able to aim for deep, philosophical inquiry rather than a more casual level of discussion. Through a process of verbal or written reflections, the community is able to develop their own views of the world around them. Makaiau (2013) argued that students are often "compelled to use what they learned to make positive changes in their lives outside of school" (p. 17). This progress as thinkers is vastly more meaningful to many than

students' understanding of facts from a text or the teacher's interpretation of a concept. It is through varieties of Plain Vanilla inquiries, GTTK, and the foundation of an intellectually safe classroom environment that members of a p4cHI community can establish strong relationships that foster deep, philosophical thinking and an appreciation for multiple perspectives.

Through the foundations of the p4cHI philosophy, there is a transformative process that occurs within a class. As stated by Miller (2013), there is a "[s]hifting [of] the 'center of gravity'" (p. 117) as the content is no longer the center of learning; the students, the teacher, and their inquiry are the center. There is a celebration of wonderment and questioning. In a class that uses a p4cHI framework, there is an appreciation of the professional knowledge of the teacher, but equally, the ideas, questions, and thinking of the students (Jackson, 2001, 2004, 2010; Yos, 2002). Instead of being a top-down, hierchical power structure, there is a more personal focus of learning that stems from the interests of the participants. This revolution of the structure of power distribution in the classsroom in today's educational climate can foster learner-centeredness, student and teacher autonomy, and empowerment. For it is with this empowerment that the mindsets toward alternatives to the educational and societal norms and practices can be questioned. However, there is a danger in teachers thinking that they can simply plug in these strategies or apply one or two of them. Philosophical thinking does not come from simply adding a strategy or two; it requires philosophical mindsets that drive the teacher's values, curriculum, and organization of the classroom (Makaiau & Lukey, 2013; Makaiau & Miller, 2012). It is what Makaiau and Miller (2012) refer to as a "philosopher's pedagogy" (p. 10). As they point out, p4cHI is more than just pre-set formulaic philosophical thinking. It is a philosophical approach to learning, teaching, and life.

Philosopher's Pedagogy

Having used the p4cHI practices in their own secondary classrooms for over a decade, like other p4cHI practitioners, both Makaiau and Miller (2012) have found their own ways of implementing them. However, they both set forth six educational commitments essential to the full implementation of a philosopher's pedagogy. It is this pedagogy, arising out of the p4cHI philosophy, which propels the aim to rethink the perceptions of education and the basis of this study.

Makaiau and Miller (2012) maintained that education is fundamentally about improving society and that this cannot be done through a focus on test scores alone. Instead, the focus must be on "education as a shared activity between the teacher and the student" (p. 11). As the community ball redistributes the power relationships so that the teacher becomes a co-participant with the students in a mature community, the community of inquiry (Lipman, 2003; Sharp, 1993) then ensures that everyone's voice is supported. This belief can substantially shift people's mindsets toward what can happen in the classroom (Jackson, 2012; Makaiau & Lukey, 2013; Makaiau & Miller, 2012). In reality, many teachers are not ready for this shift (Greene, 1978, 1988). Similarly, the idea that the content of the course is no longer exclusively focused on the book, scientific equation, or even in the concept of hitting the standards may be difficult for many teachers to grasp. Instead, the content is deliberately linked to the experiences and insights that the students and teacher have during the course of the class. The teacher uses texts, specific concepts within the discipline, or Common Core State Standards as a guide, but there is a rejection of regurgitating pre-conceived analysis of texts. Instead, it is ultimately up to the students, the teacher, and the class as a community as to determine what to take from the text.

Due to this, teachers will not necessarily know the outcome of the given inquiry, which aligns with the uncertainty and complexity of post-modern mindsets (Hargreaves, 1994). As advocated by Butnor (2012) and Loughran (2006), there is a vulnerability that is authentic. This may be daunting for teachers or administrators who like to be in control of what is being learned. As well, as stated in by Makaiau and Miller (2012), this means that teachers need to rethink the nature of assessments. Unlike a technical-rational approach to thinking, rote memorization, preparation for standardized tests, and even restatements of the teacher's interpretation are not the primary aims of assesment. Assessment that reveals authentic student thinking and evidence that demonstrates critical and philosophical thinking abilities is emphasized. Through the use of a p4cHI framework, philosophy becomes "a living classroom practice" (p. 14). It is in this focus of thinking philosophically in the classroom that sets p4cHI apart from other educational initiatives. As argued by Makaiau (2016), "[p]4cHI is not a prescriptive practice that can be easily passed on" (p.3) or added to existing practices:

> It is a theory of education and set of classroom practices that must be experienced by teachers, and then molded by them to fit their particular teaching style and context. (Makaiau, 2016, p. 3)

It is for these reasons that the p4cHI approach can be seen as transformative for education. This may be true in theory, but is there evidence of the approach being effective in its aims in the classroom?

As seen in various studies at the elementary and high school level, the use of a p4cHI approach in social studies and English classrooms has put students' voices at the center of the content and has allowed them to inquire in depth into their own ethnic identity while supporting

the pluralism of participants' points of view (Makaiau, 2010; Miller, 2013). In social studies classrooms, this culturally responsive teaching model has allowed "students [to] transcend their learning experiences by living a new philosophy" (Leng, 2015, p. 198). It has also been found that a p4cHI approach in the classroom has established more meaningful emotional, cognitive, and social engagement and has helped students use reasoning to make better judgements about the world around them (Jones, 2012; Leng, 2015; Makaiau, 2010; Miller, 2013; Yos, 2002). On a larger scale, a study of the use a p4cHI approach to initiate school reform has shown positive results. Instead of top-down initiatives, a p4cHI approach in schools has helped to empower teachers to facilitate more democratic organization in their classrooms and as a school culture (Makaiau & Lukey, 2013).

Research of the positive impacts of a philosopher's pedagogy and p4cHI philosophy are growing (Jones, 2012; Leng, 2015; Makaiau, 2010; Makaiau & Lukey, 2013; Miller, 2013; Yos, 2002). There is an increasing number of policy-makers, administrators, universities, and international foundations that support what p4cHI has to offer (Jackson, 2012; Makaiau & Lukey, 2013). This can be seen through the use of p4cHI in schools as far away as Japan and China as well at universities such as Creighton University and Metropoliton State University of Denver (Jackson, 2012). However, it should not be assumed that a p4cHI approach is an easy solution for teachers and schools. A p4cHI philosophy toward education and teaching may allow for more flexibility, collaboration, and "personal empowerment" (Hargreaves, 1994, p. 9) as a teacher and for one's students. However, it also means unpredictability and a "blurring of roles" (p. 9), which leads to uncertainty. For this and other reasons, more research is needed to

understand the complexity of potential positive effects as well as the challenges of connecting to a p4cHI pedagogy.

In their recognition of the need for more research into the p4cHI philosophy and framework, Makaiau and Lukey (2013) cautioned about being too quick to implement p4cHI practices as "[e]ducation and education betterment…is not primarily driven by technique and transference (p. 17). Dewey (1901; 1916), Jackson (2012), and many others knew that reform movements that are quickly implemented and mandated also quickly go sour. Educational reforms and new teaching strategies "often just substitute one modernistic mission for another" (Hargreaves, 1994, p. 18) and therefore, enact little to no actual shift in how we think about education. Similarly, Hargreaves (1994) and Makaiau (2013) argue that teachers need to *want* to enact change in order for any true change to occur. If the practices or pedagogy are forced, they will not be true to what the teacher values and learning will not be authentic (Dewey, 1916). Those teaching through a philosopher's pedagogy must have a desire to live the "examined life" (Makaiau & Miller, 2012, p. 11; Plato, 1961, 38a) as advocated by Socrates and, like Dewey (1916), see "philosophy as the general theory of education reform" (p.328; Makaiau & Miller, 2012, p. 13). Mindsets that align with a philosopher's pedagogy and a p4cHI philosophy open up opportunities to question how the concept of schooling and education can be interpreted. However, as warned by Hargreaves (1994), only "trivial changes in practice" (p. 11) will occur "unless profound attention is paid to processes of teacher development" (p.11).

The p4cHI approach has been studied at the elementary and secondary levels (Jones, 2012; Leng, 2015; Makaiau, 2010; Miller, 2013; Yos, 2002). Although literature has been written about using a p4cHI approach at the university level (Butnor, 2012; Makaiau, 2016),

there is a lack of formal study into the impacts that the use of a p4cHI pedagogy can have on teacher candidates in a teacher education program. That is what this dissertation aims to understand. Cochran-Smith and Zeichner (2005) advocated for more studies into teacher education programs. Studies by Darling-Hammond (2006b), Danielewicz (2001), and Kosnik and Beck (2009) have examined teacher education programs that demonstrate supportive environments for teacher candidates to develop their teacher identities and strong teacher pedagogies. However, there are also evidences that show weaknesses in teacher education programs.

Greene (1978) believed that the windows of education could be opened through teacher educators who "work to combat the sense of ineffectuality and powerlessness that comes when persons feel themselves to be victims of forces wholly beyond their control, in fact beyond any human control" (p. 64). However, the "conditions must be deliberately created" (Greene, 1988, p.18) for teacher candidates to want to examine their own pedagogies and philosophies toward education. Greene (1978) maintained that veteran educators still struggle to have the power to question ineffective practices and to promote meaningful learning today. However, this struggle needs to be studied before teachers even get into the classroom. This study intends to understand what qualities teacher candidates gain from participating in a course supported by a philosopher's pedagogy that can enable them to have the confidence to question the norms of education and to bring more meaningful learning into their own classrooms. Miller (2013) proposed that teacher education programs could "provide an educative experience that promotes a new understanding of the teacher-student relationship, creates a shift in primary content of instruction, and develops methods to engage students in meaningful philosophical reflection" (p.

122). If that educative experience means teaching grounded in a p4cHI philosophy and through the use of a philosopher's pedagogy, it is necessary to study the impact, if any, on teacher candidates. This study proposes to fill a gap in p4cHI research by examining whether or not a p4cHI approach has an impact on teacher candidates. With this intent, it is necessary however, to look at the strengths and weaknesses of various teacher education programs in regards to the promotion of wonderment, inquiry, and questioning of the social constructs that influence education.

Social Constructs in Teacher Education

There have been and currently are numerous strong teacher education programs that support teacher candidates in their pursuit to be innovative, progressive agents of change in the classroom. Teacher programs vary greatly and while some hold similar values to that of a p4cHI philosophy, others are still stuck in a modernistic perspective. Some support questioning societal constructs, whereas others merely promote survival skills of how to be a teacher. To more fully understand the differences, this section is organized through three categories that aim to inquire into various foci of teacher education programs: questioning mindsets of teacher candidates, questioning teacher practices, and questioning educational norms.

Questioning Mindsets

It is well supported that ensuring the development of teacher candidates' teacher identities helps to promote stronger self-efficacy (Akkerman & Meijer, 2011; Danielwicz, 2001; Beauchamp & Thomas, 2009; Beijaard, Verloop, & Vermunt, 2000). For Danielwicz (2001), being a strong teacher "requires engagement with identity, the way individuals conceive of themselves so that teaching is a state of being, not merely ways of acting or behaving" (p. 3).

Thus, the development of teacher identities revolves around the development of one's perceptions and mindsets towards learning, teaching, and education.

In her study of seven exemplary teacher education programs, Darling-Hammond (2006b) found that one of the main aspects to support teacher candidates is that all of the exemplary programs were "learner-centered" (p. 8). By this, there is a focus on the student in the same vein as Dewey (1916) and a philosopher's pedagogy (Makaiau, 2010; Makaiau & Miller, 2012). Korthagen et al. (2006) advocated that this shift of focus to that of the learner is crucial to transform aims of education to "teaching the students, not the curriculum" (p. 1030). For example, at Wheelock College, there is a strong ackowledgement of the learner's own background, previous knowledge, and capabilities in order to ensure personalized, reflective learning (Darling-Hammond, 2006b). However, coming to understand one's stance toward education is not an easy task. Often there will be conflicts between one's background or beliefs and what is expected as educators. It is through questioning one's own stances and perceived expectations that our individual pedagogies are developed.

In alignment with a post-modern approach, the development of one's identity is contextual, flexible, multidimensional, and constantly evolving (Akkerman & Meijer, 2011; Meijer, Korthagen, & Vasalos, 2009). There is often an assumption coming into the profession that a teacher has to figure out the one type of teacher she encompasses. However more realistically, a teacher needs to figure out the multiple types of teachers she needs to be in what context, with which students, at which time of the school year, and for which purposes. It is therefore important that teacher candidates have opportunities to consistently question personal gestalts and assumptions, and to reflect on previous experiences they bring to the profession

(Korthagen, 2004; Korthagen, Kessels, Koster, Lagerwerf, & Wubbels, 2001). When there is a division between the personal and professional identities, teachers are divided in their pedagogies and therefore, struggle morally and in their practice (Beijaard et al., 2000; Meijer et al., 2009). Meijer et al. (2009) maintained that this awareness opens up a "presence" (p. 298) that the authors parallelled to Greene's (1978) "wide-awakeness" (p. 51) that promotes questioning the status quo. It is this openness that supports teacher candidates to think beyond the mechanized ways of teaching to teach with meaning.

In order to make sense of any inquiry, be it through research or dialogue with others, reflection is necessary (Akkerman & Meijer, 2011; Danielwicz, 2001; Yost et al., 2000). It is argued that being reflective makes an effective teacher because reflection fosters more open mindsets to evaluate situations and critical thinking. As well, reflection helps teachers to have a stronger sense of self-efficacy (Danielwicz, 2001; Yost et al., 2000). Reflective practices include journal writing, dialogical inquiries (Danielwicz, 2001; Zeichner & Liston, 1987), and cognitive coaching (Costa & Garmston, 2015; Schön, 1983). Yost et al. (2000) warned that though reflection is promoted by many in educational practices, often there is little understanding of the theoretical reasoning or variety of ways to reflect and, thus, is done at a surface level. In her study of teacher candidates, Danielwicz (2001) went as far as to advocate not just for reflection but "reflexivity [that] can lead people to a deepened understanding of themselves and others, not in the abstract, but in relation to specific social environments" (p. 156). Through this, teachers can develop pluralistic teacher identities needed to handle the diverse learners, situations, and expectations of the job.

Questioning Teacher Practices

As teacher candidates come to understand their teacher identities, it is important that they be supported in developing a teaching pedagogy that aligns with their identity (Danielewicz, 2001; Goodlad, 1994; Korthagen, 2004; Kosnik & Beck, 2009; Loughran, 2006). It is through a well-developed pedagogy that meaningful teaching and learning in a teacher education program can occur. Unfortunately, there are many misconceptions concerning pedagogy. Darling-Hammond (2006a) relayed how, traditionally it has been curriculum experts or experts on child development who formulate the theories of learning to pass the strategies down to teachers to implement. In this way, teachers are not given the theoretical understanding of the complexity of learning about learning. A pedagogy is not simply a list of the things a teacher does in the classroom or how a teacher transmits information to her students (Goodlad, 1994; Loughran, 2006). Instead it is "the relationship between teaching and learning and how together they lead to growth in knowledge and understanding through meaningful practice" (Loughran, 2006, p. 2). There is a phronesis in which an understanding of theory is connected with addressing the context and situation in order for a teacher to make an informed decision about her practice (Kessels & Korthagen, 1996; Korthagen & Kessels, 1999; Korthagen et al., 2006). In the same ideals as a philosopher's pedagogy, the teacher lives her pedagogy (Makaiau & Lukey, 2013; Makaiau & Miller, 2012). As stated by a participant in Danielewicz's (2001) study of teacher candidates, "[t]he method must stem from the underlying tenets of a teacher's inner self and be congruent with what he or she believes about the world and life. Otherwise, it will be just that, a method to be followed, not a creed to be lived" (p. 26). From this, can we infer that teacher education programs model and foster this phronesis?

Historically, it has been argued that university teacher education classes have been too theoretical and abstract (Darling-Hammond, 2010; Kessels & Korthagen, 1996; Kosnik & Beck, 2009). Beginning teachers have found a disconnect between what they learn in the university classroom and what happens in practice or they simply seem to forget the theoretical knowledge learned and stick to survival techniques (Darling-Hammond, 2010; Korthagen et al., 2006). Traditional mindsets of lecture-based teaching at university follows hierarchical mindsets that Dewey (1916) and Greene (1978, 1988) argued against. As information is disseminated to students, it is done so with the idea that the professor knows the universal knowledge to be passed down for the student to memorize and eventually put into place when she becomes a teacher. Many, such as Dewey (1916), Korthagen et al. (2006), and Makaiau and Miller (2012) have stated similar arguments as with Darling-Hammond (2006b) that there is little to no meaning made from this "transmission teaching model" (p. 8). Unfortunately, many university teacher education programs are still organized in this fashion (Darling-Hammond, 2006b; Korthagen et al., 2006). If teacher candidates are taught in this traditonal manner, even if they read about or are taught new and innovative practices, they will revert back to traditional teaching strategies as there is no modeling (Danielewicz, 2001; Kosnik & Beck, 2009).

The contradiction of teacher education programs and teacher educators preaching learner-centered learning, but not actually using it is a much discussed issue (Goodlad, 1994; Korthagen et al., 2006; Kosnik & Beck, 2009; Yost et al., 2000). For example, from their study, Kosnik and Beck (2009) cited a teacher candidate who had difficulty organizing small group learning because she herself had never been taught using that practice and it was never truly shown, only promoted as a good strategy. This discrepency is a huge hindrance in propelling teaching into a

higher professional status. “So long as teacher educators advocate innovative practices that they do not model, illustrate, and read as text in their own teacher education classrooms, teacher education reform will continue to elude us” (Korthagen et al., 2006, p. 1036). The authors saw that teacher educators need to model risk-taking to not only question the status quo, but to try new practices and take on alternative mindsets toward ways to teach. For Loughran, (2006), teaching teacher candidates goes past mere modeling; “it involves unpacking teaching in ways that gives students access to pedagogical reasoning, uncertainties and dilemmas of practice that are inherent in understanding teaching as being problematic” (p. 6). If teacher candidates are not given the opportunities to question, inquire, and delve into the issues of education and teaching, they will be ill-prepared to see education as something that can be transformed from its traditional practices (Greene, 1978). As well, hierarchical mindsets will remain as the organization promotes the idea that the teacher knows all and she hands the information down to the students. There is a lack of democratic thinking in which students can wonder, question, and inquire into ideas in order to find meaning in what is learned as advocated by Dewey (1916) and more recently Jackson (2004) and Loughran (2006).

In trying to combat the lecture-based emphasis on theoretical learning and to get teachers into the classroom more quickly, some teacher education programs have found that one answer is to swing the learning pendulum completely in the other direction to focus more on the practical strategies of teaching. There is a push against traditional teacher preparation programs to more concise, less expensive alternative programs (Darling-Hammond, 2006a; 2010). One alternative program, Teach for America (TFA), has been both lauded and denounced. Some studies have supported programs like TFA in the ability to put teachers into hard-to-fill schools and in the

teachers' impacts on student test scores (Raymond, Fletcher, & Luque, 2001; Xu, Hannaway, & Taylor, 2011). However, in the study by Darling-Hammond, Chung, and Frelow (2002), it was found that a majority of TFA teachers felt unprepared to teach coming out of the TFA program.

Many TFA teachers are placed in low-income, urban schools (Laczko-Kerr & Berliner, 2002). Due to this, it is important that beginning teachers understand how to deal with issues of poverty and even racial inequity at the classroom level. Unfortunately, according to Neha Singhal (2012) who worked for TFA, there was a deliberate deficiency to help beginning teachers address the poverty and racial inequity issues that could arise in their classroom or at their school. Singhal (2012) described how TFA did not support teacher candidates in inquiring into multicultural issues. She argued that "[i]f TFA truly believes in social justice, it would facilitate, instead of discourage, the kind of challenging conversations about internalized stereotypes that would foster a better understanding of power and privilege" (p. 67). This realization of TFA's lack of focus on social justice issues could contribute to the large rate of teacher turnover and reports of little postive impact of TFA teachers on their students (Darling-Hammond, 2006a 2010; Laczko-Kerr & Berliner, 2002; Ravitch, 2013). However, according to Zeichner and Conklin's (2005) research of four different studies on TFA, data was inconclusive as to the effectiveness of its teachers. Whether it is through test scores or graduation rates, there is still a narrow focus on the quantifiable measures of testing or attrition versus the quality of thinking skills or promotion of innovative teaching practices.

Studies of other alternative programs have also shown evidence that supports measuring the efficiency of the system in regards to the effectiveness of teaching practices. Research done by Chambers and Wickersham (2008) focused on teacher assessments of an online alternative

teacher certification program. There was also a study completed by Laczko-Kerr and Berliner (2002) concerning multiple alternative certification programs that showed evidence of higher scores on teacher certification tests and standardized student test scores. There was one study done concerning the revamped program at The University of Nebraska that shifted to a Transition to Teaching (TTT) alternative certification program that did focus on quality of teaching versus just test scores. University supervisors rated teacher candidates on such qualities as implementing "a variety of effective teaching strategies in planning lessons" (p. 6) and teaching "appropriate curriculum in all content areas" (p. 7). Unfortunately, the criteria for what consistuted "effective" and "appropriate" was not clarified or analyzed. Education specialists claimed that alternative or fast-track teacher education programs do not prepare teachers for the mindsets needed for the complexities of the job or to truly understand the necessary theoretical knowledge of how students learn and this, in turn, leads to teachers who hold students to lower expectations (Ashton, 1996; Grossman, 1990; Murray; 1996).

Alternative teacher education programs such as online education or programs like TFA may include a focus on inquiry, discourse, and even the agency that Dewey (1916) and Greene (1978, 1988) advocated for teacher candidates. However, there is little data to support this. This could lead one to argue that, though there have been changes to teacher preparation, a variety of alternative programs are still only aimed at improving the measurable efficiency of the system instead of the quality of learning or teacher practices. For Schön (1983), the preferability of quantitative data "permit[s] the system of control…[that]…take[s] on an appearance of consistency, uniformity, precision, and detachment" (p. 331). In the name of accountability and promotion, mindsets toward quality education is that of achieving numbers and learning the

"tricks of the trade" (Darling-Hammond, 2006a, p. 301; Korthagen et al., 2006, p. 1021) instead of opportunities for teacher candidates to question or inquire into teaching practices or pedagogies. One study even cited as a positive implementation of the use of Doug Lemov's *Teach Like a Champion* for "tips and tricks to help them survive their first days and weeks in the classroom" (Schneider, 2014, p. 24). If teacher education programs are advocating quick fixes to "survive" teaching, how can teacher candidates be expected to have strong pedagogies to help students think critically about the world around them?

Questioning Educational Norms

A push for accountability in teacher education programs has some worried that the teaching of teachers has become a mere vocation (Darling-Hammond, 2010; Goodlad, 1994). Goodlad (1994) argued that "[i]nquiry into the nature and aims of education has largely been replaced by a kind of reductionism: the derivation of proficiencies or competencies from the assumed tasks of teachers translated into behavioral objectives or outcomes" (p. 32-33). This aligned with what Dewey (1916) warned as education "as a means of securing technical efficiency" (p. 316). Postman (1995) similarly contended that an education directed with social efficiency mindsets is schooling, not education.

To understand teaching and education as something that can be fundamentally changed, teacher candidates must see teaching as complex, problematic, and often paradoxical and thus, be given opportunities to question and inquire into the current norms and practices (Loughran; 2006; Goodlad; 1994). Loughran (2006) saw the "student teacher as researcher" (p. 139). In this, the teacher candidate develops mindsets of consistently questioning one's practice, aims, what

happens at the school level, and what happens in education in general. This is supported by inquiry, collaboration, and reflection (Danielewicz, 2001; Loughran, 2006; Schön, 1983).

Goodlad (1994) and Loughran (2006) agreed that "Teacher Education should be a place where challenging simplistic notions and practices should be normal for it is where the seeds of change for the profession surely reside" (Loughran, 2006, p. 14). The seeds can be planted and propagated through inquiry. This can be through student-led research of practices or dialogical questions concerning practices, theories, or issues in education. The key is that it comes from teacher candidates' questions so that they can formulate their own connections to find meaning in what they learn (Korthagen et al., 2006; Loughran, 2006; Yost et al., 2000). Also, inquiry through dialogue allows participants to voice their ideas aloud and hear others' ideas as a way to see different perspectives and challenge assumptions as well as one's own beliefs (Danielwicz, 2001; Yost et al., 2000). To do this, the community must be inclusive and promote inquisitiveness to question and challenge socially-constructed norms (Butnor, 2012; Kosnik & Beck, 2009; Jackson, 2001; 2004).

"Dialogue is the essence of education" (Danielewicz, 2001, p. 145) and the act of exchanging ideas between peers can have a large impact in a teacher education course. Strong collaboration does not just magically happen by putting people together to discuss something, however. There is an understanding that learning is social and as such, it is important that all members have a sense of inclusion and equity of voice (Danielewicz, 2001; Dewey, 1916; Kosnik & Beck, 2009). If collaboration is done in a hierchical manner, it becomes what Hargreaves (1994) called as "contrived collegiality" (p. 195) in which there is only a façade of collaboration. It is implemented and organized by those in charge and it is artificial and

inflexible in supporting the ideas of those in the group. When teacher candidates are taught in this artifical manner, they go on to their own classrooms unaware that, with this mentality, there is a lack of respect, autonomy, or power and this mentality is then used to teach the students (Danielewicz, 2001; Greene, 1978, 1988; Kosnik & Beck, 2009). Instead, when there is true collaboration that stems from the inquiries of students, there is a switch in power and as supported by Freire (1987), "[t]eachers would no longer be experts who possessed knowledge, but partners exploring knowledge with students" (Danielewicz, 2001, p. 148). Similar to a philosopher's pedagogy, there is a fundamental shift in thinking about teaching when this occurs (Makaiau & Lukey, 2013; Makaiau & Miller, 2012). It leads to "a critique of accepted knowledge, conditions, theories, as well as of the institutions that produce knowledge" (Danielwicz, 2001, p. 149). By making learning about education problematic (Loughran, 2006) instead of a prescription of skills (Schneider, 2014), teachers are more apt to stay in education and to teach for the betterment of society (Danielwicz, 2001; Freire, 1987; Goodlad, 1994; Hargreaves, 1994).

Schön (1983) went one step further to advocate for "reflective practice" (p. ix) in order to shift overall hierarchical mindets in society. He argued that when reflective practices become a norm, there is an essential shift in the workplace organization to a more collaborative nature instead of a hierarchical one. Those in practice, such as teachers, are given more power of voice over theoretical experts. He warns that teachers who are reflective practitioners will "challenge the prevailing knowledge structure" (p. 335) and have difficulties against the rigid structures of the educational system. However, to push through and be able to question top-down practices as well as their own pedagogies allows teachers to understand teaching as an art versus an

assortment of methods. It helps teachers to step away from the confines of the bureaucratically controlled cave of the educational system to see education as transforming instead of conforming (Danielwicz, 2001; Greene, 1978; 1988; Makaiau & Lukey, 2013; Schön, 1983).

One such teacher education program that aimed to see teacher education as that which can fundamentally renew education was the masters teacher education program through the University of Hawaiʻi at Mānoa. Based on Deweyan traditions (McEwan, 2015) and on research from the Holmes Group and that of John Goodlad (1990, 1994), the graduate program originated in similar fashion to the Problem-Based Learning model used for the university medical school (Cartwright, 1998; Oda & Whitesell, 1996). Due to these influences, the MET program encouraged teacher candidates to have mindsets as inquirers and agents of change in their classrooms, in schools, and in the larger picture of the profession of education.

Master of Education in Teaching Program (MET)

Started in 1991, the program began as an innovative model for teacher education that focused on inquiry, reflection, collaboration, and school renewal (McEwan, 1996; Oda & Whitesell, 1996). In true Deweyan fashion, learning by doing through many modes of inquiry was a foundation for the MET program. As described by a MET graduate, the practice of inquiry started for the teacher candidates immediately. The first days revolved around defining the word "inquiry" and teacher candidates were advocated to "go out there and inquire" (Kawamoto, Minakami, Tamasaki, Yuu, Murdoch, & Higa, 1996, p. 25). The focus on inquiry established students as questioners of educational norms. They were "problem-solvers, but [they] also engage[d] in the important task of problem formulation" (McEwan, 1996, p. 2). In this, there

ensued a new educational norm in which teachers did not simply follow traditional manners of teaching, but instead, instigated innovation in their classrooms.

In his discussions on the importance of developing a strong pedagogy, Loughran (2006) emphasized that teaching about teaching needs to show teacher candidates the "uncertainties and dilemmas of practice that are inherent in understanding teaching as being problematic" (p. 6). In helping teacher candidates to have a perspective toward education that is inquiry-based, the MET prepared its students "to teach in the context of ongoing classroom change and renewal" (McEwan, 1996). In the emphasis of MET to inquire and encourage change in education, the assignments were set up to support teacher candidates to look into the complexities of schools. One of the signature requirements for MET was the school portrait assignment in which students chose an aspect of the school and "paint[ed]" (Marble, Awaya, & O'Brien, 1996, p. 19) an honest and detailed description of that aspect through a written assignment. The MET student researched, interviewed faculty members and/or students connected with the topic, and collected data on the chosen topic. In doing so, the student grew very aware of the dynamics of a school coming to understand its complexities as well as "becoming a member of the educational community" (p. 20). Conversely, the partner school at which the school portrait was done was given valuable data concerning aspects of their school as the MET students presented their findings. New programs and changes to established norms at the schools came about in thanks to the MET school portrait. It was through seeing teacher candidates not as naïve novices, but instead, as inquiring members of the community that established beginning teachers as empowered to shift the perceived notions of education (Goodlad, 1994; Greene, 1978; Loughran,

2006). For MET, it was not just about supporting future teachers, but also, in supporting the improvement of the schools.

In a study on the MET program, Cartwright (1998), found that all participants interviewed remarked that "'creating change' tended to be a conscious activity" (p. 68). Through a community including the teacher candidates and faculty at the partner school in which there is an emphasis on inquiry and change in education, mindsets toward transformation in education develop. In doing so, the importance of interdependence to enact change is emphasized.

Community, as a guiding principle of the MET program, was one of the foundations that helped teacher candidates to be more confident as future teachers. In its intentions, there was an aim of MET to shift hierchical structure of classrooms, schools, and the educational system itself. In this aim, "[t]here's a blurring of the boundaries between teachers, students and college faculty" (Awaya et al., 1996, p. 32) that demanded participating members of the MET community to dialogue in order to rethink the roles of all involved. One previous faculty member even remarked that the teacher educators needed to think of themselves as "learners" (p. 32). The MET community mindsets opened up the space for these changes in the dynamics of how education could be viewed. In studying the MET program, Cartwright (1998) concluded that field-based programs such as MET open up a "moral imperative to perform a societal mission to improve education" (p. 86), which contributes to teachers being empowered.

Through the founding core values of MET, the dispositions students gained emphasized the aim for educational renewal. It is through an emphasis on a pedagogy that shifts the norms of practice in teacher education to foster the allowance to wonder about new possibilities in education instead of following the status quo. Of course, there are difficulties in being innovators

as teachers due to pressure within the educational system (Laba et al., 1996). However, through understanding the power of self-driven inquiry, feeling supported by a strong sense of community, and using reflection to make sense of complex issues and work toward self and school improvement, MET teacher candidates formulated dispositions in which they were empowered to enact fundamental changes in schools.

Renewal of Teacher Education Programs to Open the Windows

It is teacher education programs such as MET that instill mindsets toward education that value wonderment, innovation, and school renewal to enact vital shifts in the perceptions toward education. There have been substantial changes to teacher education over the past couple of decades. The recent addition of the InTASC standards for new teachers aims to move beyond the "'technicist' era" (Darling-Hammond, 2006b, p. 81) and many teacher education programs have positively revamped their organizational framework based on these standards, which include the development of learning, the contextual connection between subject and learners, and sociocultural contexts of learning. Also, there is a focus on reflection, collaboration, and varied, context-based teaching strategies (Council of Chief State School Officers, 2013; Darling-Hammond, 2006b). Even with new standards that support a more flexible understanding of the complexity of teaching, universal, mechanized ways of teaching teachers remain. Hierarchical mindsets and a focus on efficiency of the system still persists, which denies the promotion of questioning the status quo. This is one of the reasons why fundamental norms in education persist (Darling-Hammond, 2010; Goodlad, 1990). To change the way teachers teach, we must change the way teachers are taught. Dewey (1916) proposed these ideas a century ago as have

many others like Lipman et al. (1980) decades later. Yet a majority of teacher education programs have not been organized to support this thinking.

Greene (1978) maintained that most teacher educators and teachers follow the status quo, administering tests or teaching in a teacher-centered manner because that is all they know. “They simply see no alternatives” (p. 45). The “mystification” (Greene, 1978, p. 54) along with the societal pressures of modernity and fears of post-modernity (Hargreaves, 1994; Toulmin, 1990; Schön, 1983) in conjunction with the efficiency in which the educational system runs (Covaleskie, 1994; Green, 1997) keep teachers returning to the same “factory model of the early 19th century” (Darling-Hammond, 2010, p. 38). Greene (1978) argued that this cycle could be broken, however. To truly see a change in our classrooms and our schools, we must allow for “spaces” (Greene, 1978, p. 134) where teacher candidates can first question, acknowledge, and come to understand the complexity of the situation. Like Danielwicz (2001), Korthagen et al. (2006), and Kosnik and Beck (2009), Greene (1988) advocated for democratic dialogue in the classroom. Teachers can facilitate discussions in which “children [can] be free from the culture’s manipulations and pieties” (p. 53). However, Lipman et al. (1980) warned decades ago that “[i]f teachers are expected to conduct dialogues, then they must be provided opportunities to engage in philosophical dialogues themselves and exposed to models who know how to facilitate discussions in a philosophical manner” (p. 47). The cycle must start in the teacher education programs. Teacher educators must facilitate opportunities for teacher candidates to question, inquire, discuss, and confront the reality of the bureaucratically-based educational system in order to “combat mystification” (Greene, 1978, p. 54). As proposed by Miller (2013), to do this, it is necessary that “colleges of education rethink their approach to current teacher education

programs" (p. 122) in order to make "the philosopher's pedagogy model a distinct educational option for our nation's teachers" (p. 122).

This is easier said than done, however. As supported by Makaiau and Lukey (2013), we must be cautious. Cochran-Smith and Zeichner (2005) appealed for more research into unique teacher education programs, just as Makaiau and Lukey (2013) advocated for more research into the implementation of a p4cHI approach. That is what this study proposes to do. The aim of this study is to understand what happens when p4cHI is used as the philosophical and pedagogical foundation for a teacher education course. It is necessary to study the influences that implementaing philosopher's pedagogies and p4cHI practices can have on teacher candidates' dispositions. All too often, fixes to improve the level of teaching are artless educational reform band-aids (Dewey, 1916; Jackson, 2012; Makaiau & Lukey, 2013). Those who advocate for a philosopher's pedagogy and p4cHI practices do not see it as a fixed curriculum as Lipman (1993; 2003) and his colleagues did (1980). As well, they understand that true reform takes time and well-thought-out, purposeful steps (Jackson, 2012; Makaiau & Lukey, 2013). Thus, to study the implementation of a philosopher's pedagogy is the first of many steps to understand the impact a philosopher's pedagogy and p4cHI practices can have on beginning teachers.

Thus, this study looks into the variety of outcomes of using the commitments of a philosopher's pedagogy and p4cHI practices in three different teacher education courses. This study is an important missing piece of the p4cHI research puzzle as p4cHI evolves and grows. It is not enough to assume that positive feedback about the p4cHI practices at the elementary and secondary level support the need for those practices to be used at the teacher education level. Thus, this research attempts to capture the essence of being a teacher candidate participating in a

teacher education course grounded in a philosopher's pedagogy. It aims to bridge the gap between p4cHI's influence on students and the beginning teachers who will teach them.

Summary

This chapter explained the development of P4C and how it was Lipman's (1985, 1993, 2003) foundations that began the p4cHI branch reaching beyond Western perceptions of "Philosophy" (Jackson, 2010), aiming to bring wonderment into the classroom. From p4cHI, a philosopher's pedagogy demonstrates, both theoretically and with concrete practices, an approach to education that intentionally steps away from the socially-constructed norms of teaching and views on education. From these the three philosophical approaches of P4C, p4cHI, and a philosopher's pedagogy, questions arise as to how teacher education programs allow for philosophical inquiries into teacher candidates' frames of mind and whether there is an allowance to question teaching practices and accepted norms of education. Is there wonderment in teacher education? This study intends to understand that question in terms of using a p4cHI approach in teacher education. Therefore, the next chapter lays out the research design, which itself is an inquiry through a phenomenological lens to fully understand the experiences of being in a teacher education course taught through a philosopher's pedagogy.

CHAPTER 3: RESEARCH DESIGN

The research design section addresses the reasons that the study of the use of philosopher's pedagogies and p4cHI practices from a qualitative, phenomenological stance is important in regards to teacher education. The chapter lays out the central research question and sub-questions, explanations of the epistemological lens and methodological framework, and the researcher's positionality. The site of the study and participants are described and IRB considerations are explained. Lastly, the chapter explains the instruments used, data collection and data analysis procedures, as well as the assumptions and limitations of the study.

As advocated by Cochran-Smith and Zeichner (2005) in their AERA Executive Summary, there is a need for research that looks at the relationships between "particular pedagogical approaches and characteristics of…prospective teachers" (p. 20). In its simplest terms, this is what this study aims to do. However, the more complex intent is to understand the particulars of the educational approaches from different perspectives and the dynamic nature of how the approaches impact teacher candidates. Therefore, a more complex, post-modern ideological perspective is needed to look at the phenomenon from a multidimensional point of view. The study is concerned with how the vast idea of shifting perspectives toward education comes to be characterized in a pedagogy and, subsequently, individual teachers. To understand this, the study keeps to the foundations of p4cHI to be organized as a philosophical inquiry. As such, it uses the stimulus of the p4cHI procedures and philosophical foundations of the classes as the base and the inquiry revolves around the participants' responses and perceptions toward the procedures and norms of the classes. Finally, the study reflects on what was learned from the inquiry.

Research Questions and Rationale

This study calls for a focus on the authentic "essences" (Moustakas, 1994, p. 13) of the experiences of participating in a teacher education course based on a philosopher's pedagogy. The research questions are formulated in similar fashion to those from Cochran-Smith and Zeichner (2005) in their focused topics of understanding pedagogical approaches in teacher education. These questions allow for multifaceted, qualitative data to be gathered in order to understand the "experience" (Moustakas, 1994, p. 13) teacher candidates go through in a teacher education course based on a philosopher's pedagogy.

The central question allows the researcher to present a sort of moving picture, thinking of the process of gathering the information as similar to a camera able to capture different angles as it is moved around the class zooming in on certain aspects while panning out to see the big picture as well. As the central question is so broad, the sub-questions help to break down the major aspects. The order of the sub-questions allows for a philosophical inquiry organizational structure that begins with understanding the external stimuli comprised of the class procedures, then moves on to the responses that the participants have to the procedures, and finally, to look at the overall influences the pedagogies have on participants.

Central Research Question

- What happens when a teacher education course is taught through a p4cHI educational approach?

Sub-Questions

1. What procedures are inherent in a teacher education course through a p4cHI approach?

2. What are the perceptions of p4cHI pedagogies for teacher candidates?
3. What dispositions does the use of a philosopher's pedagogy and p4cHI practices foster in teacher candidates?
4. How do the dispositions that emerge during the course contribute to the teacher candidates' teacher identities?
5. What impact did participating in a teacher education course taught through a p4cHI approach have on participants?

Epistemological Lens

As a qualitative study and through the open-ended, central and sub-questions, this study is set up to include "rich description" (Merriam, 2009, p. 16) in which "words" (p. 16) are the basis of the data. This study hopes to reconstruct the story of participating in a course based on a philosopher's pedagogy through vivid descriptions and quotes from the participants. To get the full picture, it is important to interpret varying and even possibly conflicting perspectives as the participants make meaning of what occurs in the class (Creswell, 1998; Merriam, 2009; Moustakas, 1994). It is through the "textural description" (Creswell, 1998, p. 150) that the study intends to reconstruct the phenomenom through a phenomenological lens.

A phenomenological perspective allows for an openness to understand the multidimensional reality of what occurs to study the "lived experiences" (Creswell, 2007, p. 57) of a variety of participants. To choose the study of teacher education courses that use a philosopher's pedagogy and p4cHI practices is deliberate in order to provide "a descriptive examination of its character as a specific phenomenom" (Norman, 1976, p. 13). The phenomenological perspective toward this study supports a post-modern point of view that one's

perspective is dependent on many factors, including that of the researcher (Moustakas, 1994; Tillman, 1967). In the understanding that, for a phenomenological study, multiple realities exist, the study looks at two factors of a course taught through a p4cHI approach: (a) the descriptive data such as the course documents and p4cHI practices as observed by the researcher; (b) the cognitive reflective responses from the participants regarding the philosopher's pedagogies as seen through written and verbal reflections. These two factors support the intersubjectivity of phenomenological research (Moustakas, 1994) in that the researcher's observations are identified as well as the intentions of the course instructors, which are then connected with the perspectives of the participants.

Understanding the impact of a pedagogy involves analyzing observable actions, but also inner reflective thoughts and social interchanges. A phenomonenological lens allows analysis of all of these aspects from multiple participants' perspectives to formulate a kind of moving picture from an omniscient point of view. It allows the individual perceptions to emerge as well as the social realities (Norman, 1976). It is the deeply descriptive words, tones, actions, and organizational structures that represent those actions, thoughts, and exchanges. Analyzing these aspects of the class can shed light on what it means to be a part of a teacher education course taught through a p4cHI approach.

Unfortunately, within the traditions of phenomenological methods, there is an emphasis on the use of interviews and a passive relaying of the experiences instead of being immersed in the phenomenon. As the aims of the study revolve around understanding what it is like to be part of a teacher education course taught through a p4cHI approach, there is a limitation in only hearing second hand about the experience. Due to this, and in recognizing that the use of many

layers of instruments can help formulate a multidimensional view of what happens in a teacher education course taught through a p4cHI approach, a post-modern methodology of crystallization (Ellingson, 2009) is used in partnership with the phenomenological lens.

Crystallization Framework

Ellingson's (2011) analysis of post-modern research laid the groundwork of the use of a crystallization approach (Ellingson, 2009, 2011; Richardson, 2008; St. Pierre, 2011). In rebellion to strict confines of expectations of qualitative research, Ellingson (2011) argued for "deliberate endeavors to traverse the qualitative continuum" (p. 595). Crystallization originally stemmed from Richardson's (2008) rebuke against triangulation. For the author, triangulation was too fixed on one point and, in doing so, incurred assumptions. In defiance, the author proclaimed "there are far more than 'three sides' by which to approach the world. We do not triangulate; we crystallize" (Richardson, 2008, p. 963). Therefore, the author called on crystallization to allow for

> an infinite variety of shapes…multidimensionalities, and angles of approach…[c]rystals are prisms that reflect externalities and refract within themselves…[w]hat we see depends on our angle of repose. (p. 963)

Similarly, Ellingson (2009) encouraged the merging and overlapping of methods in an attempt toward authenticity of research. In qualitative research, often there is an ommission of the researcher's perspective or a positivist approach negates the subjectivity inherent in the data. For example, for Ellingson (2009), though crystallization stemmed from ethnographic roots, the author admonished the confines of specific epistemological frameworks. Instead, crystallization offered a way to view research that supports "thickly described, complexly rendered

interpretations of meanings about a phenomenon" (p. 10) in which multiple data instruments can be used and perspectives from various viewpoints including that of the researcher are acceptable. For Richardson (2008) and Ellingson (2009, 2013), crystallization aimed to appreciate different perspectives in order to ensure validity and guard against biases.

In the same vein as those educational theorists who sought to shift the paradigms of education, Ellingson (2009, 2011) and Richardson (2008) sought to break the limitations of traditional qualitative research. In alliance with post-modern mindsets, this study uses crystallization to acknowledge the multiplicity of the phenomenom through "different forms of representing, organizing, and analyzing those details" (Ellingson, 2009, p. 10). In doing so, the study intends to understand the complex qualities that emerge from descriptive as well as cognitive reflective data. In using the crystallization framework while adhering to the philosophical traditions of p4cHI, the organization of data collection through the various instruments follows the philosophical inquiry framework of p4cHI.

As seen in Appendix B, through a crystallization framework, the organization of the study was done in layers, much like a philosophical inquiry occurs. One question leads to the next to inquire and analyze more deeply at each level. Details of the use of varied instruments, data collection, and data analysis proceed in further sections. However, it is necessary to explain the overall aims of the crystallization framework used for this study. As Ellingson (2011) advocated for appreciating the multiple influences in a study, the framework of this research is set up to look into researcher observations, primary documents, reflective words of the participants, as well as focused researcher-participant interviews. Therefore, the data is represented by the researcher, the instructors' course documents, the participants' own verbal

and written words during the classes, and focused interview questions pertaining to the study. In the use of crystallization as the framework, this study does not go as far as to use varied genres to represent data analysis as advocated by Ellingson (2011). However, it does embrace the use of varied instruments and manners of analysis in order to represent the complexity of what happens in a course taught through a philosopher's pedagogy. In doing so, though, each instrument and process of analysis is deliberately chosen in order to allow for an appreciation of multiple points of view—that of the participants, including the students and the instructors, as well as what is observed by the researcher. Multi-levels and styles of data analyses are used in order to embody the varied representations of what occurs in the classes. For example, there is analysis of class verbal discussions for general topics while also analysis of more specific emotional value statements from written reflections.

Similarly to the phenomenological approach, the position of the researcher as part of the study is admitted (Ellingson, 2011). This study is written from a third person point of view in order to put more emphasis on the procedures and the participants' reactions to the class. As in a philosophical inquiry in which the teacher is a co-inquirer with the students, the researcher is a participant. However, the focus of this inquiry is on the inquiry itself, not just responses to researcher questions or observations.

As seen in the crystallization framework of this study, there is a deliberate flow that mirrors a philosophical inquiry in order to capture the many layers of the phenomonen. The study begins with the observed procedures and course documents then flows into participant perceptions and emerging dispositions. The study then leads to the deeper impacts of being in the class. The data analysis similarly begins with initial coding moving to more specific, then

reflective coding schemes. It is through the crystallization framework and the flow of a philosophical inquiry that this study is able to deeply analyze the descriptive and cognitive reflective data to accurately represent what happens when a teacher education course is taught through a p4cHI educational approach.

Researcher's Role and Validity

The variety of instruments chosen and multiple layers of analysis through the crystallization framework purposely aim to allow for a deeper, more complex look into the phenomenon. However, the crystallization framework also aims to address possible researcher biases inherent in this study. The following section makes apparent the researcher's background and connections with p4cHI philosophies and philosopher's pedagogies, explains reasons how that background and those connections have led to this study, and addresses issues of validity. In order to keep the focus on the understanding of the researcher's own use of a philosopher's pedgagogy versus the opinions of the researcher, a third person point of view is used.

Having spent over thirteen years teaching high school English and approximately ten of those years using p4cHI practices and a philosopher's pedagogy, the researcher admits to possible biases toward the study. Although the researcher teaches through her own philosopher's pedagogy, doing so has not been easy, which has led to many questions about teaching through such an approach. Having mentored teacher candidates over the course of her teaching career, the researcher has also seen the struggles teachers candidates have in developing their own pedagogies. It is for these reasons that the study of using a philosopher's pedagogy to teach teachers is of interest to the researcher.

There was an appreciation for the p4cHI philosophy from the beginning of the researcher's career. However, the reality of teaching using p4cHI practices proved very difficult as a beginning teacher due to the researcher's own previously held assumptions about what it means to teach English, pressures of required curricula, and preparation of students for standardized tests. As well, there is an admittance now that p4cHI as a philosophy and what is meant by a philosopher's pedagogy may not have been clearly internalized for the researcher as a beginning teacher. It was not until more teachers chose to teach through a philosopher's pedagogy that the researcher was able to reflectively dialogue with other teachers to professionally and personally internalize a philosopher's pedagogy of her own. For the researcher, there were and still are questions concerning the use of philosopher's pedagogies.

As a mentor teacher, the researcher has had the opportunity to observe and reflect with many teacher candidates as they develop their own pedagogies. Similarly to the researcher, most teacher candidates face dilemmas concerning previously held assumptions about teaching and perceived expectations from mentors, teacher education program instructors, administration, and state mandates. As well, even if they support the p4cHI approach, they express difficulty in implementing p4cHI practices due to previously held perceptions of their job.

The focus of this study is therefore due to the researcher's own background of developing her own philosopher's pedagogy and in observing the struggles of teacher candidates. However, the researcher's background with p4cHI sets up for a lack of objectivity and a possible bias. As stated previously, this is addressed through the use of a variety of instruments and layers of analysis. For example, although observational field notes may have been subjective, the assignments collected as participant personal data as well as course documents were not

influenced by the researcher (Merriam, 2009). It was essential to represent the complexity of the physical space, auditory ideas, kinesthetic behaviors, and reflective thoughts that occurred over the course of the semester. The variety of data from a plethora of instruments allowed the researcher to accurately represent what it is like physically and mentally for a teacher candidate to be in the course. Through the crystallization framework (Richardson, 2000), subjectivity was addressed while also gaining varied perspectives of the phenomenon. As well, as argued by Moustakas (1994), data collected should emphasize that realities are multilayered, multideminsional, and multi-tonal. This is one reason why a variety of courses taught by different instructors were studied. Since a philosopher's pedagogy is not a prescribed curriculum, it was important to get a sense of how different instructors implement such a pedagogy and see the varied participant responses.

The collection of data allowed for possible biases as well. As stated in previous chapters, a philosopher's pedagogy emphasizes collaboration and reflection, which promotes a subjective stance toward research. Therefore, as the inquirer studying a group of teacher candidates participating in the class, by the nature of a philosopher's pedagogy and phenomenological research (Moustakas, 1994; Creswell, 1998), the researcher was part of the community of participants. Lincoln et al. (2011) admitted that "as researchers, we must participate in the research process with our subjects to ensure we are producing knowledge that is reflective of their reality" (p. 103). The researcher was immersed in the experience along with the participants and, thus, the researcher's own "epoch" (Moustakas, 1994, p. 85) toward what occurred is bracketed out to separate the researcher's perceptions of the experiences from those of the participants' through gathering field notes. In order to clearly separate the participants' data from

data gained through the researcher's field notes, sentence leads such as "As observed by the researcher…" or "As interpreted by the researcher…" are used in the findings section.

Since the researcher was a co-participant in the classes, data generated in the study were influenced by the connection between the researcher and the participants (Guba, 1996; Lincoln, Lynham, & Guba, 2011). As such, the researcher was a "co-constructor of knowledge, of understanding and interpretation of the meaning of lived experiences" (Guba & Lincoln, 2005, p.196; Lincoln et al., 2011, p. 110). The researcher participated in discussions and, due to previous experiences with p4cHI philosophies, was asked to give input on certain subjects. However, this study was not a fully participatory inquiry (Heron & Reason, 1997), as the researcher did not have co-inquirers for the study. Instead, the researcher takes on the role of a "passionate participant [who acts] as facilitator of multivoice reconstruction" (Lincoln et al., 2011, p. 101). As such, it is the researcher's role to retell the experiences that represent the multiple points of view toward the phenomenon.

The benefit of the researcher being part of the classes was that the study almost took on an ethnographic epistemological approach as the researcher was truly "in the field" (Merriam, 2009, p. 27). Truthfulness of the experiences depended on how truthful participants were with the researcher. That is why it was necessary that the researcher make observations each week throughout the whole semester. The "prolonged engagement and persistent observation" (Creswell, 1998, p. 201) helped participants to feel more comfortable and, therefore, be more open in their reflections on the experiences. As well, it allowed the reseacher to be part of the "culture" (p.27) that developed in the class, which was helpful in the aim to reconstruct the culture in the analysis of the data. Although, as previously stated, this did set up for possible

biases, the researcher was very aware to not sway the participants to think in a certain way toward the philosopher's pedagogies or p4cHI practices. In discussions concerning the pedagogies or practices, the researcher took a neutral stance or did not comment. As well, in the interviews, the researcher deliberately asked questions concerning the issues or difficulties of being taught through a p4cHI approach.

The researcher has a long history with p4cHI. However, her own struggles as well as those of observed teacher candidates in developing a philosopher's pedagogy have helped foster this study. Although the researcher's previous personal connections with using p4cHI practices and a philosopher's pedagogy opened the study up for possible biases, using an assortment of instruments and studying varied classes helped to address issues of validity. As a participant in the classes, there was the possibility of an interference with participant truthfulness. Although, the personal connection that the researcher developed with the participants actually aided in allowing them to feel more comfortable to share both positive and negative reactions to being in the class. Overall, having an epistemological lens that promoted numerous realities (Moustakas, 1994) and a crystallization framework (Richardson, 2000) of varied instruments and layers of analysis enabled this study to stay open to multiple, truthful perspectives.

Site, Participants, and IRB Guidelines

Site

For this study, it was necessary to choose teacher education courses in which instructors fully used a philosopher's pedagogy. The choice of the site was narrow due to the lack of teacher education courses taught through a p4cHI approach. The university at which the study took place is medium-sized with just under 20,000 total students. With undergraduate and graduate studies,

the university has a large College of Education that holds a variety of undergraduate and graduate education programs. Three courses were chosen: a philosophy for children course (p4c), a social studies methods course (SS methods), and an English Language Arts methods course (ELA methods). Both methods courses were to be taught by instructors who used a philosopher's pedagogy, which was a recent addition to the College of Education. The instructors have vast experience and knowledge of p4cHI practices as well as the theories behind p4cHI and philosopher's pedagogies. Through these three different courses, the researcher was able to gain a greater understanding of how a p4cHI framework can be adapted for elementary to secondary teacher candidates and from a perspective of general teaching methods to specific p4cHI practices. The classes took place over the fall 2015 semester.

Participants

Participants were chosen based on their enrollment in the p4c, SS methods, or ELA methods course. On the first day of class, the study was described to the students and a consent form was handed out. In accordance with IRB regulations (Office for Human Research Protections, 2016), an overview of the study, time commitment, benefits and risks, privacy and confidentiality, and an explanation as to how participation was voluntary was explained and members of the class were given a handout with all explanations. Participants could agree to be audio-taped, have their written work photocopied for qualitative analysis, and volunteer to be interviewed. Out of 46 students, 44, or 95%, agreed to be participants in one form or another. The social studies methods instructor and mentor teacher as well as the instructor who taught both the English methods course and the philosophy for children course volunteered to be audio taped, have their curricula, syllabi and other class work analyzed, and to be interviewed. In total,

47 people, including students, instructors, and one mentor, volunteered to participate in one form or another. To break down the number of participants in each class, the ELA methods course had 7 (100%) secondary teacher candidate participants, the SS methods course had 19 (89%) secondary teacher candidate participants, and the p4c class had 21 (100%) elementary teacher candidate participants. It is important to note that the p4c class was made up of a cohort of elementary teacher candidates who had been in the teacher education program together for two semesters. The p4c class as well as the methods classes were required for the College of Education. Students in both the ELA and SS methods class had taken various education classes over the past 2 semesters, but were observing secondary classrooms at various schools at the same time as taking the methods course. All students would be completing their student teaching in the semester following that in which they were enrolled in these courses to be studied. Therefore, it is important to note, that the learning of p4cHI practices was toward the end of their teacher education program, except for one student who had previously taken a philosophy for children course.

Appendix C presents a snapshot of all participants including anticipated degree, gender, and if the participants had any previous knowledge about P4C, p4cHI, or philosopher's pedagogies. As labelled, there was only one participant with previous knowledge of p4cHI besides the instructors and mentor. To keep participants anonymous, they were titled by the class they were in and given a number. The instructors were labelled with the class or classes they taught and an "I" and there was one mentor teacher who is labelled as "M." A listing of the labels can be seen in Appendix C.

IRB Guidelines

The University of Hawaiʻi Human Studies Program has approved this study as seen in Appendix A. All IRB guidelines were followed in accordance with the Belmont Report. Participation was voluntary and all considerations were made to ensure the safety of participants (Hicks, 2014a; Office for Human Research Protections, 2016). All attempts were made to treat each participant fairly, no matter gender, race, or age (Office for Human Research Protections, 2016). There was full disclosure as to the procedures and instruments to be used as the study progressed as well as a consistent assessment of the risks and benefits (Hicks, 2014a). No major risks were anticipated. However, to ensure that participants felt safe while participating in the study, it was continually reassured to them that any time they felt uncomfortable, they could opt out with no repercussions. A philosopher's pedagogy emphasizes discussions and this opened participants up to talking about personal issues, which can be very difficult. Thus, safeguards concerning emotional well-being and privacy were very important (Office for Human Research Protections, 2016).

Precautions were made to ensure confidentiality (Cushman, 2016; Hicks, 2014b). Pseudonyms were used and any identifiable information in connection with the participants, such as the consent forms, have been kept in a secure place and only the researcher, the advisor, and the dissertation committee have had access to that information on a need only basis (Cushman, 2016; Hicks, 2014b). In order to ensure that data collected about them is accurate, the participants were informed that they can "member check" (Merriam, 2009, p. 217) any information throughout the process of the study and especially in connection with the final results. No monetary compensation was to be given to any participant and no tactics of coercion

were used in order to entice students to participate. Participants were informed that they were contributing to the larger knowledge of understandings connected to p4cHI and teacher education classes.

Instruments and Data Collection

The purpose of each instrument and flow of data collection can be seen in the crystallization framework in Appendix B. The use of instruments and organization of data collection support a philosophical inquiry process, moving from the given stimulus through inquiry and, finally, to reflection. This section uses the crystallization framework to explain the details of the instruments chosen and the flow of data collection.

Choosing the instruments and the data collection procedures were purposeful in order to ensure validity. Instruments included: primary documents (in the forms of instructor course documents and participants' written documents), researcher observations, audio recordings, and focused interviews. Participants could choose to be observed and audio recorded, have their written work qualitatively analyzed, and/or be interviewed. On the consent form, participants could choose all, none, or some of the options. Of the 47 total participants in all three classes, 47 (100%) volunteered to be observed and audiotaped, 45 (95%) volunteered to have their written work photocopied for analysis, and 26 (55%) volunteered to be interviewed. Data collection occurred over the fall 2015 semester for all three courses at the one university site.

As is evident in Appendix B showing the crystallization framework of the study, the instruments align with different aspects of the flow of the study as a philosophical inquiry and in connection with the research questions. The flow of the study begins in the upper left corner with the external stimuli that is the beginning base for a philosophical inquiry. The beginning research

question pertains to the procedures inherent in a course taught through a philosopher's pedagogy in order to gather data on the external stimuli. The instruments used to collect data connected to the initial research question were the primary documents and researcher observations.

The data collection process of the primary documents in connection with the initial research question involved collecting various course documents throughout the semester from the instructors either through physical class handouts or downloaded from the online course management system. Since they were not organized or implemented by the researcher, they represented an unbiased view toward the research itself (Merriam, 2009). The course documents included the course syllabi, readings, handouts describing assignments, and worksheets. The beginning of the study as a philosophical inquiry and corresponding instruments are concerned with the procedures and norms for the classes, which allow for evidence in the form of descriptive data.

For the researcher observation instrument, field notes were written by the researcher during the classes in connection with the audiotapes (Fraenkel & Wallen, 2000; Merriam, 2009). The field notes allowed for a detailed description of the physical set-up of the class, what activities occurred, and observable actions of participants and the instructors in connection with the activity or the participants' emotions. As a part of the research, the researcher's own perceptions of what is seen and heard was labelled as such (Moustakas, 1994).

As the flow of the study progresses, it moves into the philosophical inquiry portion of the study to gather evidence pertaining to the participants' emotional responses to the procedures and norms of the classes. Again, instruments chosen—audio-recordings, more primary documents, and focus interviews—support the research questions concerned with the perceptions

participants had toward p4cHI and emerging dispositions that can be contributed to a philosopher's pedagogy in connection with participants' teacher identities.

Audio recording was the chosen instrument in order to authentically hear student and instructor voices throughout the classes. As advocated by Gall et al. (2007), audiotaping allows for an unbiased representation of direct quotes as evidence to analyze as well as the tones and inflections that can be vital in understanding a participant's emotional stance in a discussion. Although audiotape and class observations were conducted each week of class throughout the semester, often only parts of the classes were audiotaped or observed as the classes overlapped in the times they met. "[R]eactive observations" (Gall et al., 2007, p. 264) were completed in which the participants were fully aware that they were being observed and audio recorded.

Primary documents in the form of participants' written reflections also allowed for the authentic words of the participants to be used as evidence. Written assignments from each class day throughout the entire semester included, but were not limited to various essays, Prompts of the Day responses, and Daily Reflections. To collect this data, each week, after assignments were turned into the instructor, the researcher photocopied them throughout the semester for initial coding. These personal documents reflected the "inner meaning of everyday events" (Merriam, 2009, p. 142). The written documents were also important due to the fact that reflection is a strong part of p4cHI in terms of evaluating the progress of the community and of one's thinking (Jackson, 2001, 2012).

The final instruments used were focus interviews that provided responses to specific questions from the researcher. Due to availability as well as stated desire, sixteen participants were interviewed. There were four focus interviews grouped by the class that participants were

in, and four individual interviews. For each class, at least one focus and one individual interview was completed. The questions pertained to the participants' reactions to p4cHI practices, the philosopher's pedagogies, and p4cHI philosophies as well as participants' perceptions of teaching and education in general. More specifically, initial questions asked about how the participants felt about being in a class supported through a p4cHI approach. Participants were asked how they felt about the specific p4cHI practices and whether or not they saw themselves using those practices in their own classes. Questions were also asked about how participants saw philosopher's pedagogies and p4cHI philosophies within the schools at which they were completing observations and in connection with education at large. More specifically, participants were asked to express their opinions as to the benefits and difficulties of a philosopher's pedagogy or p4cHI practices. More broadly, questions were asked concerning participants' views on teaching and education. Lastly, questions were asked in connection with the final research question concerning the impact participating in a teacher education course taught through a p4cHI approach had on participants. Answers to these questions provided evidence concerning the overall influence the class had on participants. Although focused concepts about p4cHI, teaching, and education were set up prior to meeting, the open organization of the interviews allowed for flexibility of other connected topics to be discussed.

Each instrument aligned with one or more sub-questions and could be categorized into one of two sorts of evidence to be analyzed: descriptive data and cognitive reflective data. The categories of evidence collected are explained in the next section that lays out the process of data analysis that can also be seen in the crystallization framework of the study in Appendix B. All of the instruments led to various ways of gathering data, which ensured "rich description"

(Merriam, 2009, p. 16) of what happened in a class taught through a philosopher's pedagogy. Having four different instruments to gather data and varied methods of data collection allowed for strong crystallization of evidence in order to understand the multiple realities of what happened throughout the semester.

Data Analysis

This section explains the data analysis process. This includes descriptions of how the data were organized, transcribed, and kept. It also includes the steps of the many layers of data analysis, including the purposes behind the coding schemes. Just like the explanations of the instruments and the data collection procedures, the data analysis process follows the crystallization framework in Appendix B.

Since there were a number of instruments and a plethora of evidence gathered, it was important to be organized in setting up for the data analysis. The organization of the data began as the first audio recordings were taken and the first primary documents gathered. The audio recordings were taken on the researcher's recording device, labelled according to the title of the class, what occurred during the class, and the date. Recordings were kept in chronological order. Similarly, as primary documents were photocopied, they were labeled with an anonymous code for each participant and organized according to the class and assignments in chronological order. Each class had their own binders that housed the copied documents and the documents were split up per assignment, but kept in the order in which they were completed in the class. Interviews were audio recorded and researcher field notes were taken correspondingly. Due to the extensive hours of classes that were audio recorded, after all audio recordings of the classes were complete, the researcher listened to the recordings to choose specific ones to transcribe. The choosing of

which audio recordings to transcribe depended on the quality of the recording and the substance. The substance depended on repetition of occurences, if participants were not speaking due to other procedures like completing written reflections, or if procedures were irrelevant to the class as a course based on a p4cHI approach. All transcriptions were kept in chronological order according to the class. All interviews were transcribed and kept according to the class that the participants were in.

With multiple instruments used and the methodological aim to reconstruct the various perspectives of different participants, the data analysis had to support the multiplicity of crystallization framework while addressing how participants made meaning of being in a teacher education course based on a p4cHI approach. In agreement with Moustakas (1994), Saldana (2013) argued that, to gain an understanding of "the complex processes or phenomena in [the] data" (p. 60), multiple coding methods need to be used. Therefore, the process of data analysis adhered to the phenomenological strategies of Moustakas (1994), while crystallizing (Ellingson, 2009; Richardson, 2008) through coding schemes as laid out by Saldana (2013). Similarly to the philosophical inquiry process, data analysis started with looking at the descriptive data from the external stimuli of the procedures of the classes, then analyzed the cognitive reflective data as an inquiry into the participants' reactions to the stimuli, and finally, reflected on the overall impact the course had on participants in alignment with the final research question.

Moustakas (1994) advocates for "horizonalizing" (p. 118) the data so that each piece pulled out is treated with "equal value" (p. 118). Similarly, Saldana (2013) advocated that the first cycle coding methods are holistic to determine general topics that arise throughout data from all of the instruments. This initial layer of coding can be seen in the crystallization framework

under the instruments and categories of data. Initial coding of the primary documents from the descriptive and cognitive reflective data revealed open themes such as questioning, self-reflection, teaching strategies, and relationships. The topics led to more defined second tier coding that also aligned with the two types of data: descriptive data and cognitive reflective data. After the initial coding, the descriptive data was coded through process coding (Saldana, 2013). The descriptive data included the actions of the classes as observed from the researcher and through primary course documents, which were color-coded and marked with initial thematic abbreviations to reveal "[t]he process of human action" (p. 96). The process coding aligned to the sub-question, what procedures are inherent in a teacher education course taught through a p4cHI approach. To help with the inquiry process, process coding allowed for clarification of the descriptive data to be defined in order to explain what exactly occurred in the classes.

The next tier of coding delved into the cognitive reflective data that emerged from the sub-questions: (a) what are the perceptions of p4cHI for teacher candidates, (b) what dispositions do the use of a philosopher's pedagogy and p4cHI practices foster in teacher candidates, and (c) how do the dispositions that emerge contribute to the teacher candidates' teacher identities. Data to correlate with these sub-questions was pulled from the audio recorded transcriptions, participants' written assignments, and interview transcriptions. The sub-questions lend themselves to more affective methods (Saldana, 2013) that "investigate subjective qualities of human experience" (p. 105). Therefore, they were coded through initial descriptive coding, then more detailed values coding to address the "participant's values, attitudes, and beliefs, representing his or her perspectives or world-view" (p. 110). As well, in aiming to hear the authentic voices of the participants, in Vivo coding was used as well (Saldana, 2013). Color

coding and abbreviations were used to code repeated topics, direct quotes from participants, and participants' feelings. Data from the second tier of coding the cognitive reflective data revealed behaviors that could be attributed to being in a course taught through a philosopher's pedagogy and the feelings participants had about the norms of procedures of a class taught through a p4cHI approach. From a phenomenological lens, the cognitive reflective data showed how the participants "construct knowledge through [their] own lived experiences and through [their] interactions with other members of society" (Lincoln et al., 2011, p. 103). The data revealed "textural [and] structural descriptions" (p. 118). The next step was to synthesize those descriptions in order understand the "essences of the phenomenon" (p. 119) of being in a course based on a p4cHI approach.

The third tier of coding corresponded with the sub-question: what impact did participating in a teacher education course taught through a p4cHI approach have on participants? This sub-question probed at the wonderment of what the teacher candidates left the classes with in terms of knowledge, skills, and mindsets toward teaching and education in general. Axial coding (Saldana, 2013) was used to synthesize the previous levels of coding to discover overarching themes showing the knowledge, skills, and mindsets that could be attributed to being in a class taught through a p4cHI approach. More specifically, interview transcriptions and reflection assignments completed at the end of the semester were analyzed as they offered specific responses that aligned to the final research question. In analyzing these data sources, the aim was to find out the "contexts, conditions, interactions, and consequences, of [the] process" (p. 218) of participating in a course grounded in a philosopher's pedagogy. In synthesizing the various tiers of coding, it became more evident how being a part of a class

taught through a philosopher's pedagogy influenced the participants and how that influence affected participants' views toward teaching and education. Themes from this third tier of analysis aimed to answer the final sub-question pertaining to the impact that participating in a teacher education course taught through a p4cHI approach had on participants.

As a phenomenological study aiming to understand the experiences participants have, it is important to crystallize together the varied perspectives of the experiences from the actions to the responses to the effect the actions have on participants. Similarly, it is important to get a multifaceted view of the experience from outside observations to participants' authentic voice to written participant reflections. The research questions and instruments correlated to gather all of those points of view and the multi-tiered coding revealed the "data that reflect[s] a participants' values, attitudes, and beliefs, representing his or her perspectives or worldview" (Saldana, 2013, p. 110). It was these values and attitudes toward the philosopher's pedagogies and p4cHI practices used that exposed interesting perceptions toward teaching and education that led to deep analysis and bigger questions in relation to teacher education and p4cHI.

Assumptions and Limitations

Coming into the study, there were inherent assumptions about p4cHI and using a philosopher's pedagogy in a teacher education course. As well, in structuring the study, certain limitations arose. These will be addressed in the following section.

Assumptions

In analyzing mindsets toward education and even in exploring the details of using a p4cHI framework, there are inherently a variety of assumptions. This study was organized around a concept that assumes that one's perspectives, or mindsets, toward an idea influence

one's behaviors or likelihood to align with certain ideas. In terms of analyzing p4cHI practices and philosopher's pedagogies, it was assumed that these practices and pedagogies would be viewed as unique in education. It was anticipated that participants would question the need for philosophy in an elementary or secondary classroom or that some would be skeptical about the practices themselves. These skepticisms are completely valid and support why the study is important. This study aims to understand the experiences of being in a teacher education course based on a p4cHI framework in order to capture participants' connections with the pedagogies as well as the possible conflicts they may have. The intention is to capture the participants' constructions of the realities of being in the class whether participants appreciate being taught with such a pedagogy or not (Gall et al., 2007; Lincoln et al., 2011; Merriam, 2009). It may have been assumed by some that this study was done to promote p4cHI philosophies, which is false. The aim is to understand the influences that the practices and pedagogies have on beginning educators. In doing so, the study looked at possible benefits as well as issues that became apparent.

Limitations

This study was focused on only three teacher education courses for one semester at one university with a total of just under fifty participants. Due to this, broad generalizations of philosopher' pedagogies, p4cHI practices, or teacher education cannot be made. The aim of the study was not to make generalizations. Instead, it was to portray a picture of how participants construct what happens over the course of a teacher education class that uses a philosopher's pedagogy. At the most, proposals based on the findings are suggested. As well, resources were unavailable make any comparisons to classes that do not use a philosopher's pedagogy.

Since the focus was solely on what happened for participants in the teacher education courses based on a philosopher's pedagogy, there were no observations of the teacher candidates while they taught at their cooperating schools. For this study, to delve into observations of teacher candidates' practices would steer the research away from the original focus, which was to depict the essence of being a part of a teacher education class supported by a p4cHI framework.

As a phenomenological qualitative study, numerical statistics are not part of this study to draw any quantitative conclusions. The intention of the research was to capture the words, tones, and actions affiliated with a philosopher's pedagogy in order to portray a description of how participants make sense of what happens during the course. There was no diagnostic data collected other than the number of participants and the amount of responses to certain actions that occurred in the class. This aligns with the phenomenological methodology as well as more post-modern, situational mindsets to capture the "moving mosaic" (Hargreaves, 1994, p. 9) instead of focusing on the highly controlled quantitative aspects. As argued by Moustakas (1994), "phenomenology is committed to descriptions of experiences" (p. 58), not quantitative analyses. However, a full picture to accurately portray the construction of the "phenomenon" (Creswell, 2007, p. 94) of a philosopher's pedagogy is possible. This picture aims to promote understanding of the qualities that emerge, contributions to participants' dispositions toward teaching and the development of their teacher identities and philosophies of education.

Summary

Per the phenomenological approach (Moustakas, 1994), the study is about being part of the experience of participating in a course based on a philosopher's pedagogical approach. Even

more so, it is concerned with the construction of the experience through multiple points of view and through a variety of instruments, thus contributing to the crystallization (Merriam, 2009; Richardson, 2000) of the experience. The central question aims to understand how participants make sense of the experience. In accordance with Gall et al. (2007), Merriam (2009), and Moustakas (1994), the intent was to capture the essences of these three courses to inform how the norms and practices impact participants in terms of their own emerging teacher identities and philosophies of education. All points of view concerning the experience of the pedagogy, positive, negative, and everything in between, have been taken into consideration to reconstruct what happened in the class. As Moustakas (1994) advocated, in a phenomenological study, the reality of something is merely one's perception of that reality. However, a participants' perception of experiencing a philosopher's pedagogy could influence his or her approach to being a teacher both in practice and philosophies toward education. It is this understanding that the study aims to capture. In connection with the theoretical framework, the approach of this research was toward finding alternatives in teacher education that promote an opening of "the windows" (Greene, 1988, p.134) of how to perceive teaching and education. It is these perceptions that the findings section describes.

CHAPTER 4: FINDINGS

This chapter describes the rich findings from the multi-tiered analysis of the data. It lays out the themes and shows the layering of the analysis. The organization of the findings mirrors the data collection and data analysis as a philosophical inquiry. It describes the descriptive data, then the inquiry leads to the deeper cognitive reflective data, and lastly, it reflects on the more complex impact the class had on participants. Each level digs deeper into the participant perceptions of being in a teacher education course taught through a philosopher's pedagogy.

Due to a strong number of students who agreed to be participants in multiple aspects of the study, there was an abundance of data. Quotes taken from course documents, participant written work, and audio recordings have been kept in their original form as much as possible. Symbols used in participant written responses were kept as is to ensure validity of evidence. Researcher alterations to data can be seen in the brackets and only serve to help clarify if words were illegible, to clarify references to ideas or activities, or to help to clarify sentence structure. Citations note the course that the participant was enrolled in, a number in order to keep confidentiality, and the year in which the data were gathered. Researcher observations or interpretations are shown through statements such as "[a]s observed by the researcher…"

Overall, the evidence revealed a positive stance toward p4cHI practices and specific aspects of the philosopher's pedagogies. Most participants demonstrated tendencies toward two dispositions that align with core principles of p4cHI: questioning and being reflective. These dispositions and the affinity toward a p4cHI framework allowed most participants to gain an awareness toward new perspectives. Even with the positive responses, there were challenges

toward the use of p4cHI practices and philosopher's pedagogies as some questioned the reality of using a p4cHI pedagogical approach in their own classrooms.

Just as the instruments, data collection, and data analysis were divided into two sections—descriptive data and cognitive reflective data—the findings section follows the same organization. Thus, the findings section begins with the stimulus for the philosophical inquiry, which is the analysis of the descriptive data that explains the expectations, procedures, and norms specifically connected to p4cHI practices and philosopher's pedagogies. The stimuli section provides the foundation for the reactions participants had to a p4cHI approach. The second section, which is the inquiry portion of the study, is comprised of analysis of the cognitive reflective data and explains the responses participants had to class procedures. The responses are divided up into two major themes: positive impacts and challenges. Those two themes are then broken into sub-themes. Under the positive impacts, there was great appreciation for the p4cHI approach and participants demonstrated emerging p4cHI dispositions. As for challenges toward the p4cHI approach, evidence shows questioning of the realities of implementing p4cHI practices and a philosopher's pedagogy. Overall, the data reveals a complexity of reactions to learning in a teacher education course based on a p4cHI framework.

Descriptive Data Findings

The descriptive data are the procedures of the courses. It is imperative to understand the unique expectations and procedures of the class as it is the distinct p4cHI practices that are analyzed in terms of participants' responses and dispositions. Focus is on those procedures that help to differentiate these courses as exclusive to a p4cHI framework. Analysis of the expectations are drawn from the primary documents such as the course syllabi and handouts

whereas analysis of the procedures comes from the practices, strategies, activities, and other observable aspects of the classes as gathered through researcher observations. There is continual analysis of the similarities and differences between the instructors and the three different courses.

Aims of the Courses

In analyzing the syllabi and curriculum plans, it is apparent that the aims and goals of each of the three courses are uniquely organized around a p4cHI framework. Although there are three different courses, there are common threads that tie the courses together as distinctly p4cHI. Each has its own content specific focus such as social studies or English language arts, but they all have a foundation of intellectual safety, inquiry, reflection, and philosophy—the four pillars of p4cHI. As well, they all aim to bridge theory and practice together to not only learn about pedagogical practices, but to "actively" (ELA methods syllabus, 2015) do the practices learned.

A running theme in all three courses was that there is an emphasis that the class would build "an intellectually safe professional community of inquiry" (ELA methods syllabus, 2015; SS methods syllabus, 2015), which supported the aim toward the p4cHI pillar of community. Students were expected to work collaboratively throughout the semester in relation to many assignments. Even in individual assignments, there was an expectation to evaluate the community (p4c, Philosophical Inquiry Paper, 2015). For each class, the first days were focused on "how to create an intellectually safe classroom" (ELA methods, 2015). As observed by the researcher, on the first day of class, in all three classes, it was clear that intellectual safety was a priority as the term was defined. As a class, examples of safe and intellectually unsafe times were shared and Jackson's (2001) definition of an intellectually safe place, as a place where there

are no “put-downs and no comments intended to…negate [or] devalue” (p. 460), was reviewed and reflected upon.

The other p4cHI pillar that was emphasized in all three classes was inquiry. As seen in the syllabi, inquiry was described in various ways. On one hand, there was an emphasis of how the teacher and students would be “co-inquiring” (p4c syllabus, 2015). Then there was the action of inquiry that was important as students would “[i]nvestigate the role of inquiry and the activity of philosophy” (ELA syllabus, 2015). There were a variety of philosophical inquiry papers to be written in each class and it was explained by the instructors that the activity of inquiry would be a norm throughout the semester. From the expectations of the syllabi and practices observed by the researcher within the first two days of class, it was clear that the class as a whole as well as the students as individuals would learn the “capacity and ability to… [p]ut inquiry at the center of their practice” (SS Methods syllabus, 2015). This demonstrates a focus on inquiry-based learning practices that were practiced by the teacher candidates in order to then incorporate into their own classrooms. For example, in the social studies methods syllabus, it was explained how the classroom would not only learn about, but do “the seven-part philosophical inquiry process” (SS methods syllabus, 2015). Within the first two days of classes, the researcher observed that each class participated in a Plain Vanilla inquiry and, in doing so, both instructors further explained how the process is done at the elementary and secondary levels.

As demonstrated in the syllabi, a unique focus for the classes was the expectation of “wonderment” (ELA methods syllabus, 2015) and “[t]hinking philosophically about pedagogy and practice” (ELA methods syllabus, 2015; p4c syllabus, 2015). As evidenced by the syllabi and researcher observations, there was more of an emphasis of philosophical thinking in the p4c

course. A focus of questioning was prevalent in all three courses. According to the syllabi, the p4c and ELA methods classes were set up to read philosophical texts such as "Allegory of the Cave" by Plato, "What is Enlightenment" by Kant, and "Prologue: Zen Mind, Beginner's Mind" by Shunryu Suzuki. Though, for both of the methods courses, there was also a focus on studying the Common Core State Standards, Wiggin's *Understanding by Design*, and Charlotte Danielson's Framework. As stated in the p4c syllabus, the philosophical aspects of the classes were not to learn about philosophy as a subject, but more so, to understand that "'[p]hilosophy'…is an activity, a way of responding to 'content' that begins with the questions of the students" (p4c syllabus, 2015). This activity, the instructor states in the course description, "shifts the primary energy from the teacher to the classroom community in a search for deeper understanding" (p4c syllabus, 2015). That shift away from the teacher was observed throughout the semester in all three courses by the researcher through a variety of inquiries that the students led instead of the instructor and through how the instructor wondered with the students during Plain Vanilla inquiries instead of imparting information.

That "deeper understanding" (p4c syllabus, 2015) can also be seen through a clear aim to bring theory and practice together in all three courses. For example, according to the p4c syllabus (2015), an expectation is that the class will help the teacher candidates to understand "the theory and practice of doing philosophy with children" (p4c syllabus, 2015). In the ELA methods course syllabus, there is a clear "focus on how to move the theoretical principles of learning and teaching that you have been reading about in your courses into actual practice within the 6-12 grade classroom" (ELA methods syllabus, 2015). As seen in the SS methods course syllabus, the phronesis of theory and practice is developed through learning "culturally

responsive" (SS methods syllabus, 2015) teaching in which the teacher candidates "[a]pply research and theory" (SS methods syllabus, 2015) to develop instructional practices and then move into "taking informed action" (SS methods syllabus, 2015). It is apparent that the course revolves around not only understanding oneself as an inquirer, but also as one who aligns ideas with civic-minded acts.

Although the instructors for each class had their own take on the four pillars of p4cHI and how they integrate theory and practice, a common theme and practice tied the three courses together: reflection. Every class involved writing responses for Prompts of the Day (POD) and the Daily Reflections. In each class, students would respond to a POD such as, "Describe what you deem to be important features of your own 'cultural' (e.g. language, where you grew up, ethnic background, level of education, economic status, generation that you come from, etc.) background" (SS methods class, 2015). A common POD for the ELA methods and p4c classes was, in response to the readings done for homework, "What sticks out to you? What do you find interesting? What new ideas or perspectives emerged?" (ELA methods class, 2015). The responses were subjective, analytical, personal, philosophical, and, especially, reflective. The students self-evaluated themselves according to a given rubric. The rubric focused on whether or not participants addressed the prompt, used clear "evidence" (ELA methods POD, 2015; p4c POD) to support their ideas, and connected the ideas to themselves personally (ELA methods POD, 2015; p4c POD, 2015; SS methods, 2015).

In similar fashion to the POD, the Daily Reflection asked "How does what you learned today connect to your life? Do you see a different perspective or point of view?" (ELA methods Daily Reflection, 2015; p4c Daily Reflection, 2015; SS methods Daily Reflection, 2015) and it

asked that students use evidence from what happened in the class that day to "illuminate the depth of your thoughts" (ELA methods Daily Reflection, 2015; p4c Daily Reflection, 2015). It was observed by the researchers that the students evaluated themselves according to the rubric, which evaluated how well individuals connected concepts to their own lives, "identifie[d] a new perspective and explain[ed] the significance of [the] realization" (ELA methods Daily Reflection, 2015; p4c Daily Reflection, 2015). It also evaluated how well evidence was used, and whether students were "in the 'deep end' of the thinking 'pool'" (ELA methods Daily Reflection, 2015; p4c Daily Reflection, 2015).

All three courses used the same foundations of the Daily Reflection and POD. For each course, the instructors emphasized a strong support of "personal and collective learning goals" (SS methods syllabus, 2015). Both the PODs and the Daily Reflections demonstrated metacognition in regards to themselves, teaching practices, and education in general. It was through these daily practices, various other writing assignments, and the overall tone of each class that reflection was stressed as not only a vital part of the classes, but as a teacher.

Although there were a plethora of commonalities among the three courses in regards to expectations, each class did have its own overall aims. For example, as seen in the course syllabus as well as observed by the researcher, there was a consistent emphasis in the SS methods class toward taking "informed action" (SS methods syllabus, 2015) and being "culturally responsive" (SS methods syllabus, 2015). In taking informed action, the instructor expected that students would not only reflect on their practices or on educational concepts, but that they would act on those reflections to improve their own teaching. Evidence of the emphasis toward taking informed action could be seen in reflective prompts as to how participants would

improve upon practices. Evidence was also observed by the researcher as the class verbally reflected on seeing videos taken of the teacher candidates teaching. As for being culturally responsive, it was observed by the researcher that, in organizing lessons and units, the instructor stated her expectations that the concept of culturally responsive teaching be at the forefront of each teacher candidates' teaching. Although taking informed action and being culturally responsive do not fall directly under the four pillars of a p4cHI framework, they do support the p4cHI expectations of intellectual safety and the development of community. The similarities and differences between the courses could be seen with more detail in the actual observed procedures in each class.

Procedures of the Classes

Although each class operated on its own accord, as seen in the similarities of the syllabi, there were certain procedures that were common in all three courses. Participants wrote and read at some point throughout each class and there was discussion—if not group inquiry—that often occurred. There were certain papers assigned by both of the instructors as well as certain papers with a set format that were assigned multiple times. The assignments, whether they were smaller daily reflections or larger group project presentations, incorporated one if not more of the p4cHI pillars of community, inquiry, philosophy, and reflection.

A key aspect of p4cHI that was used by both instructors was the use of the community ball. The ball was made on the first day in connection with discussions on examples of intellectual safety. As observed by the researcher, at the beginning of class, the instructors each posed questions concerning intellectual safety such as "What is something interesting about your name?" and "If you could change one thing about your high school experience, what would it

be" (p4cELAI, 2015)? Students were given time to write responses and the instructors wrote responses, too. When the class was ready, a skein of yarn was unraveled to wrap the yarn around a folded piece of cardboard or magazine as they relayed the answers they wrote to the given questions. All members participated including the instructors. The body language of participants was attentive and respectful and some took notes. After everyone had responded to each question, the instructor finished making the community ball with a zip-tie and proper cutting. As the ELA methods instructor cut the yarn, he explained the purpose of the ball and the "rights" (p4cELAI, 2015) of the ball. The ball was the tool that ensured that whoever had the ball had the right to speak while others listened. He explained that one has the right to pass if they need more time to think, and that the person with the ball got to choose the next person to speak. The researcher observed that it was with this ball that there was a redistribution of the powers between the instructor and students. The teacher did not push inquiries in a certain topical direction. Instead, the direction of the inquiry flowed from the contribution of all participants' ideas. As well, it was observed by the researcher that the students used the ball to police themselves by inviting peers to speak who had not verbally contributed or by reminding each other who had the ball if multiple people were talking simultaneously. These discipline-focused actions were most often not initiated by the teacher, but by the students.

Plain Vanilla/GTTK. As stated previously in this study, a key aspect of p4cHI is the Good Thinker's Toolkit (GTTK) that focuses on reasoning skills and well-formulated questions. The GTTK is a list of question and statement stems used with the purpose of helping students to probe more deeply into or clarify ideas, especially for Plain Vanilla inquiries, which were a norm in all three classes. A Plain Vanilla is an inquiry, in verbal or written form, in which the students

pose questions using the GTTK stems about the readings or ideas that were the focus of the class that day. The questions were written so the whole class could view and vote on them, and the community ball was used as a sort of “talking stick” (Jackson, 2004, p. 6).

For this study, as observed by the researcher, the set up of the desks for Plain Vanilla inquiries was the same for all three classes and was the same as most other days in class. Almost every day, the desks were set up in a circle to encourage discussion. The instructors sat with the students within the circle. The reseacher observed that this emphasized a tone in which the instructor was not hierchically higher or different from the students, especially for Plain Vanilla inquiries. The configuration of the desks as well as the consistent use of the community ball supported the “co-inquiry” (p4c syllabus, 2015) aspect between the teacher and the students. The following explanation demonstrates the typical steps taken in any of the three courses, although the specifics of this Plain Vanilla were observed and audio recorded in the SS methods course as laid out by the SS methods instructor during the third class of the semester. In organizing a Plain Vanilla that day, the instructor reiterated to the class that, in line with the Common Core State Standards and the C3 Framework, “[w]hen students generate their own questions for inquiry and discussion that they’re able to tie their questions to a piece of textual evidence and then explain logically why that question is connected to that piece of textual evidence” (SSI, 2105). She also reminded them of the criteria for the GTTK questions: they were something that the student was truly interested in and found relevant, used the GTTK, and aimed to “move beyond the text and use the text to question a larger issue” (SSI, 2015). In checking for understanding of the process, she stated that “we read something or we have a stimulus, we generate questions that we want to think about with our peers, and then… we vote” (SSI, 2015).

It was observed that the students chimed in with the steps as she stated them showing understanding of the process. The questions for this third class day stemmed from readings by Lisa Delpit and Kathryn Au. Some of them were: “Do we need to teach teachers to check their privilege?”(SS5, 2015), “Should ethnic studies… be required for all students nationally?”(SS8, 2015), “Why do some profs shut down certain ideas presented by students, and get defensive when those ideas don’t align with their own?” (SS3, 2015), and “If there is evidence of diverse students failing in schools, what is our response as future teachers to help them succeed?” (SS11, 2015). In looking at the questions, it is apparent that they questioned the practices of teachers in the secondary level, but also at the university level.

The question chosen for this particular Plain Vanilla was: “If it is true that teaching and learning is culturally determined, do teacher education programs do enough to prepare teachers in this area” (SS13, 2015)? After the question was voted on, students were given a few minutes to write initial responses. It as observed by the researcher that the social studies group of teacher candidates showed evidence of getting more involved and excited about the democratic process of voting for the questions than participants in the ELA methods or philosophy for children course. There were multiple comments by this class about wanting to do practices that support the democractic process in their own social studies classes. The instructor reminded students to be intellectually safe, use the GTTK to push their thinking, and to be “mindful” (SSI, 2015) about the criteria they would evaluate themselves on at the end of the inquiry. The researcher observed how the instructor made sure everyone could see each other’s faces for the inquiry. The student whose question was chosen started with the community ball to explain the connection

between his question and the reading and what he initially believed about the topic. He then chose the next person to add to the inquiry.

It was observed that the community ball was passed to members of the class and various issues concerning this particular university came up. It was questioned whether or not the university as a whole did anything to support students from other areas beyond the state in learning the cultural norms affiliated with people from the state. Using the GTTK, the instructor pointed out that the question and the ideas had hidden assumptions that then led to generalizations. A student brought up the question of whether or not it is the teacher education program's responsibility to learn to be culturally responsive or if it is up to the individual. As the inquiry progressed, connections to the teacher candidates' futures as teachers were mentioned. Participants admitted to not feeling prepared to teach and not having enough time to talk to their mentor teachers at the cooperating secondary schools about teaching issues. They also brought in personal examples and connected to specific parts of the text from which the question was drawn from. The instructor was observed participating just like the students, asking questions and bringing in perspectives such as questioning the aspect of the culture of power.

As observed by the researcher and as evidenced through transcripts of the audio recordings, in the case of this Plain Vanilla, participants delved into historical and societal contexts and issues, their place as teacher candidates, and teacher education programs. At the end, all members of the class evaluated the level of the inquiry by answering certain questions. The first question was about the level of intellectual safety and rendered mostly positive feedback. The participation level was also reflected upon and most responded that this apsect needed work. The instructor asked for suggestions to help improve on this for the next time. It

was asked how focused the inquiry was and most agreed that it was fairly good. Lastly, it was asked how well the group used the GTTK to scratch beneath the surface, which most saw as weak. In this reflection, it was explained by the instructor that evaluating the community helped the members to see what was needed to improve upon for the next Plain Vanilla.

The entire process of the Plain Vanilla included the reading of the texts for homework, the posing of questions using the GTTK, a democratic voting process, student participation of ideas, examples, and questions, a sharing of different perspectives including that of the instructor as a co-inquirer, and reflecting and evaluating at the end. Plain Vanilla inquiries were observed frequently in each of the three classes. Other GTTK questions from the two other classes were: “Once we learn something that changes our perspective, can we ever go back and become unchanged?” (p4c7, 2015), “Is it ever possible to go back to our former state of ignorance?” (p4c5, 2015), and “Even if children learn not to shy away from hard questions from a young age, does that mean they will go on into adulthood asking philosophical questions?” (ELA7, 2015).

During the p4c class, as demonstrated through the audio recording, the instructor reminded the students that the inquiry was not a debate and to not be afraid to put ideas out there. He stated how writing notes is a way to be an “active member” (p4cELAI, 2015) of the group. The researcher observed that ideas brought up during p4c and ELA inquiries were more personal, self-reflective, or philosophical than that of the social studies class. During the inquiry, people questioned knowledge and assumptions, connected to previous readings, and questioned learned behaviors. There were some connections to teaching observed, but not as directly as the social studies inquiry. For the reflection at the end of the inquiry, the instructor had the students write their reflections down. He pointed out that “you get to decide what you learned today”

(p4cELAI, 2015). One participant reflected that she realized that students can take a "sense of value and belonging" (ELA5, 2015) from a class to impart change in the world instead of just taking the assumed ELA content specific concepts. Another relayed how, previously, she did not really understand the importance of community for students to feel safe. After the discussion, she stated that she realized "[i]t's not just about building critical thinking…Part of our job…[is] to make listeners; people who can have a discussion with each other" (ELA1, 2015).

In all three classes, it was observed that the Plain Vanilla inquiries had 100% participation in terms of students posing questions each time. As far as participation, everyone voted, most took notes, and approximately half of the students in each class verbally participated during the inquiries. Other than one particular Plain Vanilla inquiry, all students in the ELA methods class were observed verbally participating at some level. All participants reflected either verbally or through written reflections. As observed, Plain Vanillas and the use of the GTTK—both unique to a philosopher's pedagogy—were a norm in each of the three classes throughout the semester. As participants got used to the process, there was an increase in verbal participation during inquiries and use of the GTTK.

Among the three classes, although Plain Vanilla inquiries were observed most frequently, other forms of inquiry-based learning were observed and done in very different ways. For example, whole class inquiries were the most frequently observed inquiries in the p4c and ELA methods classes. The SS methods class included whole class inquiries as well as a few small group inquiries. Students would choose or be put into groups of 3-5 and work collaboratively to inquire into how to organize a lesson plan, as observed in the ELA and SS methods courses, or to dialogue about issues in education, as observed in the p4c class. Another form of inquiry

observed by the researcher was one in which students wrote questions on a paper and the paper was passed around so that peers could respond to the question in writing. This type of inquiry was done in the ELA methods and p4c classes and was called a “silent Plain Vanilla” (p4cELAI, 2015). More differences among the three courses could be seen in the written work assigned in each class.

Papers and Projects. All three teacher education courses incorporated a variety of papers for the teacher candidates to complete as well as projects. All papers and projects incorporated one or more of the four p4cHI pillars: community, inquiry, philosophy, and reflection. Both the ELA methods and the Philosophy for Children course used what is called an Inquiry Proof paper as well as a Philosophical Inquiry Paper. As would be expected, the ELA and SS methods courses required the students to complete curriculum maps, unit plans, and lessons. There was an emphasis in all three courses to develop inquiry-based units and lessons. There were also inquiry-based and reflective essays for each class. Group inquiry projects were an important aspect. In connection with p4cHI practices, all papers and projects incorporated one or more aspects of the GTTK as students were asked to clarify concepts, identify assumptions, make inferences, question the truth of concepts, and/or provide examples and counter-examples. For this study, the major papers and projects were analyzed to understand their impact on participants’ thinking during the class.

In the p4c and ELA methods courses, Inquiry Proofs and Philosophical Inquiry Papers (PIP) were completed throughout the semester and asked students to inquire into questions and/or claims of their own choosing. As stated on the course syllabi, the Inquiry Proof expected students to “pose one philosophical question” (ELA methods syllabus, 2015; p4c syllabus, 2015)

and to inquire in writing to “show your thinking process while reading” (ELA methods syllabus, 2015; p4c syllabus, 2015) . Students were encouraged to “‘scratch beneath the surface’ of the text” (ELA methods syllabus, 2015; p4c syllabus, 2015) to “gain a deeper understanding” (ELA methods syllabus, 2015; p4c syllabus, 2015) of the given text. As evidenced by the student work, Inquiry Proofs were self-reflective, showed concerns about teaching, and included observations and questions about education, human nature, and society. For example, an ELA methods student posed the question “Can I assume that it is normal for children to experience existential crises[.] If so, is the common response to childhood philosophical questions a form of systemic neglect” (ELA3, 2015)? In her response, the student used the GTTK to define neglect, identify assumptions, and to make inferences. She came to a conclusion that, in order to ensure a lack of neglect, it is imperative that “society must take action to correct the deficiency” (ELA3, 2015) including holding parents accountable for neglecting their children’s philosophical questions.

The PIPs were more in depth as that assignment asked students to evaluate the community, analyze an idea from an epistemological lens, make a claim and support it with evidence using the GTTK to analyze the concept more deeply, and, finally, to reflect on what was learned (The Philosophical Inquiry Paper handout, 2015). In these PIPs, there was evidence of reflection both on the class communities and themselves, connection of theoretical educational ideas to practical examples, philosophical analysis, and use of GTTK to support reasoning. Some evaluations of the commnunities stated that they “feel a sense of belonging and connectivity with other members of our community” (ELA5, 2015) while a p4c participant admitted that she was one “to blame” (p4c17, 2015) for the lack of participation as she “never felt comfortable with public speaking and [she] never think[s] her ideas are good enough to say aloud” (p4c17, 2015).

In the reflective section of the PIP, one participant questioned "[w]ill I have time [to] implement philosophy" (p4c14, 2015)? She admitted it would be tough, but "it is also completely doable to modify the way we use P4C, or integrate it with other subjects" (p4c14, 2015). Many reflected on personal changes they wanted to make concerning themselves as teachers. "I can work as someone who is trying to change my thought processes to be more empathetic to these individuals and find ways to reach them on another level" (ELA1, 2015). Another admitted that she needed "to put in more effort to become familiar with the students" (ELA6, 2015) at the cooperating high school she was working at during the semester.

As is evident, the papers for the p4c and ELA methods courses were very driven by student questions and inquiry. Similarly, inquiry projects were key aspects of the SS methods course. For example, the participants were required to complete the "seven-step inquiry process" (Makaiau, 2014 as cited in Group Inquiry Project Handout, 2015) in collaboration with their peers to answer the overarching question, "What do we mean by social studies" (Group Inquiry Project handout). In this, the students were organized by social studies disciplines and worked together in following the seven steps to inquire into understanding the discipline and organizing a lesson plan to teach the rest of the class. It was observed over the course of the inquiry project that the teacher candidates not only learned about the different disciplines from their own research, but also from their peers' presentations. The teacher candidates often remarked about how they were able to take away a plethora of strategies to use in their own classrooms. Some groups used p4cHI practices such as Plain Vanilla, but many did not. However, it was observed by the researcher that collaboration, inquiry, and reflection were norms for each group. More so, the seven-step inquiry process itself required students to ask philosophical questions, inquire,

work together in a community, and to reflect on their own learning (Group Inquiry Project handout, 2015).

All three classes had a lot of assignments, projects, and overall aims in common. The requirements for the papers and projects often revolved around the distinctly p4cHI concepts such as inquiry, collaboration, philosophical questioning, and reflection. However, the instructors organized the assignments according to the aims of their particular courses. Each of the papers assigned were set up for students to inquire into their own chosen ideas while asking philosophically-based questions. The researcher observed that the teacher candidates worked well collaboratively showing evidence of strong communities. Each assignment, class activity, and project required some sort of reflection. It was clear through observations and in analyzing student written work that, with each assignment, deep thinking, questioning, and connections to students' own ideas were primary. It was emphasized by both instructors that all assignments done for the teacher education class could be used at the elementary and secondary level.

Summary

It was clearly evident through analysis of the course syllabi, handouts, papers, projects, and observations of the normal class activities that each course was set up with expectations that revolved around the four pillars of community, inquiry, philosophy, and reflection. The students consistently evaluated their respective class communities, inquired independently as well as collaboratively, philosophically dug into educational and life concepts, and reflected on themselves and human nature. How participants responded to the unique norms and practices of the courses taught through a philosopher's pedagogy is the next step of this study. The responses

reveal the apparent themes of the study. Therefore, it is the cognitive reflective responses as organized by the revealed themes that the next section of findings analyzes.

Cognitive Reflective Data Findings

In the same manner as a Plain Vanilla inquiry, this study started with analysis of the descriptive data that was drawn from external stimuli concerning the procedures occuring in the studied teacher education courses. From that initial descriptive data, the next step is to inquire into the multiple points of view toward the procedures to examine the cognitive reflective responses to the external stimuli. The analysis revealed two major themes: positive impacts of the p4cHI pedagogical approach and its challenges. As previously stated, the two major themes are then broken down into sub-themes, which are explored. To wrap up the finding section, in true philosophical inquiry manner, there is a reflection on what has been learned through the analysis of the descriptive and cognitive reflective data.

Positive Impacts

There was an overwhelming appreciation for p4cHI practices, details of the philosopher's pedagogies used, and p4cHI philosophies. As evidenced by their verbal and written reflections and through interviews, all participants connected with certain aspects of learning through a p4cHI approach. There was an appreciation for intellectual safety and participants saw benefits of a p4cHI approach, including the p4cHI practices for their own students. Participants also demonstrated emerging p4cHI dispositions of questioning, being reflective, and an awareness toward new perspectives.

Appreciation for intellectual safety. Many participants appreciated the concept of intellectual safety in the classroom. Through the openness that the intellectually safe environment allowed, many found connections with their peers they may not have formed otherwise. All participants commented in one way or another about how they could see the importance of ensuring intellectual safety in their own future classes. In reflecting on the strengths of the communities over the semester, certain key words in the data supported the aspect of intellectual safety. Words such as “respectful” (p4c1, 2015), “listening” (ELA1, 2015; p4c13), “engaged” (p4c7, 2105), and “interconnected” (SS12, 2015) were frequent adjectives used across all three classes to describe the feeling of being in the class.

Evidence to support the understanding and feelings of intellectual safety were apparent from the beginnning of the semester. In each of the three classes, the community ball was made on the first day and, with that, there was discussion of how to define intellectual safety. The very first PODs in each class asked for examples of intellectual safety or a lack there of. For the Philosophy for Children and the ELA methods class, the majority of the responses revealed negative or un-intellectually safe situations the participants had been in during school. Many shared about teachers who made them feel inadequate or who shut them down. Common comments included “one single teacher convinced me that I would never be successful in math” (p4c15, 2015) and “my teacher yelled and accused me of cheating in front of the whole class. I remember the anger and confusion” (p4c14, 2015). Another participant shared about being kicked out of a class when she did not know the answer to a question and she recalled, “[t]hat’s when I began to hate school” (ELA1, 2015). There were a few examples of times when people felt intellectually safe such as in Bible study groups or with counselors who were supportive.

One ELA methods student stated that she felt safe in a writing class where the assignments “were presented in such a way we felt free” (ELA6, 2015). For the most part, however, participants reported intellectually unsafe examples.

It was in sharing their responses that participants grew to understand the concept of intellectual safety and how they could feel intellectually safe in that class. In the Daily Reflection at the end of the first day, the positive responses to the concept of intellectual safety were overwhelming. One hundred percent of participants responded in a positive way to learning about intellectual safety, using the community ball, feeling intellectually safe, or connecting with their peers. For example, one participant wrote, [t]he emphasis on safety is nice—my teachers rarely tried to protect me from bullying—so the ‘safe space’ concept really resonates with me” (SS5, 2015). Another ELA student wrote that:

> Prior to actually experiencing an intellectually-safe environment I thought it was a waste of time, but not anymore. Hearing my peers experiences in an intellectually unsafe learning environment made me realize that kids can possibly have scarring memories from such environments. (ELA5, 2015)

Although there were a variety of comments about how the participants appreciated feeling safe in the class, many others stated how they came to understand the importance of intellectual safety for their own classrooms. One wrote that she “realized the significance of creating an intellectually safe environment” (p4c4, 2015) while another stated that “[a]fter today’s class, I am thinking about how I can be a teacher that promotes intellectual safety w/ my future students” (p4c10, 2015). For some, the emphasis on intellectual safety altered their perceptions of teaching. “I see teaching through a new perspective…I see that young students

especially rely on us as teachers to be there for them and create a safe learning environment" (p4c 5, 2015).

Some were able to express their understanding of how developing an intellectually safe environment took effort and specific actions. Use of the community ball was especially helpful for some teacher candidates in learning how they can instill intellectual safety in their own classrooms:

> I…thought the community ball was also a great example of how to facilitate an intellectually safe environment, I would perhaps use this sort of method both in class as well as when it comes to out-of-class discussions to be sure to have a respectful and beneficial discourse. (SS1, 2015)

Similarly, others wrote that the making of the community ball was a "great exercise to learn about my peers and get a better sense of community" (SS11, 2015) and that "[t]he community ball was a great example of creating a community in a fun manner" (SS14, 2015). A few others remarked at the appreciation of physically seeing their peers' reactions during a discussion. A student in the SS methods class noted that the instructor "implemented different ways of inquirement; such as the community ball and the intellectual safety map. Her actions supported & fostered intellectual safety via community ball and participation as an equal—she did what we did" (SS15, 2015). This comment demonstrates the appreciation one participant had for the instructor being a co-inquirer instead of there being a hierarchy of teacher to student.

Although some wrote about the the correlation between the actions used in the class by the instructor and the intellectual safety, many more simply commented on the positive

emotional state of “feel[ing] supported” (p4c3, 2105). For example, a SS methods student remarked at how “I feel like I can ask this group of peers [anything] and rely on them for answers” (SS5, 2015). In the ELA methods class, one participant expressed how she finally felt a sense of belonging in her college education program:

> I feel intellectually safe (for probably the first time) in my cohort for this program. I feel that my opinions and thoughts have value, and I’m unafraid to share my ideas about education and educational theory…I found myself feeling incredibly safe and comfortable on our first day of class. I’m unafraid of being wrong because I know that my cohort is there to fill the gaps of my knowledge. (ELA5, 2015)

It is apparent that the pedagogy behind the ELA methods class garnered a more positive response for this student than previous college courses she had been through. Similarly, another ELA methods student lamented how she had never felt “close to [her] classmates” (ELA4, 2015) or comfortable in most of her classes at the university. However, in this class, “that’s what one of our main strengths is: comfort” (ELA4, 2015). She elaborated to explain that normally she would not want to even hang out with her classmates, but now she “look[s] forward to” (ELA4, 2015) being with her ELA methods peers. For some, being part of a class taught through a philosopher’s pedagogy changed how they viewed being part of the university. It should be noted that neither of these ELA students had previously known anyone in the ELA methods course.

Unlike both of the methods courses, the participants in the Philosophy for Children course had been a cohort for two semesters already. However, for many in that class, a new level

of intellectual safety seemed to develop among the members through the sharing of personal stories. “[W]e found a way to understand where each person was coming from” (p4c10, 2015). This sharing encouraged a respect for the trust they had in each other. “A new insight I noticed was how close we are as a cohort/community and how much we trust one another” (p4c16, 2015). Some participants did question the level of intellectual safety, which is analyzed further in the findings section. For most, however, there was sense that this was a new opportunity given to a group who already knew each other and, through that opportunity, a deeper comfort level emerged. “Everyone was so comfortable sharing with each other. Even the quiet members of the class spoke up and everyone was genuinely interested and engaged” (p4c13, 2015). One participant came to understand her peers from a new perspective as she wrote in a Daily Reflection that she “always assumed that some girls in the cohort were ‘too cool’ for me, but after sharing our experiences, we are all pretty much the same” (p4c8, 2015). Similarly, another student reflected on what she learned about her friend and why she does not like to speak up in class. She wrote “I feel so much sympathy for her now knowing that she went through a traumatic experience that caused her to feel she needs to keep her opinions to herself” (p4c14, 2015). Even though these students had been working together for a year, many gained a new understanding for each other through sharing intellectual safe and unsafe experiences from their lives.

The trust and respect that emerged in each class was appreciated. Some also wrote about how they realized that a high intellectual safety level can lead to hearing “different points of views from classmates” (SS10, 2015) and thus, deeper thinking as a class. One appreciated that, “as a community we can work together to find the answer” (p4c17, 2015). It was not as common,

but a few saw that, with intellectual safety, a strong level of thinking can occur. For one, a Plain Vanilla inquiry garnered "a lot of deep thinking…I was really challenged in my thinking as my classmates brought up very interesting ideas" (p4c7, 2015). Another reflected that "I feel like whenever we have discussions, we are always digging deeper and deeper until we have reached a place where my mind hurts from thinking so much" (p4c12, 2015). These two comments show an acknowledgement and appreciation for how intellectual safety can and—as Butnor (2012) would argue—should lead members of the community to challenge their thinking. Evidence of how the intellectual safety of the class can promote deeper thinking was not frequently found in the data, but a few did realize the connection.

For many participants in the three classes, the act of consistently sharing ideas with each other in various manners was the most influential aspect of building the sense of community. There were many comments about how there are a lot of "active participants" (p4c18, 2015) who were "willing to share" (p4c10, 2015) their "personal experiences" (p4c5, 2105). One remarked at how the sharing "helps me to understand the views of others" (SS7, 2015). In sharing these personal experiences, there was an appreciation as to how the members of the class "responded supportively [to] our classmates' ideas" (p4c7, 2015). In all three classes there were members who commented about how they felt safe to ask questions and share. "I felt like I could personally say anything about the texts without being considered unintelligent for not fully understanding the information" (ELA1, 2015). There were two similar though separate comments from individuals in two different classes showing appreciation that their peers opened up to discuss personal ideas. One student commented that her peer "must feel comfortable enough within the community to not feel embarrassed by her lack of understanding" (p4c9,

2015). Another remarked that "[a peer] felt comfortable enough to make herself vulnerable in our environment, and I think that shows the kind of relationship and support we all share with one another, thus creating a safe environment to learn and grow" (p4c14, 2015). Correspondingly, there was also sense of significance in being listened to:

> I feel my contributions are being heard and have value whenever I see visual signs of what I'm saying being heard, processed, and validated by those in my community. Knowing that my ideas have value in our community prompts me to feel safe sharing. (ELA5, 2015)

Although, often it was the Plain Vanilla inquiries that participants commented on concerning positive feelings of intellectual safety, some appreciated the small group or partner collaborative work. "I really liked talking to [my peer] about the readings and seeing how we ended at similar reactions. She really helped me to understand how to utilize time and include inquiry" (ELA1, 2015). There were a plethora of opportunities for the social studies students to work in small groups. As observed by the researcher, the participants learned from doing small group work, but also from hearing their peers' presentations for the seven-step group inquiry project. They took away classroom practices and a deeper understanding of social studies curricula. It was apparent that, by the end of the semester, the students depended not only on the instructor to learn about how to teach social studies, but also on each other.

Benefits of p4cHI practices. The data revealed that many participants had a general appreciation for doing the p4cHI practices such as participating in Plain Vanilla inquiries and analyzing pictures to understand the difference between assumptions and inferences. However, the data also clearly revealed that the participants saw a direct correlation between the activities

in the class and how incorporating those practices in their own future classes can be beneficial to students.

Participants often remarked at the connection between p4cHI and the thinking abilities of students. For example, one participant wrote that:

> p4c helps students think critically [and] to communicate their thoughts & ideas within an intellectually safe community. P4c pushes students to think about their own thinking in order to truly dig deep… p4c gives students the opportunity to direct their own learning. P4c also helps create/shape open-minded, well-rounded contributors of society. (p4c8, 2015)

Some comments were more direct in reflecting about the skills p4cHI helped students develop as one person wrote "p4c...[is]…aimed at… helping students be independent thinkers who make inferences" (p4c4, 2015). Some specifically appreciated how the GTTK encouraged students to work on specific thinking skills. "Today's lesson on the good thinker's toolkit was very helpful in thinking about thinking! (which we all need to do and also aspire for our students)" (SS16, 2015). Another commented that "GTTK is an excellent counter example to those boring questions at the end of the [text] book" (SS2, 2015). Some saw how the GTTK not only helped students in the classroom, but out of the classroom as well. "I feel like the GTTK will be helpful when asking and answering questions not only in the classroom but also in daily life" (SS4, 2015). Another student found learning about the GTTK "meaningful" (SS6, 2015) for themselves as well as the students:

> I love the good thinker's toolkit because it really puts into perspective how I can get students to think critically about the lesson…I think I'm a better reader because of tonight. (SS6, 2015)

The use of GTTK along with Plain Vanilla inquiries and other p4cHI norms demonstrated for the participants strong ways to support higher-level thinking. The pillar of inquiry was deemed a key aspect of p4cHI for many in terms of how they thought about learning. In terms of the social studies methods instructors' emphasis on the seven steps of inquiry, one student wrote that:

> I gravitated to this idea of teaching students to think critically, find research, analyze the information, form a conclusion, and plan and organize action as a reaction to what was learned. This changed the way I think of education because it's not so focused on the answer but the tools to which all answers can be gotten. It's genius! (SS6, 2015)

The participant is seeing a philosopher's pedagogy as an innovative approach to inquiry and the act of learning. Similarly, another participant wrote that "p4c is analyzing inquiry and not simply finding the right answer to things" (p4c10, 2015). There were a lot of positive comments about how a p4cHI approach helped students to think more openly. "p4c gives students a chance to go deeper through discussion + questioning…Students are growing their confidence in sharing their thoughts + opinions in more eloquent ways" (p4c20, 2015).

Although the connection between p4cHI practices and support of student thinking was evident through the data, the most frequently expressed positive remark about using a p4cHI approach was the sense of commmunity and opportunities to discuss with each other. For most,

“[p4c] allows for a class to grow closer to each other through sharing and listening (p4c12, 2015). From the beginning of the semester, students in the SS methods course saw p4cHI as a gateway to support students in becoming better citizens. “I think this will be important when learning how to communicate and function in society” (SS4, 2015). Similarly, a Philosophy for Children participant saw the p4c pillar of community as crucial to support students to be good people in their communities. She reflected that:

> When I look at Pillar One: Community, I see components essential to a student’s learning environment, and their ability to collaborate in and outside the classroom. One of the great things about p4c is that it provides an opportunity for our students to develop skills necessary for being an effective part of the community. (p4c3, 2015)

It was the many aspects of the “sense of community and belonging” (ELA1, 2015) that a majority of participants commented about in regards to coming to understand p4cHI. Not only did participants appreciate a p4cHI approach, many developed certain habits and affinities toward those habits that were connected with p4cHI practices.

Development of p4cHI dispositions. Whether or not participants appreciated p4cHI practices or the foundation of a philosopher’s pedagogy or if they doubted it would work in certain cases, it became clear that participating in a p4cHI teacher education course influenced the dispositions of teacher candidates. This analysis pushes the study’s inquiry to the next level to examine how learning through a philosopher’s pedagogy impacted their behaviors or mindsets toward their future careers. This tier of inquiry analyzes the behaviors that became habitual during the course of the semester and whether or not those behaviors affected participants’

emerging teacher identities. The data revealed that, for a majority, participating in the course led to an increased norm of questioning and being reflective. It is these habits that are analyzed in connection with participants' views of their own teacher identities.

***Being questioners*.** Over the course of the semester, being a student in a teacher education course based on a philosopher's pedagogy led to an increased tendency to question. Participants were required to pose questions for certain assignments such as Inquiry Proofs. However, the frequency of students questioning in other aspects of their work increased substantially from the first day to later in the semester. For example, in the SS methods class on the first class day, no one posed questions on their Daily Reflections; whereas, one month later, that number had increased to 8 for a 47% increase. Similarly, the number of questions posed on the Daily Reflections in the Philosophy for Children class rose from 0 to 14. There was 66% increase of participants incorporating questioning in their reflections over appriximately six weeks. The ELA methods class saw a 100% increase over a two month period on their reflections. This data was only taken from written responses. The norm of questioning teaching practices and their own views of education increased in discussions as well.

Not only did the frequency of questioning increase in all three course, but the quality of questioning increased as well. Students became more frequent users of the GTTK to probe their thinking. For the first Inquiry Proof, one student asked "[w]hy am I afraid of things I cannot truly see?" in response to Plato's "Allegory of the Cave" (p4c1, 2015). The question itself led her to wonder deeply about how she makes senses of occurences around her, though later in the inquiry, she posed numerous follow-up questions without connecting those to specific evidences or reasons. She had mostly hypothetic ideas and vague reflections of her own actions such as "I

use evidence around me to prove that things really happen for a reason" (p4c1, 2015). In a later Inquiry Proof, the same student posed the question "[w]hat does it mean to be intelligent" (p4c1, 2015). Not only did this question use the GTTK to aim for clarification of a definition and use inferential thinking, but the Inquiry Proof itself showed specific personal examples such as one from her high school Algebra 2 class.

For the Philosophical Inquiry Paper, students were asked to come up with a claim. Then, using specific parts of the GTTK, inquire into the claim by identifying assumptions, showing examples, explaining reasons the examples support the claim, and finding counter-examples to see different perspectives. For one class, numerous students chose to revise their first Inquiry Proof as the instructor pointed out a lack of specific examples, clear counter-examples, and identification of assumptions. The next Inquiry Proof demonstrated a definite improvement on students' abilities to identify even their own assumptions, provide specific examples, and a variety of counter-examples. The abilities of participants to question demonstrated an improvement in the use of the GTTK, but the frequency of questioning led participants to deeper evidence of questioning their own lives, themselves as teachers, teaching practices, and the educational system at large.

Questioning themselves. Although the classes were obviously focused on teaching and education, there were a multitude of opportunities for students to question themselves and their lives. Some questions concerning themselves stemmed from being a part of the p4cHI class. Those who had difficulties with the focus on philosophy questioned their own norms of thinking. One stated that "[i]t makes me wonder, if I would have an easier time in this class if I had developed some sense of philosophical questioning of my own" (p4c16, 2015)? Another who

wanted to think more outside the box pondered, "[h]ow can I change my mindset? And is it possible to train our brains to think in another way" (p4c15, 2015)?

The data revealed that it was common for participants to reflect on their own lives in connection with the readings or Plain Vanilla inquiries. Through these reflections, many posed questions in attempts to examine how they could better themselves or their lives. For example, one wondered "[h]ow do I make myself a constructive member of society?" (ELA1, 2015) while another asked "[w]hy am I so indecisive" (p4c6, 2015). One ELA methods student seemed to relish in doing the Inquiry Proofs in order to make sense of her life. Her Inquiry Proof questions often revolved around wonderments about herself. For example, she questioned her own dreams and whether or not we choose our fates. In an Inquiry Proof related to the class' reading of *The Alchemist*, she pondered "did I make the right decisions so far to get me where I am" (ELA1, 2015)? In reflecting on a person's ability to remember or forget events in their lives, one student wrote about a life-threatening illness she had as a child and how she does not recall the treatment. She wondered, due to her lack of memory about the event, "does that make me ignorant" (p4c21, 2015)? For many in the three classes, the opportunities to wrestle with life wonderments was an opportunity to "live an examined life" (Makaiau & Miller, 2012, p. 11). Though some took the opportunity to simply ponder about their lives, others reflected on their dispositions in general to question their own mindsets toward life and how as teachers they can act on those mindsets.

Questioning themselves as teachers. In reflecting on their personal lives, questions about teaching often arose as would be predicted. For many students, the philosophical readings prompted them to ponder the connection between a philosopher's pedagogy and teaching practices. In this, the students often inquired, verbally or through written papers, about their emerging teacher identities. An ELA methods student wondered about how her personality would impact her students' thinking as she admitted "I am such an opinionated and sometimes confrontational individual. Will this affect the way I interact in an inquiry" (ELA1, 2015)? She also wondered "[c]an I stop myself from judging students based on their views" (ELA1, 2015)? The teacher candidate demonstrated an acknowledgement about how her own beliefs and characteristics can influence a student showing how she is figuring out her own teacher identity.

By being a part of a class based on a philosopher's pedagogy, the aspect of philosophy did impact some participants' reflections on their own dispositions. One participant contemplated "how do we start to shed our preconceived ideas when it comes to our students, especially if that bias is coming from other teachers" (p4c10, 2015)? Similarly, in examining her own purpose in life as advocated in the book *The Alchemist*, an ELA methods student asked "[i]f a 'Personal Legend' is a person's number one life goal or desire then as teachers how can we help students find and achieve their 'Personal Legend'" (ELA6, 2015)? There were a variety of evidences to support participants questioning their purposes as teachers. For example, a participant questioned "should we allow our children to discover their world by themselves and allow them to teach themselves? How much are we as teachers needed" (p4c15, 2015)? Another participant who deliberated if teaching high school was her own purpose wrote that "[i]t is important to have goals and desires because they give a person a sense of purpose. So is it our job as teachers to

work toward this in school" (ELA6, 2015)? The Inquiry Proof allowed her a space to wonder about her own life shift from one part of her life to becoming a teacher. As the teacher candidates were in the process of emerging from being just students to being teachers while still being students, the questioning of their place in world, in their lives, and in the schools was common. As observed by the researcher, many seemed to appreciate the opportunity to work through ponderments about their evolving lives toward becoming teachers. By giving the teacher candidates an opportunity to reflect on parts of their lives and promote questioning, many became frequent questioners as the semester progressed. Some posed more questions about themselves than others, but at one time or another each participant questioned aspects of teaching practices.

Questioning teaching practices. As emerging teachers, the teacher candidates not only questioned themselves as teachers, but the broader concepts of actual teaching practices, norms of being a teacher, and the realities of becoming a teacher who implement p4cHI pedagogies. In questioning teaching practices, many wondered about what they saw as common practices or beliefs and how those practices or beliefs impacted student learning. For example, one student asked "what makes language arts/math so much 'better'…[than] other content areas" (p4c18, 2105)? In figuring out who they aimed to be as teachers, it was common for the participants to question veteran teacher practices, especially for the elementary cohort. The data revealed a variety of questions about what the teacher candidates observed in mentor teachers' classrooms:

> I have noticed teachers appear to be teaching by a script. They are given state-mandated programs to implement and read to children word-for-word out of the textbook and set them free to complete a worksheet…How can we expect children

> to grow, inquire, and challenge themselves as well as their peers with this kind of learning? (p4c14, 2015)

Another similarly argued that "in most classrooms today's students's thoughts and opinions are not genuinely listened to" (p4c5, 2015). To this, the student wondered how inquiry can help to change this norm. The data revealed that, in aiming to figure out their own philosophies of teaching, they questioned how certain practices supported various perspectives on what constituted being an effective teacher. Some questioned how p4cHI practices could support them in being the teachers they ideally envisioned for themselves.

Due to the emphasis of the four p4cHI pillars of community, inquiry, philosophy, and reflection, it was common for participants to question teaching practices connected with p4cHI. For some, the questions stemmed from general ideas of being a p4cHI teacher. "If a teacher & her student were completely new to p4c implementations, how long would it take for teachers & students to adjust & feel comfortable" (p4c16, 2015)? In this question, the student is contemplating the practicality of becoming a p4cHI teacher. Though many agreed with certain p4cHI practices, the logistics of how to do so was not clear to many teacher candidates yet. This can be seen as one elementary teacher candidate in the Philosophy for Children class asked "[i]s it possible to take hours out of the week to have meaningful Socratic iquiries like this in K-6 classrooms" (p4c14, 2015) while another asked "[c]an you do an assumption chart in first grade" (p4c6, 2015)? For others, the questions belied a larger debate within how the students saw themselves as teachers.

The uniqueness of certain aspects of a philosopher's pedagogy led some to question what they had always seen as truths in teaching. For example, how a philosopher's pedagogy rethinks

the position of the teacher in the classroom and what constitutes content was unnerving for some. An ELA methods student wondered, "[w]ith the p4c approach to teaching, teachers become the co-inquirers rather than the know-all 'sage.' What does this then make of teacher's knowledge about the content" (ELA7, 2105)? This teacher candidate is questioning previously held assumptions about how she viewed a teacher's job and the concept of content. For her, being a teacher meant imparting the wisdom of literature and now she was questioning the truth of that idea and if she was ready to give up that stereotypical teacher disposition.

Similarly, others questioned the reality of becoming a p4cHI teacher in an educational system that does not necessarily value philosophy in the classroom in asking questions such as "[a]re all teachers capable of facilitating a Philosophical Inquiry in their classroom" (p4c7, 2015), "[a]re teachers willing to include philosophical inquiry in their classrooms" (p4c10, 2015), and "[h]ow can I defend p4c in my classroom" (p4c7, 2015)? These questions, which are further analyzed in the findings, demonstrate how the teacher candidates questioned the logistics of making a philosopher's pedagogy part of their own teacher identity in light of perceived educational constraints.

For those who valued p4cHI practices or, on a more profound scale, embraced a philosopher's pedagogy as their own in developing their teacher identities, there were often conflicts of interest between who they wanted to be as teachers and what they felt was expected of them by the school system or society in general. While aiming to improve upon writing questions in the teacher education class, a participant saw the disconnect between what was occurring in the teacher education class based on a philosopher's pedagogy and the norms of society:

> Why is it that many of us are familiar with the process of formulating a question, but not comfortable in the 'hang time' that [it] takes to have a question answered, if it can ever be answered?...Why isn't there any contentment in simply wondering? (p4c7, 2015)

This question shows a larger wonderment concerning the division between what she was learning in the teacher education class and the perceived reality of society. In pondering this, the teacher candidate is essentially wondering if she takes on a teacher identity as one who promotes wonderment, is she taking on a teacher identity that conflicts against the norms of human nature or society?

This disconnect between what was experienced in the p4cHI classroom and the reality of the classrooms the teacher candidates had observed or that they experienced through their own education became a common theme as evidenced through the data. Many saw the aspects of p4cHI as beneficial, questioning why the practices are not a norm in society. "[I]f all classes in America participated in inquiries how do you think it would change the development of the children in America" (p4c15, 2015)? The student wondered about how p4cHI teaching practices can change the norms of education. This too became a running theme throughout the data. These wonderments demonstrate how the teacher candidates contemplated both typical teaching practices as well as innovative ones and, in doing so, contemplated how those teaching practices align or did not align with the type of teacher they want to be. Unfortunately, many who questioned p4cHI practices or philosophies behind p4cHI did so due to perceived conflicts between viewing education in new ways and the norms of education. These conflicts led many to question the larger concept of education.

Questioning education. The questioning of how p4cHI fits in with the status quo of education steered many to question concepts of education in general. Many took what they already knew from their own education or from what they had observed in the classrooms during the semester and used inferential thinking to contemplate certain realities of education. For example, one student wondered “if we are discouraging children from asking too many questions, why are we questioning why they lack the ability to think critically” (p4c20, 2015)? Similarly, another pondered the idea that:

> When children in a classroom are extremely obedient, why do we praise them as if they are more mature than their peers who are defiant? If the goal of maturity is to get someone to think and act on their own, does it mean that children are mature if they don’t listen to their teachers or parents? (p4c20, 2105)

Both questions point out the inconsistency in how we educate our children. Some questioned teachers themselves. “Who makes those people who taught me experts” (p4c6, 2105)? Others questioned the aims of the educational system as a whole. “If collaboration and loving relationships are vital to overall human well-being, why are educational systems primarily focused on assessing a student’s individual academic performance” (p4c5, 2015)? More specifically in terms of national educational expectations, one participant queried “[w]ho and what determines the norms, benchmarks, and standards that specific grade students are expected to know” (p4c18, 2015)? Often the debate of what was important to teach students came up. With this, came the contemplation of what the national or state expectations were in comparison to what the teacher candidates valued. In inquiring about what makes an important topic to adddress in the classroom, it was asked “[d]oes general applicability to life make a big idea

worthy of addressing in the classroom, or does its presence on a test determine its worth" (ELA5, 2015)? Another student wondered "what's the point of grading at all" (ELA1, 2015)? These questions demonstrate a wondering about the purpose of education, which can also be seen by the question "[i]s the point of education to only prepare children to think and act like adult[s]" (p4c4, 2015)? Others questioned the aims of the current educational norms. The questions, "[d]o we encourage students to 'leave the cave' and think of themselves" (p4c20, 2015) and "[a]re our schools turning us into machines" (p4c12, 2014), both show that teacher candidates question the aims of the system they are getting themselves into. It is apparent that the data supports clear opportunities for students to see that education and "teaching is problematic" (Loughran, 2006, p. 30) and to question those issues. For a majority of students, questioning education seemed to became part of their dispositions as teacher candidates. The promotion of questioning in the class helped students to habitually question themselves, teacher practices, their developing teacher identities, and the educational system. This norm of questioning also led to wonderments concerning society and humanity in general.

Questioning humanity. Possibly due to the philosophical readings given throughout the courses, many students pondered life questions. Some stemmed from educational roots, like the questions connected the concept of wonderment. It was asked "[w]here has our curiosity gone" (p4c16, 2015) and "[h]ow do you keep childlike wonder alive as an adult" (p4c21, 2015)? It was also questioned "[w]hy is it that adults are conditioned to believe their intellect is superior to that of a child's in this realm of inquiry" (p4c5, 2015)? In debating the moral aspects of teaching, a student asked "[d]oes that mean that 'what is right' is just what is the social norm" (p4c12, 2015)? Norms of education and society in general were frequent bases for questions. "Since it is

not the ‘norm’ for adults in our present society to be philosophical, are we unconsciously suppressing children’s philosophical nature” (p4c5, 2015)? Many directly connected what happens in society to its impact on children. Others questioned norms of society or humans in general as seen when a participant wrote, “I wonder if social media…and movies have changed our brains and the way we view the world” (p4c6, 2015)? It is apparent that, for the teacher candidates, they saw the correlations between life outside the classroom and what they would be doing or experiencing in the classrooms with their students.

Often it was the readings that prompted questions about society or humanity. Plato’s “Allegory of the Cave” connected with a lot of participants as they queried “I wonder if it was worth it to learn about and experience life outside of the cave or if he would have been just as content living in the cave and not knowing anything else” (p4c7, 2015) and “[w]ould the purpose of the ‘Allegory of the Cave’ then represent that freedom does not always ensure enlightment” (p4c10, 2015)? The philosophical readings prompted philosophical wonderings. In the ELA methods class, the reading of *The Alchemist* stimulated many questions about the purpose of life. As observed by the researcher, the class read the book in order to learn “by ‘doing’” (ELA syllabus, 2015) as was stated in the syllabus. The class read and did assignments as their high school students would in their own classrooms. Participants did both verbal and written inquiries in connection with the book. Some of the questions posed were “CIA [Can I assume] realizing our destiny is our obligation” (ELA6, 2015) and “[h]ow do you understand your place in the universe in terms of greater power” (ELA1, 2015)? These and other questions posed in the three classes demonstrate the philosophical underpinnings of Jackson’s “little p philosophy” (Jackson, 2010) in encouraging wonderment in education. In this, the courses taught through a p4cHI

approach not only promoted seeing education as complex, but also society and humanity in general. Many students admitted having never taken a philosophy class, though within a few weeks they were pondering existentialist concepts. One student wondered “[i]s it inevitable for us to conform to the world around us?” (ELA5, 2015) while another questioned “[d]o our choices actually belong to us or is it a part of something bigger” (ELA1, 2015). Similarly, it was asked “If we have no control, if we are powerless to our thoughts, does that mean our dreams are manifestations of our deepest desires” (ELA1, 2015)? Though the participants were not aware, these questions connect to the theoretical frames of Greene (1978, 1988), Hargreaves (1994), and Toulmin (1990). Therefore, whether participants were conscious of it or not, they questioned the “mystifications” (Greene, 1978, p. 54) of education, how we acquire knowledge, and perceived norms of society.

The promotion of the practice of questioning in the three teacher education courses encouraged teacher candidates to question their own perceived realities, the perceived realities of education, and the perceived realities of society and humanity. There is evidence that the participants were able to contemplate their own evolving teacher identities and their place in the teaching profession. As well, the data shows a large amount of evidence of participants questioning educational norms and assumed norms of society. Though they may not have been aware of the connections, many of the queries demonstrated evidence that the participants were developing dispositions toward Greene’s (1978) aim for “wide-awakeness” (p. 45). For example, a Philosophy for Children student asked “[i]f a government is set up to guide the people it governs and create laws and social constructs to be followed by the people how is reaching enlightnment possible” (p4c14, 2015)? This teacher candidate inquired more into how we in

society tend be like livestock simply following what we are told instead of questioning the socially-constructed norms. The inquiry led her to ask "[w]hy is it that we as humans feel so afraid of the uncertain" (p4c14, 2015)? This question summed up a strong theme throughout the study of questioning the reasons why, if implementing p4cHI practices and teaching using a philosopher's pedagogy are seen as beneficial, they are not yet accepted by many in the educational community. This conflict demonstrated the struggles many teacher candidates had as they examined their own emerging teacher identities. The ongoing inquiry seemed to be: who did they want to be as teachers versus who they thought they had to be according to the perceived expectations of the those in the educational system. This ongoing inquiry and questioning led to a disposition of being a developing reflective practitioner.

Being reflective. In all three classes, a large emphasis was put on the process of reflecting on one's practice. Each week in class, students were asked to reflect. It was common for students to have to answer "what are you going to change in your teaching practice based on what you learned" (SS Video Reflection). In preparing to analyze the videos the SS methods students took of themselves teaching, the instructor posed the question, "why do we reflect?" (SSI, 2015). In answering, she emphasized how "we reflect and we apply it to taking informed action in our lives" (SSI, 2015). She also reiterated that "we're learning to become reflective teachers to then take the reflections and change [our] practice for the better" (SSI, 2015). As a class, they all repeated the line, "I am a reflective practitioner" (SSI, 2015). The tone was humorous, though, as observed by the researcher, there was clear support of the importance of being a reflective practitioner. Though students were required to reflect throughout the semester, for many, the data revealed that teacher candidates who participated in a teacher education course based on a p4cHI

approach showed evidence of being very reflective. This is not surprising as reflection is a key pillar of p4cHI. Participants were reflective of themselves and humanity and reflective of themselves as emerging teachers in the educational system. The evidence demonstrated that, during the course of the semester, participants were given ample opportunity to reflect in writing and this, in turn, allowed them to rethink certain perspectives concerning themselves, their teacher identities, and the educational system. One participant summed it up well by stating, "[t]he more we get through this semester the more my mind begins to open up" (p4c17, 2015).

Reflective of self and humanity. The opportunities to reflect allowed the teacher candidates to not only think about what it means for them to become a teacher, which should be part of a teacher education course, but it also allowed participants to reflect on themselves. Some responded reflectively during Plain Vanilla inquiries and other discussions, but the written reflections revealed some deep, personal introspections. The lessons and activities concerning building an intellectually safe classroom, identifying assuptions, and making inferences prompted students to reflect on their own actions in relation to others: Thinking about a time in my life when I was intellectually safe or unsafe was really an eye opener. It brought back a lot of good and bad memories…[it] really made me think about how to better myself as a person…I need to be more mindful. (p4c21, 2015)

Another student remarked, "[t]his activity of sharing made me do some self-reflecting. I hope that I have not ever put anyone in a position where they felt intellectually unsafe" (p4c7, 2015). Similarly, another wrote, "I have been trying to catch myself…by not making the generalizations or assumptions because they are not always true" (p4c16, 2015). For many, it was a new way of seeing how to think and act and rethinking their own dispositions. "I do see a

different point of view…I will apply this knowledge to change the world around me by being more considerate of others" (p4c18, 2015). Another wrote, "it helps me realize that the way I think need[s] to change. I can't look at people and think what can I get out of this; I need to take every opportunity as an opportunity to just connect" (p4c6, 2015). Similarly, in response to what she heard from her peers while making the community ball, one stated "I learned that even the most perfect-appearing people have just as many insecurities as me" (p4c8, 2015). She went on to reflect about her own thinking processes by saying "I'm not going to (or I'll really try not to) assume everybody else's life is more perfect than mine" (p4c8, 2015).

For certain individuals, it was the readings that made them introspective about their actions and ways of thinking. "These readings helped me to reflect on the times where I may have limited myself from learning by focusing on my own opinions and speculations" (p4c3, 2015). The pieces *Zen Mind, Beginner's Mind* (Suzuki & Dixon, 1970) and "A Cup of Tea" (Reps, 1998) prompted deep introspection on their own thinking. One wrote that "[a]fter reading the two articles, it made me really think whether or not I was open-minded or closed-minded to all possibilties" (p4c16, 2015) and went on to question her own choices of studying education for her bachelor's degree. Another who questioned the way she operated in life described that "[t]he visual of the teacup over flowing really made me realize all the things in my mind that are clogging my thought processes. I think that I need to take the time to practice zen especially as a teacher" (p4c12, 2015). This participant proceeded to write about the difficulties in balancing the expectations of being a teacher. Others reflected on keeping balance in their lives in general. "I would like to try to focus on keeping my mind away from self-centered thoughts of accomplishment and rather keep an open mind free to learn and take in new things throughout

my life" (p4c7, 2105). The data revealed that numerous participants were able to reflect on their own gestalts. The reading "introduced a new way of thinking and learning that I have never heard of before… I never realized how much our previous knowledge and attitudes… restrict us" (p4c3, 2015). Many were able to philosophically reflect on the impact society has on certain terms connected with thinking proceses as one student realized that though "people have a negative connotation toward the word ignorant" (p4c9, 2015), ignorance can be seen from a positive point of view. Another reflected that:

> To have a beginner's mind you need to be ignorant and in order for you to be ignorant you need to believe that you do not know all the answers in the universe. You need to be open enough to welcome that ignorance and almost embrace it. (p4c9, 2015)

One participant pined for a beginner's mind as she stated "I wish I could go back to my state of ignorance" (p4c4, 2015). There was a realization for many that the way they had been brought up to think and pose questions in society is not necessarily the only way and, for some, they came to understand restrictions others had imposed on their thinking. The act of reflecting verbally and on paper was a positive experience for most like for one participant who wrote "[l]ove learning! Sometime I think I know it all and then I realize I really don't" (p4c1, 2015). For many individuals, the act of reflecting was initiating them to take "informed action" (SS syllabus, 2015) in their lives, as advocated by the social studies methods instructor. However, for others, the new act of consistent reflecting was uncomfortable.

Some students found substantial difficulty in having so many opportunities to reflect on themselves with their peers. "I am not used to having my mind think openly about other

perspectives as other answers. I am also not comfortable opening myself up if I feel threatened by others opinions" (p4c1, 2015). For some, it was the act of doing philosophical thinking that they did not feel comfortable with as one person expressed how she

> need[s] facts, evidence, and explanations to put my mind at ease. I guess that explains why I do not enjoy philosophy all that much—too much thinking is involved…It is not always easy, but I am slowly trying to figure out how to let go of my need for control and answers. (p4c8, 2015)

For this student, the difficulty may not have fully been in reflecting as much as the abundance of possible perspectives and the openness of allowing for those multiple points of view. Later, she also confessed that "I don't know if I like to be forced to think deeply" (p4c8, 2015). Another participant in the same class admitted that "[i]t was interesting to learn about philosophy and at the same time frustrating because many of the questions brought up had no definite answer to them" (p4c4, 2015). Reflecting caused an awareness toward different points of view, which some saw as threatening to what they already thought they knew.

There were a few people who reflected on how they saw their religious convictions in conflict with some of the ideas or processes done in class. For one, her peers' ideas about life did not match with her religious beliefs. "I have a difficult time contributing to some discussions in class because the questions and topics of discussion do not align with my beliefs as a Christian" (p4c3, 2105). Another reflected on her difficulties of thinking philosophically. She asked "[i]s philosophy hard for me to understand because of my Religious beliefs" (p4c6, 2015)? She also reflected that "I believe philosophical thinking is hard for me, in terms of understanding other perspectives because of my faith in Jesus Christ" (p4c6, 2015). One participant expressed how

she did not see a new perspective and did not need to as she was content with her own understandings of the world through her religious beliefs. Some participants did not appreciate reflecting on themselves as it seemed that, in doing so, they were questioning their own beliefs, which was uncomfortable.

For many participants, the difficulty in deep thinking and being reflective was simply due to not previously being given opportunities in school to be introspective in one's life. One person summed this idea up by writing:

> Before this class I haven't really tried to 'dig deep', or to be comfortable with wondering about things and having questions about everything. When we are young we are taught to not ask stupid questions…After that I have always been afraid to ask questions, to speak publicly, or even to wonder about the world around me. But with this class I am starting to become more comfortable with participating in class discussions and sharing my ideas. I am also more accepting to other people's perspectives. (p4c17, 2015)

The opportunity to reflect allowed this participant think about constrictions imposed upon her while growing up. The written reflections as well as the Plain Vanillas opened up a place for many of the teacher candidates to reflect on their childhoods and their own experiences in schooling. One reflected on the negative feelings some teachers had instilled in her. She recalled how

> [o]ne of my past elementary school teachers would ignore abstract questions and reasonings given by many of her students. She chose to be a lecturer rather than

> than co-inquirer…It made me feel as though my thoughts were not worthy of being discussed or answered, so that is why I am still hesitant when it comes to sharing ideas aloud and asking questions. (p4c21, 2015)

Being asked to pose questions and inquire in a community was unsettling and foreign for some. Others appreciated the opportunities:

> I do not recall ever being given the opportunity to discuss anything. It was always the teacher knows best. I really like that the p4c allows the students to take control of the discussions and that the teacher is given the role of 'co-inquirer'. (p4c16, 2015)

Reflecting on their own schooling experiences helped some to see the weaknesses in their own learning. This could be seen when a participant stated:

> When the teachers or other students gave me the answers I was very happy! I did not have to work for myself. Looking back I see that I did not have to struggle for the answer and in return never really learned how to complete the problem or understand what the concept was teaching me. (p4c15, 2015)

Being able to think back on their own experiences in school allowed participants to examine their own lives both in and out of school. In reflecting on Socrates' advice to live the examined life, one student wrote "If you don't examine your life it means you aren't aware of why/how/for who, your life is being lived for" (p4c3, 2015). Many saw the opportunities to examine their lives in ways to not only improve their personal identities, but to figure out their teacher identities. Part way through the semester, one student wrote, "I am beginning to make more

connections to my life, especially in my field placement" (p4c13, 2015). This statement seemed true for many teacher candidates.

Reflective of teacher identities. For a variety of students, the opportunities to reflect on themselves bridged into how they saw themselves as future teachers within the educational system. For some, the realization of the resposibilities of the profession weighed heavily as they reflected, like one participant who stated "I guess I get nervous when I think about how our future will be so strongly affected by our students and I get excited when I think about inquiries because they really do create insightful individuals" (ELA1, 2015). Though hesitant about taking on the art of teaching, many were positive about how they wanted to be teachers who instilled similar pedagogies as that which they were a part of in the class taught through a p4cHI approach. Instilling an intellectually safe environment was top priority for the majority of participants in all three classes. Remarks such as "I will foster a classroom environment which is, above all else, intellectually safe" (p4c5, 2015) were often found in the data. Some cited wanting to incorporate particular activities such as making the community ball as important. Others began to see how they could modify certain p4cHI practices to meet the needs of certain age groups or lessons. For example, one teacher candidate described how, in a younger elementary class, she would use "a smiley face rating scale, like a happy, neutral, and sad face, to help students easily evaluate their performance" (p4c3, 2015). Comments as to how they envisioned themselves as future teachers were hopeful. For example, one student confidently argued that "it is my responsibility to show them [students] that my classroom will be a safe haven and a place of intellectual safety" (p4c14, 2015) while another agreed that "I want to be a mindful teacher and also teach mindfulness to my students…Compassion should be one of the first concepts taught to

every student at the beginning of the school year" (p4c21, 2015). In these statements, there is a reflective aspiration to be a certain kind of teacher. As one participant wrote, "I hope my students feel free to question and inquire so that they don't become too comfortable with not knowing. I want my students to take chances and not be afraid of not knowing something" (p4c10, 2015).

Some were more broad in their reflections of what they found important as a teacher taking on a voice that was generally reflective of what any teacher should do in the classroom. "Students should be involved in their own learning…The teacher and students work together as one for a common goal and this creates a safe community" (p4c15, 2015). Another participant reflected that "[a] teacher also needs to be aware of learning from students" (p4c1, 2015). In these responses, the teacher candidates are reflecting on what they value as future teachers and for education in general.

As seen in the data, it became evident that many teacher candidates knew what they wanted to see in their classrooms, but they also reflected on what they observed as current practices:

> Listening matters and often times does not happen enough in the classroom. I find this interesting…because I have seen in my own field placements times when children act like robots because they are trained to follow by their teacher who is leading, and is always right supposedly. Too often teachers and even upcoming teachers like me are already learning that one way of teaching is by the book, and only by the book. (p4c4, 2015)

A plethora of participants questioned and reflected on what they saw as norms of the classroom that were hurting the well-being of the students. In learning about the emphasis of student voice in a p4cHI class, many reflected on a lack of listening done by most teachers. One participant noticed that "[m]uch of the time, teachers are focusing their listening on hearing an expected answer and sort of tuning out students wondering and questioning" (p4c10, 2105). One wrote about the apparent power structure in the classroom as one in which "teachers are simply lecturing at their students and the students sit and listen. The teacher is all knowing and the students take what the teacher is giving them and store the information" (p4c15, 2015). Similarly, another reported that "[i]nstead of asking students questions, most teachers tell. This destroys the ability of authentic teaching" (p4c6, 2015). A participant admitted that "I really like the idea of students speaking their minds, without having to worry about a right or wrong answer. Sadly, though, I don't see it in the classroom" (p4c8, 2015). While some may not have seen alternatives to the perceived norm of the classrooms, some participants, such as the following, reflected on their hope in the p4cHI practices to enact change:

> I was most intrigued by the concept that gently Socratic inquiry is absolutely student-centered. Traditional education puts the teacher in the authoritarian position and students are to listen and learn. This philosophical approach views this as backwards thinking and promotes every individual in the classroom to be equals. (p4c14, 2015)

The apparent lack of listening seemed to connect with the participants' sense that teachers are constantly rushing through material:

> I feel that in classrooms there is often a sense of being in a hurry to answer the question and to get somewhere. I have been in classes where the teacher opens up the class for discussion and no one talks. I feel that the silence in a class is probably where teachers become frustrated and stop allowing for inquiry and just push through the information without discussion. (ELA6, 2015)

As a teacher candidate, it is easy to see these instances and agree with the veteran teachers to not incorporate inquiry. However, in reflecting on his own learning of the mass amount of standards and benchmarks to hit, one participant stated that he could relate to the "article where the teacher rushes through the material in order to 'cover' the textbook. This is not how I want to be as a teacher, but I think it's a reality that almost all teachers face" (SS3, 2015). This demonstrates how reflecting on the reading encouraged the teacher candidate to personally intend to take action against this norm he had observed in figuring out who he does not want to be as a teacher.

The struggle to be the teachers that they aim to be was most apparent through the reflections on the impact of state and national standards. As the teacher candidates progressed through the semester, the data revealed multiple evidences of participants reflecting on their ongoing understanding of the standards. For most, the details and use of the standards were very foreign. For some, realization concerning the standards were in terms of education at large:

> What I am realizing...is that so much of the rage against CCSS and the framework is about how the 'system' is forcing these wholistic ideas into utilitarian roles...That is not going to change is it[?] The 'system' will always need to beat these great ideas into the boxes we need to fill. (ELA3, 2015)

Many saw the standards as detrimental to student learning from what they had observed or read about. One worried about

> how teachers are feeling pressure to just teach the common core standards and not use strategies to see if students are fully understanding. It seems as though, for common core that it is adding stress to the teachers and might not be benefitting the students after all. (SS11, 2015)

For this person, reflecting on issues with the Common Core State Standards simply ingrained for her that the standards were a limitation.

As a counterexample to the anxiety many reflected on concerning the standards, some had to admit that their past assumptions about the Common Core State Standards may not have been correct after they were able to work with the standards themselves. An ELA methods student admitted that "[i]n retrospect, looking at my past stance on CCSS, I have been too much on an unpopular bandwagon" (ELA3, 2015) while another confessed that "I question now whether the standards are as bad as a lot of people say they are" (ELA7, 2015). The difficulties still lay, however, in using the standards to drive their curriculums as that did not align with their incoming gestalts about organizing units and lessons. "I fear, and this represents a challenge, that my [curriculum] map was too informed by what I already had in mind & not enough by the building approach we are learning about" (ELA3, 2015). Correspondingly, a social studies methods student admitted that "I need to think more deeply about the objectives and what students will learn" (SS12, 2015). Reflecting on the inquiries they had concering the standards helped to quell some participants' worries, while for others, they were able to realize that they needed to rethink their tactics.

The difficulty of seeing past the observed norms that teacher candidates did not agree with was apparent, although there were participants who, through reflection, began to see beyond the perceived ways of education through the incorporation of philosophical thinking:

> The idea of Zen not only applies to life in general but also p4c…True listening doesn't even involve responding to someone. It is being open to what is said. I believe that Zen can help us practice and eventually establish p4c in all classrooms because if we can maintain our beginner's mind, then we can hear out every student and educate in a way that has a lasting impact. (p4c8, 2015)

In a similar fashion, a teacher candidate reflected on how she "will teach [her] students to slow down and to let themselves feel comfortable with emptiness" (p4c17, 2015). Another wrote about her future career as a teacher in stating "I hope I will keep an open cup even after many years of teaching" (ELA7, 2015). The data revealed a high frequency of participants reflecting philosophically and connecting that philosophical thinking to actions they intend to implement in their own classrooms.

Having the opportunity to reflect on what they read, discussed, and observed in the classroom allowed the teacher candidates to think deeply about preconceived gestalts, assumptions about teaching, who they were as people as well as emerging teachers, and how they came to understand various practices. Though some were uncomfortable reflecting on themselves, most realized that "I learned that you can learn a lot from self reflecting as a teacher" (SS4, 2015). Whether it was an individual reflection or reflection as a group, the participants saw value in being introspective about what they were reading, experiencing, and discussing. "I thought it was great to reflect on our overall inquiry group project. It really helped to go back

and think about the project & where I would like to improve or add" (SS4, 2015). Another student similarly remarked that, "[t]here is importance in using reflection to create a plan to improve" (p4c3, 2015). Some saw how important it is not only to reflect as an emerging teacher, but as they progress in their career as well. "Teachers need time to reflect on their days. Reflecting is the only way to truly better yourself for your next day of teaching your students" (p4c12, 2015). It is uncertain that each participant will keep up the habit of reflecting once they actually become a teacher. However, one student stated that:

> Reflection is…a quality that I will take with me whereever I go in life because it is important to reflect on what I have learned or just think about my thinking and why I feel a certain way toward different topics. (p4c4, 2015)

Many participants expressed an appreciation for the reflective disposition they took on over the course of the semester in being given the space and opportunities to reflect. If the participants do not keep up the formal written reflections, it is evident that a majority have become used to reflecting mentally if not verbally with peers on what they see as important for their students in light of what they see as norms in classrooms. As is advocated by the social studies methods instructor, the aim of reflection is to encourage teachers to "change [their] practice for the better" (SSI, 2015). Not only did reflection put the notion of improving one's practices at the forefront, but it encouraged teacher candidates to realize new perspectives about themselves and the teaching profession. These realizations encouraged a "wide-awakeness" (Greene, 1978, p. 45) needed to see new possibilities in education.

Openness toward new perspectives. Throughout the semester, the data revealed a connection between coming to understand the p4cHI framework and an openness toward seeing new perspectives. For some, there was a cognizant awareness toward new ways of seeing themselves, while others appreciated the different perspectives toward teaching and education. The philosopher's pedagogy influenced many to be more aware of the socially-constructed norms concerning humanity, society, and education.

The data revealed that the philosophical aspect of a p4cHI-based pedagogy helped students to reflect on themselves and, in doing so, come to new realizations, that, for some, had a substantial impact on how they viewed certain ideas. One participant remarked at how "I will forever take with me the power of questioning and that asking, 'why' is such an important quality" (p4c4, 2015). As well, she reflected that she had gained a stronger "sense of hearing and listening to others around me" (p4c4, 2015). It became apparent that there was a profound opening of perspectives toward their own lives and ways of thinking:

> I am now thinking of ways to take more chances and be open to learning what I might not necessarily be okay with knowing. I want to stop being content with what I know now and instead, always be on the search for what I don't know, in order to improve myself as an individual. (p4c10, 2015)

In their final reflections of the class, a variety of p4c participants reflected on their perspections of themselves. As one participant stated, "[w]hen I really think back and reflect on all the work we had in this class…it opened my eyes to the perspectives around me and more importantly, it opened my eyes to myself" (p4c10, 2015). The participant expanded to discuss how she had

more “confidence in [her] ability to formulate [her] thinking” (p4c10, 2015). This demonstrates a new level of metacognition for this participant. Similarly, another student reported that:

> I find myself questioning my surroundings with the same type of inquisitiveness and depth as I would in our philosophy class. As an aspiring future educator, I can apply this type of deep thinking with my students in the classroom. (p4c19, 2015)

This student not only demonstrated metacognition toward her own thinking abilities, but how she can incorporate that level of thinking in her own class, which shows a higher level of understanding her own teacher identity.

Some appreciated how the class opened up for new mindsets toward their own thinking abilities, while others came to understand the benefits of the philosophical foundations of p4cHI. For a majority of students, the largest epiphany came about how they viewed philosophy and philosophical wonder. Before participating in the methods classes or the Philosophy for Children class, the majority of students had never taken a philosophy course or had been taught through any sort of a philosopher’s pedagogy that they were aware of. For a lot of participants, they came into the class, as Jackson (2010) explained, with assumptions that the discipline of philosophy is too abstract. Realizations concerning Jackson’s (2010) concept of “little p philosophy” helped many to see philosophy as more tangible:

> Now I am starting to understand the difference between Philosophy and philosophy and I like what I’m learning. philosophy doesn’t seem as scary to me as Philosophy and I am happy to feel that. (ELA6, 2015)

For many, the idea of philosophy was, at first, daunting, but then they realized that "I have learned that I was always a philosophical person, I just needed that part of me to be coaxed out" (p4c11, 2015). For one participant in the Philosophy for Children course, she realized a new perspective toward using philosophy in the classroom:

> I do in fact see a different perspective on philosophy… I always thought of the subject as one that was done independently. I hadn't thought of it as something students would participate in together all the while building a classroom community. (p4c5, 2015)

Participants in the Philosophy for Children and the ELA methods courses were able to inquire into what it meant to be a philosopher, which allowed them to understand philosophy and the concept of wonder from a new point of view. "I see a new perspective in what it means to be a philosopher…philosophers, and teachers alike, need only to raise questions which cause others (or our students) to wonder" (p4c5, 2015). For another participant, there was the realization that "[a]s long as someone is open to questioning, learning, probing, and thinking, they can philosophize" (p4c19, 2015). Many appreciated coming to a new understanding of philosophy and connecting it to their students. "I like that young children can be considered philosophers, they may even be the best philosophers of all because of their natural abundance of curiosity" (p4c4, 2015).

Having philosophical wondering as the basis of the pedagogy from which they were being taught was difficult for some due to pre-conceived assumptions about the discipline. However, there was no evidence in which a participant stated that they did not see how philosophical thinking is wrong, harmful, or not helpful in teaching. Each saw a value in

questioning and listening to others. All but one stated or wrote that they appreciated hearing different perspectives from their peers. The one who stated that she did not appreciate hearing others' points of view wrote that she already felt that she had a strong belief system of life and therefore, did not need to hear different perspectives. Similarly, some admitted to feeling frustrated during Plain Vanillas at the fact that, in some cases, there were no final answers. In fact, in many cases there was more confusion. Though difficult to manage for some, others saw this as a benefit to philosophical thinking.

The confusion of thinking that can be a norm in philosophical inquiry opened up new perspectives toward confusion. "What I was most interested in was the idea that at the end of a session things may seem more muddled and confusing then they were at the beginning but that this is fine" (ELA6, 2015). This acceptance of confusion shows evidence of how we can perceive the acquisition of knowledge differently. For one, this concept seemed to alter his perceptions of thinking in general. "[The instructor] made a comment that 'if you're confused, then that means you are making progress.' These words are prophetic" (SS6, 2015). This admittance of confusion being acceptable altered how some teacher candidates saw the act of teaching. For example, one participant demonstrated a different perspective toward the role of philosophical questioning:

> This inquiry was very meaningful to me because it significantly changed the assumption I had about philosophical questions merely being a means to do more critical thinking. I initially thought asking philosophical questions was only a tool meant to be used in the classroom. However, I realize now…that I can improve on this skill by asking more philosophical questions…By listening to these different

> viewpoints, I will be more knowledgeable and come to be more accepting of different ideas. (ELA7, 2015)

This comment demonstrates thinking of how one's teaching practices open up benefits for one's students, but at the same time, for oneself as well. This participant was able to see beyond the act of questioning as merely a "tool" (ELA7, 2015). This awareness of how we as teachers can benefit from learning through our own teaching methods is a strong reflection of the power of a p4cHI approach. For this student, learning became not only about incorporating practices to hook her students, but how to develop a class where everyone, teachers and students, can learn new ways of thinking.

Seeing the roles of the teachers and students as equal toward the possibilities of learning played a vital role in opening certain participants up to seeing education in a new light. For one participant, how using a philosopher's pedagogy can flip the traditional place of power in the classroom became clear as she stated that "the idea dawned on me that essentially both the teacher and the students become philosophers in the classroom" (ELA7, 2105). Through this evidence, a new perspective of how a classroom can be organized in terms of the traditional views of teacher-student relationships became clear. This awareness of the teacher-student relationship allowed many to question the gestalts of teaching. In reflecting on her own educational experience, one participant wrote that she had not felt "in charge of her own learning" (p4c15, 2105). From this recollection, she expressed how:

> The Gently Socratic Inquiry 'changes the game'[. I]t allows students to be at the forefront of their own learning…With this method the students are controlling

> their education not just the teacher. It puts the teacher and the students on the same playing field and makes it a sense of community for all. (p4c15, 2015)

Another student reflected on her own schooling experience to come to a new understanding of how the position of her teachers impacted her own learning and that of her peers:

> I realize now that my teachers mostly, if not always, positioned themselves as the so-called 'guide' or 'sage' already knowing the correct answers during discussions. As a result, I feel as though this made me and most of my classmates hesitant to participate in the discussions. (ELA7, 2015)

The allowance of teacher candidates to reflect on their own learning is powerful; yet, even more powerful is when they question what they used to see as normal procedures. A new perspective toward the possibilities of education emerges in this deep questioning of their own education.

For some, the simple repositoning of the teacher was enough to open participants up to question educational norms. When reflecting on the position of the instructor in the circle with the students, a participant wrote that "[t]his idea was very interesting to me because in our society today we see teachers standing in front of a group of students and lecturing" (p4c15, 2015). Reexamining the teacher's place in the classroom helped teacher candidates to question hierarchical power structures in the classroom as well as the role of the teacher in terms of the teacher's impact on learning. One participant realized that "[t]eaching does not necessarily equal learning" (SS13, 2015) while another similarly reflected that "students may not acquire deep understandings of content if teachers simply just lecture" (p4c19, 2015). In this, the participants are coming to an understanding that effective teaching is not just about doling out information.

There was a new awareness of the connection between the environment in a classroom, the roles of the teacher and students, and the impact on learning. The understanding of the importance of building and maintaining an intellectually safe community was clearly demonstrated when one participant reflected that being a part of a gently Socratic inquiry "completely changed my views on how I want to run my classroom" (p4c13, 2015). Similarly, another responded to reading Jackson's (2001) piece by stating that "[g]entle Socratic Inquiry…has shown me as a teacher candidate that the traditional way of teaching students is not the best method" (p4c15, 2015). There is a cognizant realization in these comments of a different way of seeing education. Participants were able to read about, participant in, and therefore, come to a deeper understanding of the impact of how they position themselves as teachers in their own classrooms. "The idea of the co-inquirer in p4c seems to move away from the belief of the teacher as the one with all the answers" (ELA6, 2015). Another similarly remarked that:

> Until I read Jackson's article, I believed that being the guide on the side was a good method. Now I understand the importance of being a 'co-inquirer' in dialogue as a teacher instead. Teachers are encouraged to be 'co-inquirers' and to let students take on the responsibilities of calling of each other. (p4c21, 2015)

Rethinking the roles of teachers in the classrooms led many to go further to question perceptions of content. One remarked that "p4c has shifted my thinking of 'I need to hit all the standards like the rest of my peers' to 'how can I create a community of learners that read, question, vote and reflect…while hitting the standards'" (p4c6, 2015). There was a cognizant awareness of understanding learning and teaching in a new way, which, for this student, showed that she was thinking of education differently than other teachers. Another ELA methods student who had a

difficult time seeing beyond reading and writing skills as the crux of English language learning, had an epiphany of sorts when she stated that “I now realize…not everything learned in the classroom has to be content-related” (ELA5, 2015). She went on to reflect that “[t]he sense of value and belonging a student gains while participating in a community of inquiry follow that student into whatever postsecondary context that student may find himself-herself in” (ELA5, 2015). Participants were beginning to understand that the socially-constructed assumptions about what is teaching and even what should be learned can be questioned and reimagined.

The importance of viewing education as different from the status quo demonstrates an awareness by some participants of the issues within the educational system and how a philosopher’s pedagogy aims to address those systemic issues. For many, they saw p4cHI as an antidote for the ailments of education. A couple of p4c participants remarked in an interview how they had been questioning whether or not they truly wanted to teach in light of the set curricula that they saw in the classrooms they observed. Participating in a class taught through a philosopher’s pedagogy allowed them to see a new alternative to what they had been shown as teaching. They both regarding a p4cHI approach as a “hope” (p4c7, 2015; p4c13, 2015) for better ways of teaching. In here final reflection, one of the participants wrote:

> It just makes me think about all the other ways we can improve the educational system. It’s so blah right now. I feel bad for the students sometimes because it’s the same thing everyday, the only thing that changes is the page number in the workbook. I think p4c allows students to never lose their wonders and creativity. Thank you for being an agent of change and for a meaningful experience. (p4c6, 2015)

This particular teacher candidate saw that the instructor of the p4ccourse was living a teaching philosophy that enacted change in the educational system. In many reflections, this particular participant wrote about specific innovative practices she planned to implement in her future classroom, thus demonstrating that she herself could also be an agent of change.

Coming to understand the impact of learning through a philosopher's pedagogy and the p4cHI practices led to an excitement about the posssibilities of teaching in ways opposed to the educational norm. "I feel inspired to implement this intellectually safe environment in my own classroom one day. I feel that it is OK to run my classroom in a different way and break away from standard classroom setting" (p4c13, 2015). This particular participant went on to write about how she felt intellectually safe in the teacher education course, "so I know it works" (p4c13, 2015). In this, there was a clear and positive connection between seeing it happen in her own teacher education class and her ability to bring that same feeling into her own classroom. Another student similarly remarked that:

> p4c has changed the previous stigmas I had about philosophy, and for good reason. I hope to see the future of education reformed and creating caring and inquisitive students ready to make our world a better place. (p4c14, 2015)

Evidence demonstrated that questioning educational and societal norms allowed participants to wonder about different points of view for themselves, toward philosophy, toward teaching practices, and for education in general. Organizing a teacher education course in a way that remimagines education had a profound impact on some to rethink how we can perceive of teaching and education. After participating in his peers' inquiry-based lessons, a social studies methods student admitted that "[t]his reminded me to avoid being constricted by the institutions

involved in education" (SS1, 2015). Similarly, in inquiring into how to organize a social studies curriculum, a participant reflected that "[i]t reminded me that classes don't need to be taught in a traditional or particular fashion" (SS1, 2015).

From the researcher's perspective, through these inspiring evidences of seeing teacher candidates question educational norms and rethink their roles as educators, it is a wonder how it is still apparent that veteran and even new teachers adhere to the status quos of teaching. For a participant, this wonderment was evident as she asked "[w]hy do we live in a society in which we have a hard time drifting away from 'norms'" (p4c10, 2015)? In reflecting on how information is "spoon-fed"(p4c10, 2015), she expressed at how "[t]his is the reason why parents and educators should be implementing inquiry as much as possble" (p4c10, 2015). This participant saw the need for more inquiry-based learning not only in the schools, but at home, thus demonstrating an understanding of a need to change how we perceive of learning and education. She saw a p4cHI approach as one way to do so.

Though there was an appreciation for the p4cHI practices and even changes in disposition, many participants also remarked about the difficulties of enacting a philosopher's pedagogy. Many stated how they saw how the pedagogy can reimagine education, though, the reality of actually implementing those practices was daunting. The next section explores the challenges participants had toward a p4cHI approach.

Summary

It is apparent through the cognitive reflective data findings that there was a clear appreciation for p4cHI practices and the general p4cHI approach to education. Participants expressed appreciation for learning in an intellectually safe class and sought to bring that focus

into their own classrooms. They also came to understand the benefits of p4cHI practices for their own students. Due to the consistent use of questioning and reflection through class procedures and assignments, participants developed habits of being inquisitive and reflective, which impacted many in terms of how they viewed themselves, teaching, education, and life. Overall, there was an emerging awareness for many of seeing new perspectives toward education.

Challenges

Although there was definitely a higher frequency of positive remarks concerning being in a class taught through a p4cHI approach and learning through a philosopher's pedagogy, the data revealed a number of counter-examples from participants who were not fully convinced about a p4cHI approach to teaching or who simply questioned aspects of it. There were no clear negative responses of participants disagreeing with the philosophy behind or aims of p4cHI. However, certain remarks in the data showed evidence of participants who were hesitant toward a p4cHI approach. Participants questioned perceptions of intellectual safety in the class. By the end of the course, many still wondered how they would implement a p4cHI approach in their own classes due to a variety of reasons. Lastly, it was questioned how prepared teachers, both new and veteran, were to teach through a p4cHI approach.

Intellectual safety for all? As evidence from a handful of participants, intellectual safety was not felt by all, especially in the p4c class. Through the observed consistent lack of verbal participation by certain participants along with written reflections about feeling uncomfortable with sharing, it became evident that there was not intellectual safety for all participants, which may have led to a lack of participation and a lack of a stronger appreciation for a philosopher's pedagogy. The analysis of this lack of intellectual safety is focused on the p4c class as that is the

class that demonstrated the most difficulty concerning intellectual safety. Though participants in the ELA and SS methods classes expressed how not each participant participated verbally during inquiries, there was little evidence to support that participants in either of those classes felt a lack of intellectual safety.

In the majority of written reflections for all three classes in which students were asked to evaluate the community, the consistent weakness was participation. Many participants in the p4c class wrote something to the effect that, "only about half of the class is contributing. It seems as though we are hearing mostly from the same twelve or so people" (p4c7, 2015). According to the reflections, the reasons for this could be narrowed down to two dilemmas: that the inquiry went too fast and that the students did not feel intellectually safe.

Firstly, a handful of students reflected that the Plain Vanilla inquiries went "too quickly to formulate our own thinking" (p4c7, 2015) or there were "rapid changes" (p4c1, 2015) and they did not feel comfortable. One wrote that she "felt like it was moving way too fast for me…[and]…I felt overwhelmed by the fast pace" (p4c18, 2015). While those who often added to the conversation stated an appreciation for how the discussion flowed, others were not as comfortable with the quick pace. There were also remarks as to the difficulty of keeping up with the inquiry while taking notes in order to complete the written assignment after the inquiry.

Others who did not like sharing during the Plain Vanillas cited a lack of intellectual safety either due to fear of their peers' judgements or because of their own insecurities concerning speaking in a large group. It should be noted that this p4c class was a cohort that had been working together previously for two semesters already. Even so, one participant commented that "I am uncomfortable with sharing my ideas to the group and I do not like being

put on the spot. Especially being called on by a peer that makes me uncomfortable and anxious" (p4c16, 2015). In the same class, it was suggested that students can invite someone into the conversation in order to invite more participation. To that, one student lamented that "[p]utting someone on the spot is not respectful and doesn't make the person feel comfortable" (p4c17, 2015). When reflecting on Thomas Jackson's (2001) concept of respect to foster intellectual safety, the student responded that "[t]his means also having respect for those that do not want to speak all the time" (p4c17, 2015). Some people admitted to their lack of participation and reflected on what they could do to verbally contribute more:

> This is something I still personally need to work on myself, as I did not raise my hand to speak…I'm still learning a lot from being an active listener in our community…[though] the strength of our community can continue to grow even more if I and others… contribute ideas to the discussions as well. (p4c17, 2015)

This shows that although the student understood the benefit to the community of her verbal contributions, she also knew that, in her own quiet way, she was still part of the inquiry by being an active listener.

Some saw a lack of intellectual safety in the behaviors of their peers. For example, one student reflected that:

> It really bothers me when people have their hand up waiting to respond when someone is talking. To me, it shows disrespect for the person speaking. I don't know if it bothers anyone else. As a teacher, it's disrepectful for students to raise

> their hand just to be able to speak next. This is the same effect that is happening in our community. (p4c1, 2015).

In this respect, it could be inferred that the student felt that her peers were more focused on waiting to contribute to the inquiry instead of listening to what was being said. Similarly, she expanded to comment on how it seemed that members of the class felt a need to keep the discussion going instead of focusing on the quality of the inquiry:

> I think it will help those in the inquiry who do not fully indulge in it to realize there is a purpose in our inquiries. I feel some people want to talk just to talk and to keep the inquiry going. We need to have a purpose when we share our thoughts. (p4c1, 2015)

As observed by the researcher, in the case of the p4c class, there may have been previous issues with the cohort in terms of intellectual safety. Evidence showed that certain individuals were frustrated with perceived cliques or certain behaviors by some members of the group. It is therefore assumed that previous experiences within the p4c cohort kept the class from developing a higher sense of intellectual safety.

As the three classes progressed throught the semester, their critiques concerning the development of the community depended on the participants themselves. Many saw a positive development of the community while others did not agree. The difference of opinion could have been due to still learning how inquiries could operate.

As the philosophical inquiry process was fairly unique to most participants, there was confusion as to what should be expected. Some would comment on how the inquiry dug very

deep, while others saw the inquiry as more shallow. Some saw improvement in the participation, while others did not. This difference of opinion occurred with a variety of participants' reflections and can be epitomized by two reflections from the same class concerning the same Plain Vanilla inquiry. One student commented that "I noticed that a few of the people who always contribute took a step back last class. I think this gave other people an opportunity to share their ideas" (p4c3, 2015). At the same time, another student in the class stated that:

> I feel that there has been no improvement since our last plain vanilla as far as participation is concerned… I feel that it was the same people talking and sharing their thoughts and the same people remaining tight-lipped and not contributing… I am beginning to wonder if some members of our class do not feel as though our class is an intellectually safe environment. (p4c13, 2015)

From researcher observations, it can be noted that there was a slight increase in participation for this particular class. During an earlier Plain Vanilla, it was observed that, during a 25 minute time lapse, 15 out of 21 students spoke. During a later Plain Vanilla, 17 out of 21 students spoke over a 35 minute period. As well, for this class, there was an increasing amount of comments concerning the intellectual safety. In the beginning, it seemed to many that there was a high level of intellectual safety. However, as the semester progressed, this perception was questioned. One student commented that her class "has created a safe and positive learning environment for one another, but how can you really tell? Even though we have positives after a plain vanilla…how can we be so sure that everyone feels that way" (p4c16, 2015)? One participant directly commented on the issue as she questioned the reality of the intellectual safety of the class. In a

reflective paper, she wondered “How do you really know if you have established intellectual safety” (p4c8, 2015)? In response to her own question, she stated that:

> It is easy to pretend or fake a smile. To be honest, I do this every day, and I do not feel intellectually safe when sharing with my peers. I am one of those students who did not feel something significant when making the CB [Community Ball]. I do not think my peers are truly hearing my thoughts, or even seem to care with what I have to say, especially when I raise my hand to share, and my peers only pass the CB to their friends. Situations like that lead me to believe I am either invisible or that my thoughts are not as valuable. There are times when I would love to share, but I feel as if I will be judged if I present a counter example or argument. So, I do not believe we have created an intellectually safe community. (p4c8, 2015)

This student later admitted that her own insecurities may have been the cause of her lack of comfort in the class. Similarly, another student commented in one of the last reflective papers that she did not feel intellectually safe at first due to her own reservations about opening up, but then she grew to feel more intellectually safe as the semester progressed. Unfortunately, by the end of the semester, the student stated that she did not ultimately feel intellectually safe (p4c2, 2015).

Though there were evidences of at least four participants among the three classes who did not feel intellectually safe for various reasons, it was apparent that the majority of participants did feel intellectually safe. Of the participants who expressed a lack of intellectual safety, none directly stated a disagreement toward the philosophies behind p4cHI practices or a philosopher’s

pedagogy. However, many did question the reality of using p4cHI practices in their own classrooms.

Questioning the logistics. Though there may have been questions pertaining to the levels of intellectual safety or participation, most saw that using practices such as establishing an intellectually safe community and inquiry-based lessons, are beneficial for their students. However, the next step to actual implemention of those practices in one's own teaching pedagogies proved much more difficult. The logistics of implementing p4cHI practices were challenging for some, while for others, there was a question of how the practices fit within the perceived expectations of what should be done in the classrooms.

Coming to understand the complexities of organizing lessons through a p4cHI approach challenged certain participants, especially when it came to inquiry-based lessons. A social studies methods teacher candidate admitted to this struggle when he remarked, "learned that the 7 step inquiry process is WAY more intense than I thought" (SS3, 2015). In a later reflection, he expanded on his frustration of trying to put together effective unit plans when he was still figuring himself out as a teacher:

> I learned that teaching is even more intense than I thought… how can I effectively backwards plan and focus on the LEARNING aspect of students when I also need to focus on the teaching aspects?...if you don't have the TEACHING portion down, how do you expect the students to learn? [capitalization emphasis participant's] (SS3, 2015)

Similarly, another reflected on how "[t]oday I learned how difficult it truly is to implement an inquiry style into a unit plan" (SS13, 2015). The realization of actually writing out and implementing complex teaching practices such as inquiry-based learning is intimidating and often overwhelming.

More hesitancy came in terms of the details of actually facilitating the inquries. For example, a number of participants pondered how to assess inquiries. "I understand that inquiries are important, but how would you assess an inqiry? How would you determine if one student's thinking is deeper than another" (p4c16, 2015)? A Philosophy for Children teacher candidate posed the following question for her Inquiry Proof paper: "How do we as teachers assess a philosophical inquiry if we don't know where our students' conversation will go? How do we know we can fulfill a standard without knowing the end 'goal'" (p4c9, 2015)? Similarly, another student in the class asked "[s]hould inquiries be used with various subjects taught in school" (p4c16, 2015)? In their Inquiry Proof papers, both participants questioned the connection of inquiries to the standards or wondered how they are measurable to assess. A social studies methods student questioned the set up of a philosophical inquiry in terms of keeping all members of the class involved. "One criticism…is the fact that there is a lot of 'dead time'. When only one student is able to talk at once (community ball) that in turn means that there are 16 students who are idle" (SS5, 2015). For many, there was a lack of clarity as to the accountability of doing philosophical inquiries.

In questioning the reality of using p4cHI practices, some wondered about classes or disciplines outside of what they were seeing in the Philosophy for Children or methods classes they were learning it in. "Sitting in a circle and passing a ball around is one way to implement P

for C but it should not be the only way. Philosophy for children should be implemented in every subject" (p4c12, 2015). Though this may have been agreed upon by others, some wondered, "if the set up of the class (sitting in a circle) could work throughout the whole school day? How would you teach math or science if the students were in a circle? Is this method only for one block of the school day" (p4c8 2015)? Others asked "[h]ow can I integrate plain vanilla into math, science, + other subjects that usually have little to no discussion (In both lower + upper elementary)" (p4c20, 2015)? One teacher candidate was able to actually implement a Plain Vanilla inquiry into a math lesson plan in her mentor teacher's class. She herself admitted that, "as a student of p4c, I kind of dreaded it" (p4c1, 2015). However, with her own students, she did a math lesson that "was somewhat like plain vanilla" and she saw that some students were "highly interested" (p4c1, 2015) while others were "uninterested" (p4c1, 2015).

With the logistics of implementing a p4cHI approach in their own classes came questions about how p4cHI practices fit with preconceived ideas of content. During an interview with social studies methods students, one participant admitted that sometimes a teacher has to "have those boring days so you can get to the fun things" (SS4, 2015). Another agreed in expressing the difficulties of hitting the standards while incorporating p4cHI practices. The participant had difficulty seeing p4cHI practices for "each instance" (SS9, 2015) during a class, especially if the teacher needs to prep the students for standardized tests. It was observed by the researcher that for many, the desire to implement p4cHI practices was deemed as separate from other required practices.

This debate could also be seen in the ELA methods class as participants questioned what "content" (ELA5, 2015) is necessary in an ELA classroom and how to "cover" (ELA5, 2015) it

all. In aiming to integrate p4cHI practices into traditional ELA content subjects, one student asked "[c]an philosophical discussions be used as a method to learn content such as vocabulary or grammar rules or should it be kept to topics that are unresolved" (ELA6, 2015)? This debate between content and p4cHI practices was a struggle for many who did not see how the two could be integrated. One ELA methods student came to a bit of an epiphany in a reflection, however. Concerning the apparent separation between ELA content and the aims in a p4cHI classroom to establish a strong community, the student wrote:

> I was struggling with the notion of taking time to build community apart from taking time to build skills in English… Tall buildings need deep and sturdy foundations… [I came] to realize that kids are going to be struggling with material because it is so difficult, and are going to need an intellectually safe space for them to struggle and understand. (ELA5, 2015)

Though some such as this participant were able to see the connection between the perceived traditional content of courses like English language arts, it was observed that many were stuck, feeling overwhelmed by all that they were going to be required to do as teachers and what they wanted to do with p4cHI practices.

The perceived constrictive nature of the standards and preparing students for standardized testing was most clearly expressed through the elementary teacher cohort in the Philosophy for Children class. Through evidence from their written reflections, interviews, and observed inquiries in class, there was a great frequency in hearing about how "[i]n most of the classrooms today, they are so focused on the standards and tests and forget about how and why students should be learning" (p4c21, 2015). One student reflected the opinion of many by stating that "I

hope that they do away with scripted programs so we have the freedom to do whole heartedly what we feel is best for our students" (p4c13, 2015). Each teacher candidate in the Philosophy for Children class remarked at having to follow a scripted curriculum in some form or another. Thus, how to synthesize what they wanted to do with p4cHI practices in collaboration with reaching the standards and benchmarks as laid out by the scripted curricula was difficult to envision. One participant lamented that:

> I think students could benefit from an implementation of p4c because I think it would help with their listening skills. But I am unsure about how and where it would be implemented into the classroom only because there is so much structure and a routine has been set. Fourth grade is so focused on testing…where would there be time to implement p4c? (p4c16, 2015)

The pressure of testing and the standards could be felt by the ELA methods participants, too. One participant remarked about overhearing how the English department at her cooperating school was "looking for a new teacher who 'won't mess up our high test scores'" (ELA5, 2015). In this reflection, she wondered the true purpose of school and debated the "worth" (ELA5, 2015) of certain classroom norms.

The business of schooling was overwhelming for many. This revealed deep insights for many participants toward the influences of the educational system and certain perceived educational customs:

> In schools today…teachers have to strictly follow…limitations, such as 'we can only do an activity that can meet the standard' or 'we have to take time to prepare

> our students for testing'. Before making the decision of going into teaching as a profession, I had no idea of this ideology that's been brainwashed into the schools, teachers, and even students…When has school become a breeding ground for data? What are we really preparing them for? The more I think of what is being taught in schools, the more I look at education as a business. Teachers are constantly looking at their students as statistics and numbers…we group [students] based on categories of average, below average, and above average…the idea of true education becomes lost and we are simply looking for validation instead of individual growth. (p4c10, 2015)

This participant shows an indepth analysis of the perceived realities of schooling. How the participant sees the educational "ideology [as] brainwashed" (p4c10, 2015) shows a deep questioning as to the socially-constructed perceptions of schooling. This demonstrates a positive disposition toward questioning. However, will the teacher candidate fall into being "brainwashed" (p4c10, 2015) herself once immersed in the educational system? Especially as a beginning teacher, teacher candidates can be influenced by the perceived required school customs.

The pressure to conform to certain expectations at cooperating schools along with having to handle being a beginning teacher inhibited some from seeing p4cHI practices as a viable option to do in their classes. For example, one elementary teacher candidate replied "I like how Wonders and Stepping Stones have pre-made lessons, which is useful and helpful for new teachers. But the scripted textbook is framed to have two hours of coverage in the classroom" (p4c18, 2015). The teacher candidate then expressed how difficult it was to fit other curriculum

needs in to the constrained time and how "[i]t seems that the standardized testing and performance scores are the ones who call the shot" (p4c18, 2015). With the perceived requirements of mandates, there is an acknowledgement by this participant that it is easier to simply follow the curriculum. Being new to teaching is extremely difficult. Therefore, it is comforting to acquiesce to a prescribed lesson to follow. Some admitted to these difficulties, but persisted to see the benefits of a p4cHI approach. This was observed as, during a Plain Vanilla inquiry, one student remarked at how:

> As a new and first year teacher it is going to be hard to sit down and have…a full on philosophical conversation with your students, but I see the value in just teaching them to be able to… talk and inquire and ask questions that don't necessarily end up on a worksheet or on a test later". (p4c14, 2015)

This participant weighed the benefits of a p4cHI approach over the inherent challenges even as a new teacher. Others, however, were not as confident to do so as a beginning teacher. In reflecting on a teacher's ability to step away from what they saw as educational norms, one participant went so far as to state that "I also would wait 3 years and one day so I can be tenured before I do anything really exciting" (SS14, 2015). It was observed by the researcher that there was a resignation for some that the status quo was acceptable for beginning teachers who were still figuring out their own pedagogies. This demonstrates mindsets in which beginning teachers' foundations are to simply follow instead of being inquirers themselves. This reveals an acceptance that the norms of education are indeed the norms — unable to be altered.

The challenges to implementing a p4cHI approach as a beginning teacher were evident in the participants' recognized place as a teacher candidate in someone else's classroom. While a

number of participants were able to work with mentor teachers who knew, appreciated, or were open to the use of a philosopher's pedagogy, certain participants were hesitant due to "wondering if my field placement school will let me teach p4c. Are they in any way opposed to me teaching it" (p4c7, 2015)? Some were worried about their mentor "because it is not my class. I still feel uneasy implementing things into someone else's classroom, especially since teachers are so protective of their students" (p4c20, 2015). This particular student went on to express her lack of confidence in using p4cHI practices in saying "I'm not sure how to make that a reality" (p4c20, 2015).

Making a p4cHI framework a "reality" (p4c20, 2015) in their classroom was difficult for many participants to perceive, mostly due to the uniqueness of the practices compared to what participants previously thought about schooling or from what they were seeing in current classrooms. Even with the anxieties or questions concerning details of implementing, the majority of participants expressed a sense of value in a p4cHI approach. Underneath this sense of value, however, were more complex questions concerning the perceptions toward education. This led to questions as to the readiness for teachers to reconceive of the socially-constructed customs of education.

A question of perception. As evidenced by participant reflections and through interviews, the majority of participants did see the p4cHI framework as a unique and beneficial approach to teaching that can be valuable for students. Even with these positive responses, certain apparent perceptions about a p4cHI approach and educational in general revealed complex issues. Even with those students who showed great excitement over p4cHI as a unique approach to teaching, there were some who showed misconceptions about the approach. For

others, there was a deeper doubt of p4cHI due to perceptions of schooling and teachers as unchangeable.

Teaching=teaching practices. Even with participants who showed great enthusiam toward a p4cHI approach, it became evident that some teacher candidates did not entirely grasp certain deep factors of reconceiving perceptions of education or even of teaching through a philosopher's pedagogy. These misconceptions revealed a larger issue concerning socially-constructed perceptions of schooling and education.

In aiming to figure out how p4cHI practices can fit in with certain requirements, many teacher candidates seemed to miss the deeper aims of a philosopher's pedagogy. For example, in an interview, one participant relayed how he really liked the focus on intellectually safety, but then wondered if the focus was "just a part of good teaching practices in general" (SS5, 2015). With this comment, one wonders if the participant perceives learning through a philosopher's pedagogy as merely learning from certain strategies or if they understand the more substantial aims of p4cHI as a movement.

There were others who showed an even clearer misunderstanding of p4cHI as more than a set of activities. One teacher candidate commented that "[t]aking time away from the academic part of school and implementing this [Plain Vanilla inquiry] into the classroom can be beneficial for children as well as for the teacher to understand their students on a deeper level" (p4c15, 2015). By this comment, it is apparent that the teacher candidate does not see p4cHI practices as "academic" (p4c15, 2015) and, therefore, one can infer that they do not see the importance of them in terms of rethinking student learning. This brings forth the wonderment as to how the

teacher candidates actually perceive teaching. Did certain teacher candidates see teaching merely as a series of strategies to help students to "get" the content?

As evidenced by a variety of comments, it seems that many participants did see what they learned in the class as a variety of strategies. For example, one participant wrote that "I would like to do exercises like this in my future classroom to help them feel intellectually safe" (p4c6, 2015). Though it may just be the student's choice of words, the way that the teacher candidate sees the p4cHI practices as a variety of "exercises" (p4c6, 2015) implies that she does not understand the importance of the practices as connected under a larger pedagogy and philosophy of education. It should be noted that this reflective thought was from the beginning of the semester, so the teacher candidate may not have fully understood the aims of the pedgaogy yet.

Others relayed similar views toward what they learned. "As a teacher, I could definitely implement this learning strategy [GTTK] which will in turn make my students more culturally aware" (SS3, 2015). Again, although it may be the choice of wording, there is an implication that simply through using the GTTK, there will be a social awareness in the students. A common perception of good teaching is that the teacher makes learning relevant for the students. Dewey (1916) warned against the artificiality and superficiality of teacher imposed connections to hook students. A teacher candidate wrote that "I learned that it is very important to always relate activities, topics and concepts to students personal lives. This helps them contextualize information and retain info better" (SS4, 2015). One cannot help but praise his awareness toward connecting with his students, though, the comment puts the onus on the teacher to make the connection versus the students making the connections themselves.

These examples reveal deeper questions about the power of socially-constructed perceptions toward what it means to teach. Gestalts in which the teacher is the giver of information or that certain strategies are what many have coined as "best practices" that can effectively teach a concept are ingrained in teachers' minds before they even begin to teach. Through these examples, larger perceptions of schooling versus education must be questioned.

The deeper analysis into the syntax of the participants may be fastidious. However, it is through being able to clearly express what we want to do that we actually realize what we are doing and what our mindsets are toward those actions. Many participants remarked at how "I loved Plain Vanilla! I can see myself using this method in my classroom" (SS12, 2105) and they "[l]earned a new activity I can use in my future classroom…Plain Vanilla" (SS10, 2015). These comments show a positive view toward p4cHI practices, though underneath there hides the question as to whether or not these teacher candidates will implement them merely as strategies or, more transformatively, as part of their pedagogies and philosophies of education. One student stated "I can use strategies such as the community ball, circular desk formation and designated inquiry sessions in the classroom I presently student-teach in" (p4c5, 2015). Though it is positive to see the teacher candidate as ready to implement p4cHI practices as a student teacher, it is necessary to ask if she sees these "strategies" (p4c5, 2015) as tricks to get students hooked or as a philosophy toward teaching and education.

This leads to the question of whether or not the teacher candidates fully had an opportunity to develop their own philosophies of education or to fully inquire into the philosophical concepts of education throughout their teacher education program. Do the teacher candidates use the terms schooling and education interchangeably? Are they truly aware of

hierarchical structures in the educational system? It was not clear through any evidence from the study, though certain comments brought up questions as to the clarity of some teacher candidates' formulation of understanding why they would choose to use certain practices in their own classrooms. For example, one participant wrote, "[i]t was the first time I had been exposed to such thinking and really wanted to adopt it when I became a teacher" (SS15, 2015). At first glance, it is positive to see this teacher candidate as thinking in new ways, but by "adopting" (SS15, 2015) it, are they seeing it as part of their own philosophy of teaching or is it merely a strategy to put in their teacher toolbox?

Though it is evident through the data that there was an affinity for p4cHI practices, one has to question if participants merely saw them as practices or as part of an educational movement. The affinity one has for a practice or pedagogy does not equal his or her mentality to implement it well. This was evident when one student wrote how he saw that learning about intellectual safety "helps me build rules for when I have my own classroom" (SS7, 2015). Stating the concept of intellectual safety as "rules" (SS7, 2015) negates the philosophical thinking behind intellectual safety to ensure that teachers and students co-inquire instead of inacting hierarchical classroom structures. As teachers come into their own teacher identities, it is clear that there is a learning curve that needs to be taken into consideration. One semester of learning about an entire educational movement is not a lot of time to come to truly understand the intracies of a pedagogy let alone an entirely different perception of education. This can be seen in the perplexity of some teacher candidates' awareness of their developing philosophies of teaching.

Developing one's own pedagogies. There were teacher candidates who did understand a p4cHI approach as transformative. Although they understood a philosopher's pedagogy as more than mere strategies, there were difficulties when it came to their own confidence in implementing such a pedagogy.

With realizations of a p4cHI approach as transformative, some participants then realized the implications of their own place in that transformation of schooling. A social studies methods student remarked at how "[e]veryday I come to class it's a humbling experience, the information comes so fast and is so compelling that I'm struggling to stop my mind from running off" (SS6, 2015). The vast amount of information being learned through the course was overwhelming, though he appreciated the format of the class as "for example, we discussed…C3 framework and philosophical inquiry…by experiencing inquiry to learn it but also to teach it" (SS6, 2015). The teacher candidate soon "realize[d] the teaching staff isn't preparing me to merely be a teacher, but to be the best teacher. Then I started to doubt if I can handle being the best teacher" (SS6, 2015). There is an appreciation for the instructor's ways, though there is a clear hesitancy of living up to all of the pedagogical aims learned. It is in this that the teacher candidate understands the intense level of teaching it takes to enact transformative and meaningful practices.

As teacher candidates, most were still in the midst of developing their own teacher identities. Even those who were confident in the path they were choosing as teachers questioned the realities of sticking to their beliefs:

> I've realized that it is up to me to make changes that I want to see in the world but I can't always do it alone. I'm going to need to dig deep and figure out my own

> philosophy before I start teaching so I can help teachers get inspire[d] to do p4c also. (p4c6, 2015)

This particicular teacher candidate strongly adhered to a philosopher's pedagogy, but came to understand the difficulty in doing so against the norms. More so, struggles arose as participants were exposed to alternative views of education that put into question all that they previously assumed through their own gestalts. One student reflected on how "[o]ur group ended with a heated debate of content over concept, and I'm left trying to refigure out my role and focus as an educator" (SS6, 2015). Evidence from these participants show that some did understand a p4cHI approach as more than strategies. The realization of the larger implications of seeing education in a new way was still overwhelming, however. An ELA methods student summed up her apprehesions, which were mirrored by others' comments both on paper and during discussions:

> I guess I am stuck on the content of a subject being the most important part. I think that that is a social belief that I hold and it could interfere with my willingness to have philosophical inquiry in class because I feel I have to focus on English content explicitly… What now? I think I need to look deeply at what are my actual beliefs… I believe writing is important because I want students to think but then shouldn't I see philosophical discussions as important because it gets students to think deeper? I suspect that I hold a framework in my head about what a classroom is like because of how I was taught and who I am... I need to spend more time seeing philosophical inquiry in class and seeing how the teacher works as co-inquirer. How will I be able to be a co-inquirer if I hold the belief that I am the knowledge holder who is

imparting my wisdom on others? What's next is I need to look at myself to answer that question. (ELA6, 2015)

The admittance that this teacher candidate needs to look inward is inspirational as, so often, teachers are set up with the view to simply find another strategy. Technical mindsets toward thinking that mere strategies will fix issues in the classroom negates the "problematic" (Loughran, 2006, p. 30) and complex nature of teaching. Were the teacher candidates adequately prepared through one semester of learning about a transfromative approach to teaching to reconceive of schooling and education? Even if they were, many participants brought up the deeper issue of a p4cHI approach within the larger context of what often currently occurs in schools.

What's the point? Throughout the semester, there were consistent questions pertaining to p4cHI in comparison to what teacher candidates saw in classrooms they were observing or what they had experienced in their own schooling. In the Philosophy for Children class, there was an entire Plain Vanilla inquiry devoted to the question "What is the point?"(p4c8, 2015). More specifically, the inquiry was based around the point of enacting a p4cHI framework if there is a lack of other teachers doing the p4cHI practices. In explaining the question chosen for the inquiry, the participant wondered:

> What's the point if we do it for one year in one classroom when the next year the kids aren't gonna have it, the teacher's going to shut them down and is not going to let them speak or even the year before when they haven't gotten it so it's like… probably close to the end of the year kids will get p4c and so what's the point if the

> whole school doesn't do it… getting to the bigger picture… why even try if the kids aren't gonna get it anywhere else besides your classroom? (p4c8, 2015)

Within that particulary inquiry, many did cite the benefits of p4cHI practices to help students think better and work with others. However, similar comments showed up in written reflections in each of the three classes and during interviews. For an inquiry proof, one teacher candidate asked, "[a]s new teachers, are we really going to implement philosophical strategies in the classroom" (p4c17, 2015)? She cited the many requirements teachers already have to deal with and how figuring out how to implement philosophy into the curriculum would be difficult. This participant and others saw p4cHI practices as an added part of the curriculum as opposed to a pedagogy that drives one's curriculum. More so, many individually wondered, even if the impact of using p4cHI practices was beneficial, what was the point if they were going to be one of only a few teachers using a p4cHI approach:

> 'What can students learn from P for C that is different from anything they can learn in school?' This is a valid question because we are all participating in this class, but none of us sees it being done in our own classes. [My peer] and I…neither of us have seen our mentor implement anything like P for C. In addition, we are not sure if either of our mentors would have time to implement P for C into their schedules. We recently heard them discussing in a faculty meeting that they no longer have enough time to teach grammar. (p4c20, 2015)

Throughout the three classes, there were questions about the lack of knowledge among mentors or other teachers concerning p4cHI practices. During an interview, a social studies methods participant wondered if he was the only one implementing the p4cHI practices, would they be

effective (SS9, 2015)? Some worried because of the lack of knowledge about p4cHI for other teachers. “After asking one of my previous teachers if she knew about the Gently Socratic inquiry, she had no idea what it was about. I am surprised that not many teachers know about this type of inquiry” (p4c21, 2015).

For some, the fact that the p4cHI approach was not wildly known from their perspective, led to questioning its validity. For others, the lack of knowledge simply meant that a majority of teachers they worked with would not do it or understand it. “Teachers are not trained in p4c; they do not know about it” (p4c1, 2105). One student seemed to see the teacher education class based on p4cHI principles as a waste in saying that “I also really agreed with [my peers’] inquiry question because what is the point in learning about this [p4cHI] if we aren’t going to use it in our classrooms” (p4c17, 2015)? This elementary teacher candidate cited the restrictions of having to use a prescribed curriculum that left no room for p4cHI practices.

For some, there was a sense that since p4cHI is not a well-known, national initiative in their eyes, it will not truly impact education. “I feel as if the odds are against p4c. It is not big enough—not global enough—for it to affect the future” (p4c8, 2015). Though there were pessimistic opinions toward the global effectiveness of a p4cHI approach as it seemed unknown, this same participant showed an appreciation for what a philosopher’s pedagogy can bring to the classroom. “I still believe we have to try p4c, but I have to admit a part of me does not have the faith it will grow…Maybe we will try to make that change, but that change will never come” (p4c8 2015). This lack of faith revealed a deeper question of a p4cHI approach in the context of what was occuring in classrooms that did not encourage a transformative approach to education.

In observing veteran teachers in the classroom, many questioned the reality of using a p4cHI approach throughout the school. With this thinking came a lack of confidence about their future coworkers. One participant stated “I truly believe in the benefit of thinking that is difficult and challenging and I also would like to believe that I have an open mind to the thoughts of others. Maybe I can do this! But can others?” (p4c7, 2015). This evidence demonstrates a valid question of whether or not each teacher is capable of teaching through a philosopher’s pedagogy. The conflict between what they learned in a class taught through a philosopher’s pedagogy and what they observed or believed about what currently occurs in many classrooms, led to conflicts of their own philosophies of teaching within the context of the perceived realities of schooling.

In an Inquiry Proof, one student summed up the conflicting views toward education by stating “I am itching to start implementing p4c into my classroom but I fear that without the ‘hard evidence’ of benefit on anything related to standardized testing that I will be prompted to stop p4c by my principal or student’s parents” (p4c7, 2015). This student in particular was very supportive of a philosopher’s pedagogy, but felt stuck between implementing p4cHI practices and doing her due diligence to prepare students for standardized tests. Another participant wondered if, during an interview, he should reveal his belief in teaching through a philosopher’s pedagogy for fear of not being hired if the principal did not agree with the pedagogy. Though he saw himself as stuck between specific school expectations and his own philosophies of teaching, he eventually came to decide that sticking to his own philosophies of education was more important than acquiescing to others’ expectations (ELA2, 2015).

The apparent conflicts between the perceived expectations toward teaching and a p4cH framework revealed deeper perceptions for many participants about schooling, education, and

the educational system. One participants' question seemed to sum up issues many brought up concerning teachers' own place in transforming education. "Why are teachers afraid of going against the grain" (p4c1, 2015)?

Maybe it is those teachers already in the system who are thwarting teacher candidates' mentalities toward being transformative. Even those participants who clearly saw how they could fully embrace a philosopher's pedagogy questioned those that they would be working with in the future. Some teacher candidates brought up the valid point of whether or not veteran or even beginning teachers were mentally ready to incorporate a philosopher's pedagogy or p4cHI strategies. As argued by a teacher candidate who became a strong advocate of the p4cHI approach:

> I have definitely had and worked with teachers who are openly not comfortable with holding back and 'relinquishing power' in their classroom. I have also worked with teachers who don't seem to value the thoughts of their students…I am not so sure that there are teachers out there who can do this [Plain Vanilla]. Not only would they perhaps struggle with the ability to listen to and validate each student and their ideas, but also I don't think that they would be able to see the value in it either. (p4c7, 2015)

The participants cited multiple examples of the conflicting ideals of the current norms of education and p4cHI ideology. Some saw the teachers themselves as barriers to incorporating an educational reform toward a more philosophically-based pedagogy. "Teachers need to let go of the idea of controlling their students in order for change to occur" (p4c10, 2015). The perceived

norms of education and what teachers recognize as the expectations of teaching seem to overwhelm opportunities for change:

> I have come to learn that many teachers (not all) do not take change well…I feel that teachers need to be open to change and willing to accept new ideas, even though it may be difficult…teachers might not be willing to try this in their classrooms…because of the uncertainty and unplanned direction it may lead to. Teachers are programmed and taught to teach…as the ones with all the knowledge for the students…are teachers close-minded to the idea of inquiry because they are essentially giving up that sense of 'power' and giving it off to their students? (p4c10, 2015)

This teacher candidate brings up a valid and important point concerning teachers' own perspectives toward education and how that can impact the possibilities of classrooms becoming more centered toward the learner and less about the teacher directing what is to be learned. In a sense, teachers have been taught a perceived way to teach since before they were even in a teacher education program. To question those socially-constructed mentalities toward defining a teacher is to go against generations of teaching practices assumed to be "best practices." Due to this, some see change as implausible.

The mindsets toward education as unchangeable reveals the power of the socially-constructed perceptions of education. In her final reflection, a participant wrote that "I would hate to say p4c is a waste of time because I truly do not believe it, but I find it hard to believe that one year of it can change a child's way thinking…I do not believe one teacher—one person—can make that change alone" (p4c8, 2015). The participant wondered, "[w]hat's the

point if you are the only teacher out of the entire faculty who is doing p4c in the classroom" (p4c8, 2015)? For her, as for a handful of other participants, she believed that p4cHI practices "would not work because the students do not know how to think outside the box and express how they truly feel" (p4c8, 2015). In citing how her mentor teacher is constricted by the standards, she claimed that "[i]t would not work because there is not time" (p4c8, 2015). For this participant, there was a consistent questioning of p4cHI throughout the semester. On the one hand, this shows strong evidence of a disposition of questioning, which is positive. However, does her questioning reveal an honesty about teachers' abilities to truly alter what happens in the classrooms toward a more transformative approach? So many teachers call for change in educational ways. Are we our own barriers to these changes due to our own fixed perceptions of what can and cannot happen in our classrooms? In an interview, the p4c and ELA instructor argued that now is the time to set up incoming teachers to reconceive of educational norms as so many teachers will be retiring, so there will be an influx of a new generation of teachers. Maybe there are still barriers such as veteran teachers stuck in their ways, but maybe this generation of teachers can push the teaching force to a new level of education. This question stayed a question for the researcher due some participants who did not show evidence of understanding a p4cHI approach as more than classroom strategies and there was a consistent hesitency toward a p4cHI approach in light of perceived realities in current classrooms. Interestingly, though, the same participant who asked "[w]hat's the point" (p4c8, 2015), ended her final inquiry with a realization that, "if the overall goal is to get p4c in every classroom, then maybe the point is that I need to start today…One day we might all be able [to] think in a p4c mindset if we begin to make a change today, and maybe that is the point" (p4c8, 2015).

Reflection

As is necessary at the end of an inquiry, the final step is to reflect on the inquiry and any new understandings. To do so, this section reviews the evidence in connection with the central research question and sub-questions. It also reviews the themes and, in doing so, probes in deeper analysis of the evidence.

The Complexity of the Data

The central question of the study revolved around what happened when a teacher education course was taught through a p4cHI educational approach. In connection with that and the sub-questions, it was revealed through analysis of the course documents and through researcher observations that the courses centered around establishing an intellectually safe class, inquiry-based learning, philosophical questioning, and reflection. Participants gained an understanding of the p4cHI practices by actively doing them in the class. It can be concluded that all three classes developed an appreciation for intellectual safety, as well as other p4cHI practices, and being taught through a philosopher's pedgaogy. Participants appreciated and internalized certain p4cHI dispositions such as questioning, being reflective, and seeing education from different perspectives. These dispositions impacted many in terms of their own teacher identities. Although participants revealed overall positive responses to a p4cHI approach, there were challenges. Students questioned the reality of implementing p4cHI practices due to their own hesitencies and perceived norms of education. The positive and challenging perceptions of a p4cHI approach lead this inquiry to the last sub-question: "What impact did participating in a teacher education course taught through a p4cHI approach have on participants?" To first look into this, it is necessary to see if the aims of the courses were

achieved by the participants. The aims of each of the courses, as cited on the course syllabi revolved around opportunities to “actively participate in a professional communiy of inquiry” (ELA syllabus, 2015), “[t]hink philosophically” (ELA syllabus, 2015) understand how to develop an “intellectually safe community” (p4c syllabus, 2015), and to “reflect” (SS methods syllabus, 2015) on one’s practice. Each student demonstrated knowledge of and the skills to develop these aims in their own classrooms. As evidenced through class presentations, inquiries, individual reflective writing, and interviews, each participant left the class with knowledge of p4cHI practices such as making and using the community ball, incorporating opportunities for inquiry such a Plain Vanillas or the seven step inquiry process, and consistent reflection into their own teaching practices. As well, participants demonstrated the skills to implement these strategies through opportunities to teach their peers. In their lessons that they taught to their peers, each participant incorporated some sort of inquiry, there were opportunities to question and wonder, there was an emphasis toward intellectual safety, and students were consistently asked to reflect at the end of the lesson.

There was an abundance of evidence that participants understood the pillars of p4cHI and how they could be incorporated into elementary and secondary school classrooms and that participants developed the skills to do so. In interviewing both instructors after the semester had finished, they agreed that each student left the class with the skills such as how to set up a class for intellectual safety through the use of the community ball and how the GTTK could be used. However, both instructors also stated how, although the participants did have an understanding of p4cHI practices, “most of them were not quite there yet” (SSI, 2015) in terms of a greater understanding. The instructor who taught both the p4c and ELA methods course stated that,

though students “left with a core understanding of p4c” (p4cELAI, 2015), he did not feel that most were ready to fully implement a p4cHI-based pedagogy. However, he did state that, according to their university coordinator, there were “aspects of p4c in every single one of their classrooms during her observations” (p4cELAI, 2015). In keeping in touch with some of the students, at least four had told him that they had used p4cHI practices in their own classes after being hired.

It was agreed upon by the instructors that one semester was not enough time to truly set the teacher candidates up with a strong foundation of a philosopher’s pedagogy or a deeper understanding of a p4cHI philosophy. They were happy that participants were at least introduced to the p4cHI pedagogy, though the larger purpose of teaching through a p4cHI pedagogy was “not to spread p4c for the sake of spreading p4c” (p4cELAI, 2015). For the p4c and ELA instructor, the larger aim of the class is to “create a more thoughtful, compassionate, and just society” (p4cELAI, 2015). For the social studies instructor, “social justice, democratic education, [and] multiculturalism” (SSI, 2015) were just a few of the goals. She also stated that she wanted to nurture “people who can think for themselves, ethical community members who take care of one another, and the meaningful and just life” (SSI, 2015). Neither stated that p4cHI practices are the only way to achieve these goals, but “[i]f teachers can use p4cHI to transform the lives of individuals and society in general then great!” (SSI, 2015).

As this was the first year that students had been taught in a methods course taught through a philosopher’s pedgagogy and requiring the elementary cohort to take the p4c class was still new, a lot was learned as to what worked well and what both instructors cited as aspects to improve upon. It can easily be supported, however, that participants finished their respective

courses with an affinity toward the benefits p4cHI practices can have on their students. For some participants, being in a p4cHI-based course had a substantially positive impact on their teacher identities by beginning the internalization of their own transformative pedagogies. For others, there was an impact as seen by the development of certain p4cHI dispositions, but the perceived realities of teaching and education blocked a deeper level of the possibilities toward a transformative pedagogy.

Toward a Transformative Pedagogy

Certain individuals in the p4cHI-based class gained a deep understanding of the philosophies behind p4cHI as transformative to education and embraced a philosopher's pedagogy as their own. As evidenced by their statements, there is an acknowledgement of the complexity of teaching and an awareness that, with certain mindsets, socially constructed norms of education are merely that—socially-constructed. For example, a participant reflected that:

> This inquiry is another experience I have had that further provides…me the reasons of importance for teaching my future students the skill to inquire. I can truly see myself a year from now introducing the Good Thinker's Toolkit, creating an intellectually safe environment *with* my class, and taking time out of our Common Core led schedules to discuss the philosophical questions we share about life. I realize that first year teachers already have a lot to learn and a lot on their plate, but I have a vision for myself as a new teacher. I hope to be an educator who brings about a school wide change…I hope to convince my colleagues and principal of the importance of incorporating philosophy…into our curriculum for our students….it is something I feel very strongly about and can

> clearly see the benfits of achieving…all it takes is one school successfully implementing p4c to create a domino effect, and get others to join. (p4c14, 2015)

Like this teacher candidate, some teacher candidates began to see their own ideological views of education align with a philosopher's pedagogy. She understands that, not only do changes need to occur and that p4cHI is an avenue to do so, but she can be part of the change.

In statements that reflected the participants' views on education and their own teaching, developing philosophies of teaching were apparent. For some, there was a realization that p4cHI practices matched with what they as emerging teachers already believed. "The socratic method encourages that students be at the forefront of the conversation and thinking. I think that statement matches closely with my personal philosophy of teaching" (p4c19, 2015). Others saw p4cHI as a resolution to ongoing educational system issues:

> I believe a solution to ending this cycle lied in programs such as Philosophy for Children being implemented in schools. If students are exposed to philosophy as another discipline such as math or reading, they will develop into adults with the capacity to encourage such inquiries in the future generations of our society. (p4c5, 2015)

These types of comments demonstrate that at least some participants could envision how they could embrace a pedagogy that questions the perceived educational norms and emphasizes meaningful learning for students instead of merely following standard practices. There were a few teacher candidates who showed qualities of full "wide-awakeness" (Greene, 1978, p. 45) to clearly see the socially-constructed "mystification" (p. 54) apparent in education.

As evidenced by the actions they said they took during their student teaching and by strongly developed senses of their own philosophies of education, there were a few participants who cleary showed a disposition toward being transformative teachers in the educational field. Instead of seeing p4cHI practices as activities or assuming the strategies have to be done in specific ways, some saw p4cHI as a philosophy that appreciates individual initiative. "I have realized that p4cHI is favorable for so many people because it allows teachers so much agency or freedom to work within the framework of p4cHI—in our…class, we call it 'structured freedom'" (ELA2, 2015). It was this openness that allowed many to develop their philosophies of teaching. Similarly, a student in a different class expressed her apprecation for the flexibility of thinking with a p4cHI pedagogy:

> This course has further cemented in my head, this idea that teaching is not a one way or the highway kind of profession. There are many strategies and styles that can be utilized and no way is wrong, it just fits the person using it…it's all about making it your own and utilizing it in a way that fits your classroom and style. (p4c11, 2015)

For these students, participating in the class solidified their sense of agency to teach in a manner that suits them and their students.

During the course of the semester, a number of participants expressed statements such as "[m]y philosophy really connected with me this semester. I was able to reflect on the school system and figure out a way to change it for my future classrooms" (p4c12, 2015). Another similarly stated "I have been able to more clearly define my teaching philosophy into something that I am proud of" (p4c7, 2105). It is apparent that participating in the p4cHI-based course

allowed them the mental space and intellectual safety to question and think deeply about and what they wanted for themselves as teachers. “I am grateful to have had the opportunity to think deeply about the ‘point’ of teaching p4c and I feel even more passionate about its benefits than before” (p4c7, 2015). For one student, she realized a strength in the “importance of communication” (p4c14, 2015). She expressed how “[t]his class appears to be centered around it. Life is meaningless without it” (p4c14, 2015). In her realization of this, she saw that no matter what else the department of education expects of her, this aspect of teaching will stay at the forefront of her philosophy of teaching and p4cHI practices can help her to do so:

> The farther I get in this program, the more I can see it will be up to me to teach my future students in the way I see fit. Is this maneagable with all of the DOE requirements and scripted programs? I will figure that out. However, it is a priority to give my students an environment in which they can grow and have structured freedom. They key to that environment is communication. Gently Socratic inquiry proves it. (p4c14, 2015)

Certain participants’ statements of philosophies of teaching did not directly promote p4cHI or a philosopher’s pedagogy, but, instead showed realizations about the possibilities of being their own kind of teacher amidst the perceived constraints of the public school system:

> As a class, we had to make sense of the terms community, inquiry, philosophy and reflection. As we shared our input, I couldn’t help but see how we took these terms and applied them to our journeys of becoming teachers. Personally, I was reminded of how I’ve always felt my calling lied in enabling children to grow, think and share through school. (p4c5, 2015)

While some figured out or reconfirmed the kind of teacher they want to be, others simply figured out what sort of teacher they do not want to be. "I don't want my philosophy of teaching to conform to just tests and standards. I am afraid I will lose my love for teaching because of that" (p4c21, 2015). Through this class, however, most saw the possibilities of teaching beyond standardized tests to practices that they as autonomous teacher candidates saw as more meaningful teaching. Ultimately for the participants, the teacher education class' p4cHI approach allowed for "the kind of environment needed to liberate and to organize their capacities" (Dewey, 1916, p. 108).

Though some, like a p4c participant, were "skeptical of doing p4c with children at first" (p4c19, 2015), many now see another perspective toward the possibilities of teaching practices. The p4c participant admitted that "p4c has changed my way of thinking and developed it into one that is much more…insightful. It has opened my eyes to the possibilities of ideas that exist for me, my students, and others around me" (p4c19, 2015). This demonstrates that, for a handful of participants, a philospher's pedagogy became more than just the actions done in the classroom:

> The p4cHI pedagogy has become one of the pillars of my philosophy as a teacher, and after experiencing what is possible I cannot imagine myself as a teacher without it…I have come to find that the p4cHI philosophy is not a badge you wear or an apple you have on your desk as a teacher; rather it becomes a part of who you are. (ELA2, 2015)

The same student worried about the skepticism of hiring principals who were unaware of p4cHI and pondered keeping his alignment to a philosopher's pedagogy quiet for fear of not being hired. Upon reflecting on this notion, he wrote:

> For me, the p4cHI pedagogy has become a part of who I am as a teacher and as a person, and it will continue to push me to be the best teacher that I can be. Will there be skeptics along the way? Absolutely. But we are all skeptical about something, and after drinking the p4cHI Kool-Aid I have to say that I cannot imagine myself as an effective teacher without it. (ELA2, 2015)

Upon following up with this particular participant during his student teaching as well as in his own classroom, it was clearly evident through his teaching practices with his own classes that he has taken his learnings about p4cHI and has embarked on a teaching career that follows a philosopher's pedagogy through Plain Vanilla inquiries, consistent reflecting, the promotion of student wondering, and an incredibly strong sense of community within his classroom. It is important to note that this participant had been enrolled in a p4c course prior to being in the ELA methods course taught through a philosopher's pedagogy. This could have contributed to his strong sense of using a p4cHI approach. Although, it is evident that, for this participant and a few others, participating in a teacher education course that used a p4cHI framework had a profound impact to encourage them to embrace a philosopher's pedagogy and the philosophies of p4cHI.

Summary

The study of three teacher education courses taught through philosopher's pedagogies demonstrated practices that focused around intellectually safety, inquiry-based learning, philosophical questioning, and reflection. Most participants showed an

appreciation for learning through a philosopher’s pedagogy and many developed p4cHI dispositions. Some truly embraced a philosopher’s pedagogy as their own showing qualities of becoming teachers who could enact changes to how one can perceive of schooling and education. There were barriers, however. Some participants questioned the realities of implementing a philosopher’s pedagogy in their own classrooms. Was the hesitency due to ingrained socially-constructed perceptions of education? The next chapter delves into deeper analysis of that question. As well, since this study opens up for more inquiry into p4cHI approaches, teacher education, and the journey of beginning teachers, recommendations of further studies are also suggested.

CHAPTER 5: RECOMMENDATIONS AND CONCLUSION

This chapter further analyzes the rich findings in order to synthesize the key concepts to take away from the study. Connecting back to the research questions, this chapter highlights the overall and most significant impacts that the teacher education courses taught through a philosopher's pedagogy had on participants' mindsets and analyzes the deeper implications of those impacts. Based on the findings and deeper analysis, this chapter also presents a proposal for teacher education as well as recommendations based on that proposal. Finally, there is a researcher reflection and conclusion as to what was learned in completing the study.

Highlights of Findings

This section explains the overall highlights of the findings and more deeply analyzes the larger implications of those findings. In alignment with the central research question, the section explains what happens in a course taught through a p4cHI framework. Through connecting to the sub-questions, the highlights' section explains what occured in the class and participants' reactions to those actions. The section also explains the dispositions that were fostered through being in the class and how those emerging dispositions connected to the development of the participants' teacher identities. Finally, in connection with the last sub-question, the section clarifies the overall impact that participating in a teacher education course based on a philosopher's pedagogy had on the teacher candidates.

This phenomenonological study is a philosophical inquiry to expose "an understanding of the essences of the experience[s]" (Moustakas, 1994, p. 49) of teacher candidates participating in a teacher education course taught through a philosopher's pedagogy. Through a crystallization framework (Ellingson, 2011; Richardson, 2008), this study explores the many dimensions of that

experience. The response to the central question, “What happens when a teacher education course is taught through a p4cHI educational approach?”, is complexly layered through four sub-questions.

The first sub-question is, “What procedures are inherent in a teacher education course taught through a p4cHI approach?” This question asked for descriptions of the class set up, daily procedures, assignments, and expectations as laid out in the syllabi and curriculum maps. Certain procedures specific to p4cHI were common in all three courses like building an intellectually safe community, using a community ball, Plain Vanilla inquiries, and daily written reflections and responses to prompts. Along with Plain Vanilla inquiries, each class used other inquiry-based learning methods—some as small groups and others to be done as a whole class.

The researcher observed that for most classes, the desks were set up in a circular fashion and the instructor most often sat with the students in the circle. There was an observable balance of power between the instructor and the students, especially seen during whole class inquiries. As was an expectation stated in the p4c course syllabus, “co-inquiring” (p4c syllabus, 2015) as a class, including the instructor, was a norm not only in the p4c class, but all three courses. Through philosophical co-inquiry, participants were able to question educational concepts as well as ideas connected to humanity. It was clearly set up so the actions that were done in classes could be implemented by the teacher candidates to “put inquiry at the center of their practice” (SS methods syllabus, 2015). Through the use of p4cHI practices and being taught through a philosopher’s pedagogy, there were distinct p4cHI actions, such as the emphasis of an intellectually safe community, philosophical inquiry, philosophical questioning, and consistent reflecting that made these three teacher education courses significantly different from other

teacher education courses as reported from many participants. More specific responses to the use of p4cHI practices are further explored through the next sub-question.

Through evidence connected to the next three sub-questions, three themes emerged from the analysis. The second sub-question asked, “What are the perceptions of p4cHI for teacher candidates?” The next two questions focused on any perceivable dispositions that emerged from participating in a course based on a p4cHI framework and how those dispositions effected participants’ teacher identities. Themes that became apparent through analysis of the evidence connected with these three sub-question were (a) positive impacts of the p4cHI pedagogical approach and (b) challenges, and (c) being open toward new perspectives. Each theme was the broken down into sub-themes.

For the positive impacts of being a participant in a teacher education course based on a p4cHI framework, there was an appreciation for learning through a philosopher’s pedagogy and a development of noticeable p4cHI dispositions. There was much evidence to support that the participants liked the emphasis on intellectual safety and having various opportunities to inquire into, discuss, and reflect on the many aspects of teaching. There was an appreciation of having the intellectual space to wonder about the art and philosophy of teaching. Participants also clearly expressed an understanding of the benefits of using a p4cHI approach for their own students. In connection with their developing teacher identities, over the semester, participants showed evidence of reconceiving their own assumptions about various practices in the classroom through participating in inquiry-based practices such as Plain Vanillas.

The study aimed to understand a deeper level of participants’ responses to being in a course taught through a philosopher’s pedagogy through two sub-questions: (a) “What

dispositions do the use of a philosopher's pedagogy and p4cHI practices foster in teacher candidates?" and (b) "How do the dispositions that emerge contribute to the teacher candidates' teacher identities?" Participants clearly demonstrated certain habits over the semester. It was through the interactive organizational structure of the class in which participants were "thinking philosophically about pedagogy" (p4c syllabus, fall 2015) that students showed dispositions of questioning, being reflective, and being open to new perspectives. The increase in how participants questioned their own lives, their developing teacher identities, teaching practices, and education in general was substantial. An allowance for the intellectual space to pose questions prompted teacher candidates to delve deeper into issues concerning the perceived realities of life and teaching and—through consistent reflection— they came to new realizations.

Participants showed evidence of questioning what they observed in classrooms they were observing, educational norms, and their own preconceived gestalts about teaching. Inquiries into these questions led to deep reflections about the effectiveness of certain practices, their own evolving beliefs about learning, and their philosophies toward teaching and education, thus contributing to their developing teacher identities. By learning through a philosopher's pedagogy, many participants saw their own minds as more equipped to question the world around them, more reflective of their actions, and more open to new points of view. In support of claims by Danielewicz (2001), being able to develop these more open and flexible mindsets allowed numerous participants to express more clearly the sorts of teachers they did or did not want to be in their own classrooms. For many, there was a considerable shift in how they saw their own teacher identities in light of learning through a philosopher's pedagogy over just one semester. There was a clear awareness for many that customary teaching practices did not align

with who the teacher candidates wanted to be as teachers and many stated pedagogical aims that aligned with p4cHI philosophies. “Spaces” (Greene, 1988, p. 134) were “opened” (p. 134) and the “fresh air” (p.134) of a p4cHI philosophy left a strong impression for the majority of participants as to how they could rethink education.

Even with these positive impacts for the participants, there were challenges to participating in a class taught through a philosopher’s pedagogy. The majority of participants showed evidence through their reflections and in interviews of appreciating the opportunities to dig into chosen topics during Plain Vanilla inquiries and hearing each other’s ideas. There were a few, especially from the p4c class, who expressed a lack of feeling intellectually safe. However, even those participants expressed that they saw how building an intellectual safe environment was important for their own classrooms.

As stated previously, most expressed an affinity for the p4cHI practices. However, evidence revealed that some merely saw the p4cHI framework as “strategies” (p4c5, 2015) used in a p4cHI class. Words used to describe the p4cHI practices such as “exercises” (p4c6, 2015) and “rules” (SS7, 2015) demonstrated there was not a clear recognition of understanding those practices as part of a larger philosophy toward teaching and education.

The larger challenges came in how many participants questioned whether the p4cHI practices or using a philosopher’s pedagogy would be accepted by hiring principals, department heads, and fellow teachers. The lack of awareness about p4cHI by mentors or other veteran teachers caused anxiety for a number of participants as to the logistics of actually being able to use p4cHI practices in their own classrooms. Also, upon realizing the complex factors involved in inquiry-based learning, co-inquiry between the teacher and students, and promoting

philosophical thinking with students, some students questioned their own teaching abilities. Learning the innnovative practices of p4cHI and coming to understand philosophies that support p4cHI made many participants question their own preconceived notions about teaching. This was unsettling for many.

Analysis of the positive impacts of a p4cHI framework and the challenges led to the final sub question: “What impact did participating in a teacher education course taught through a p4cHI approach have on participants?” Overall, the results were formidable in terms of seeing new perspectives toward education. Due to this, there was a clear impact on the participants’ mindsets toward teaching and education.

As previously stated, it was evident that participants became more holistically aware of various aspects of teaching and education. For a majority, there was a cognizant developing acknowledgement of how p4cHI practices and a philosopher’s pedagogy aim to rethink how classrooms can be organized. However for a few, there was evidence to demonstrate that they saw how a p4cHI philosophy encompasses more than merely classroom practices, but instead, is connected to a larger concept of rethinking education as a whole. It was apparent that with these few participants, there was a full “wide-awakeness” (Greene, 1987, p. 45) toward alternative perceptions of education that influenced their mindsets in connection with their teacher identies. The impact of how a philosopher’s pedagogy influenced the mindsets of these particular participants is substantial, though the lack of more participants being impacted at this level leads into a deeper analysis of the p4cHI phenomena. What are reasons more participants did not more fully embrace a philosopher’s pedagogy or the p4cHI philosophy when they clearly appreciated being taught through that pedagogy?

Overcoming Educational Barriers

It became evident through the data that, although a majority of participants appreciated seeing new possibilities for teaching and schooling, certain barriers got in the way of participants' full internalization of p4cHI philosophies. A lack of confidence in themselves or other teachers made some question the realities of teaching through a philosopher's pedagogy. Perceived notions of what was expected of them as teachers also held some participants back from jumping to embrace a philosopher's pedagogy.

Being new to teaching is difficult. Being new to teaching and aiming to enact innovative pedagogical aims is even more daunting. It must be remembered that all but one participant only learned about p4cHI over one semester. Therefore, a lack of confidence toward embracing a philosopher's pedagogy is not surprising. It is natural for beginning teachers to not feel confident. As the course instructor advocated and the researcher observed, one semester is not enough to help teacher candidates fully internalize p4cHI practices or a philosopher's pedagogy. This is especially true when there is a consistent question as to the possibility of doing so in spite of veteran teachers' lack of knowledge of p4cHI or the perceived pressures of standardized testing.

Coming to learn about a philosopher's pedagogy was eye-opening, though difficult for some as it made them question their own gestalts about teaching and education. The conflicting ideas about what should happen in the classroom led some to question even getting into teaching. Many did not like what they saw in the classrooms they observed. To initiate p4cHI practices in a mentor's class was not perceived as acceptable for many. Therefore, the researcher perceives that many participants felt stuck between what they saw as practices they

want in implement and the perceived requirements of schools. What then could help teacher candidates to overcome the barriers that may hold them back from embracing a transformative pedagogy like one based after p4cHI philosophies? What can help teacher candidates be agents of change?

Participants who were given more opportunities to see themselves as agents of change seemed to have more confidence in enacting a philosopher's pedagogy. In reflecting on the perceived difficulty of becoming a teacher in the current educational system, one participant recalled how "our methods course teachers remind us that we are the catalyst not just for the students, but also for our mentor teachers and upcoming teacher candidates" (p4c18, 2015). This teacher candidate saw herself as an agent of change to the educational norms. There must be consistent opportunities for teacher candidates to question socially-constructed customs of education. Participants' adherance to seeing a philosopher's pedagogy as one that can support meaningful learning in the classroom demonstrates a strong sense of being "courageous enough…to surpass and to transform" (Greene, 1978, p. 58) not just their own classrooms, but education at large. Those who saw how changes in their own classroom can eventually impact the larger institutions of schools and education demonstrated more resolution to not only question perceived educational norms, but to take action against them. It is these teacher candidates who demonstrated a sense of agency as they formally step into the educational field.

Participants saw that change in schooling is necessary and often remarked at what needed to be done to enact new ways of perceiving education:

> Each one of us should try our best to switch it up, change the way in which we treat our students and begin to teach them meaningful information that be used

> inside but more importantly outside of the classroom…we want them to be not only book smart but socially equipped to take on the world in front of them. (p4c15, 2015)

With the same tone, another Philosophy for Children student claimed that "[w]e need to shift our teaching from teaching strict standards to opening up about issues around us in order for our students to become better individuals" (p4c10, 2015). The difficulty in this was admitteed as another teacher candidate stated that "I want to improve on confidently standing up for my beliefs or opinions instead of just being a follower" (p4c21, 2015). There was an awareness of the struggle they may be getting themselves into by aligning their philosophies of teaching to an innovative pedagogy that questions educational norms: "Ultimately…it all seeems to come down to purpose. 'What is the purpose of what I am teaching'?" (ELA7, 2015)?

This agency as a beginning teacher is noteworthy as so often beginning teachers are still developing their teaching philosophies. A social studies methods student compared his desire to see his own students take action in their community with his own need to take action as a teacher:

> The point raised by [my peers] about…the C3 document…is a reminder that the profession of teaching is public and political. Even as the p4c program strives to bring a spirit of inquiry about democracy to students, our democracy is also scrutinzing us [as] teachers…Like our students, we too must struggle with the issues of agency—the degree of self-determination we have within the system. While we urge our students to make 'active participation' in the civic life of the

community, we too have a part in it. We must be ourselves, participatory, thoughtful citizens—all the better to model for our students. (SS5, 2015)

The aim of the social studies methods class to "take informed action" (SS methods syllabus, 2015) was taken to heart by this participant. Similarly, other participants were inspired to see a philosopher's pedagogy as more than just good teaching. They saw that "[t]o successfully adopt philosophy into the classroom teachers must be willing to view education in a different light" (p4c7, 2015) .

Thus, it is necessary to return back to the aim of the study, which was to understand the values and qualities that teacher candidates gained from being a part of a teacher education course taught through a p4cHI framework. From a phenomenological perspective (Moustakas, 1994), it can be supported that the experiences participants went through allowed many to come to understand the p4cHI practices and philosophies, but, more profoundly,to come to see their teacher identities as ones that align with a philosopher's pedagogy. More substantially, participants were able to find an awareness toward the "mystification" (p. 54) that Greene (1978) maintained keeps the norms of education as status quo. As one participant reflected in response to Plato's "Allegory of the Cave," "this got me thinking about whether or not I am metaphorically the prisoner stuck in a dark cave, and if everything I believe is in fact reality" (p4c4, 2015). Being giving opportunities to philosophically think about educational practices while participating in the inquiry process allowed participants to question, reflect, and see new perspectives toward education. Through opportunities to see that "[t]eaching is problematic" (Loughran, 2006, p. 30), most participants developed a teacher identity that allowed them to rethink the norms of education. As argued by one participant:

> We need to strive to be open and more willing to challenge the 'norm' we set out for ourselves. This is how we stop the idea of 'normal' and instead, get to really developing opinions, thoughts, and explanations, and in the end, seeing 'different' as he new 'normal'. (p4c10, 2105)

Though this participant as well as numerous others saw a need to question what we deem as norms in education, it is apparent through this study that being aware does not necessarily mean that teacher candidates will go into the classroom ready and confident to challenge socially-constructed hierarchical frameworks of education. There is a more decisive step that needs to occur in order to support teacher educators to take "informed action" (SS methods syllabus, 2015). To begin to make clear changes in the classrooms, schools, and with policy-makers, the "wide-awakeness" (Greene, 1978, p. 45) needs to enact more teacher candidates to be transformative in their teaching philosophies beyond the current socially-constructed mindsets toward education.

Deeper Analysis

In a closer analysis of the experience the participants went through in a class based on a p4cHI framework, a dichotomy was revealed. It was evident that, for teacher candidates, learning through a philosopher's pedagogy and through p4cHI practices was effective in "let[ting] in the fresh air" (Greene, 1988, p. 134) for a variety of reasons. Firstly, there was a relevancy in the classes in which students personally connected with their peers and were given opportunities to question and discuss their own thinking about teaching, education, and life. As well, participants were given opportunities to reflect on gestalts and socially-constructed perceptions of teaching

and education. Lastly, through the opportunities to question, inquire, and reflect, participants were able to conceive of new perspectives toward education.

Even with these positive impacts, when it came time for participants to express whether or not they would use p4cHI practices or a philosopher's pedagogy in their own classes, there were clear issues for a number of participants. Some participants seemed to perceive of p4cHI as merely best practices instead of an educational movement. There were also certain anxieties toward aligning their pedagogies with a p4cHI philosophy due to the pressures of the current perceived educational norms. Philosopher's pedagogies and p4cHI practices are still in conflict with existing practices and styles of teaching. These underlying issues bring up larger questions as to the preparation of teacher candidates.

When participants stated a desire to use a certain strategy such as the community ball or wondered where in the week a Plain Vanilla inquiry could fit, it revealed that certain participants saw p4cHI as a series of strategies as opposed to a different approach toward education. This brings up the question as to how teacher candidates interpret the concept of education in general. Is it true that, due to previous experiences or societal gestalts, some teacher candidates come into teaching with a perception that teaching— and therefore education—is a series of strategies to ellicit certain knowledge or skills? Or are they even aware of the deeper, complex essences of education? In coming to understand a philosopher's pedagogy and p4cHI philosophy, there is a strong need to take into consideration the external forces beyond a p4cHI class that can affect teacher candidates' perceptions of p4cHI as a movement. Throughout the entirety of their teacher education program, were participants given enough opportunities to inquire into philosophical understandings of education? It is not only important to question the greater influence of the rest

of the participants' teacher education program experiences, but also to question their experiences at the cooperating schools.

The anxieties and questions participants had about incorporating p4cHI practices when they become teachers with their own classes lead to a more profound wonderment about the influences of what happens at the cooperating schools. There was a clear delineation between those teacher candidates who were able to observe p4cHI practices implemented in schools and those who did not. Those who were able to work with veteran teachers who used a philosopher's pedagogy were more confident to do so on their own. Even participants who were simply able to observe the practices done in a class were more likely to express their own desire to use the practices. As previously stated, each participant in the p4c class (all elementary teacher candidates) expressed that they were required in some form to use a prescribed curriculum. It was this class that expressed a higher level of questioning concerning whether implementing p4cHI practices would be accepted by principals or other teachers. This was the class that wondered "[w]hat's the point" (p4c8, 2015) in implementing p4cHI practices if other teachers are not doing so. Participants in the two other classes also wondered similar ideas, but not at the level of the p4c class. It can be inferred from the evidence that the influences of the actions at the cooperating schools were very strong in inhibiting more teacher candidates to feel more confident in implementing p4cHI practices.

In analyzing the impact of the p4cHI course, it is important to remember that the participants were exposed to only one course that used p4cHI as its framework. Because of this, it needs to be taken into consideration that coming to understand a philosopher's pedagogy or a p4cHI framework does not occur in a vacuum. They exist as part of a larger context of education

and society. The influences of participants' previous experiences and socially-held beliefs about teaching and education were surprisingly strong. The anxiety felt by participants of "going against the grain" (p4c1, 2015), was considerable even when they as students fully appreciated learning through a p4cHI approach. For the majority of participants, it can be expected that the socially-constructed structures of schools and education will be more influential toward their teaching practices than one teacher education course taught through a p4cHI approach. Learning through a philosopher's pedagogy opened Greene's (1988) metaphoric windows to let in an awareness of alternative perceptions toward education. However, prior conceptions toward education surround the participants. As advocated by the participants themselves, there needs to be more exposure to seeing the p4cHI practices at work. This was especially expressed by the elementary teacher candidates. There was also a desire by participants for more opportunities at cooperating schools to use the practices themselves. Correspondingly, having an entire teacher education program and its underlying structures built on a p4cHI framework could take the p4cHI practices out of the limitations of the one class so that teacher candidates could see the larger dynamics of p4cHI.

Even with having only taken one course based on a philosopher's pedagogy, the substantial increase in questioning and consistent reflective wonderings about perceptions of education demonstrated considerable progress in helping teacher candidates to be more aware of alternatives to the the status quo of education. To help this increase to be even more substantial and, as advocated in the social studies methods course syllabus to "take informed action" (SS methods syllabus, 2015), steps must be taken to combat previously held gestalts that keep teacher candidates adhering to socially-constructed norms in the classroom. Through participating in a

teacher education course based on a philosopher's pedagogy, teacher candidates perceptions toward possibilities in education have been opened, but that is not sufficient to enact significant change in how teachers teach. It is because of this that this study proposes a development in connection with p4cHI to help foster a more profound emphasis on philosophical thinking in teacher education programs. This proposal is elaborated on in the next section.

Proposal: philosophy for teachers (p4t); putting the heart into teacher education

This section explains the proposal of philosophy for teachers (p4t) as a framework to foster more opportunities for philosophical thinking in teacher education programs. In doing so, there is an intention to highlight the need in teacher education programs for deep philosophical questioning, reflection, and inquiry into philosophies of education synthesized with opportunities to put into practice developing teacher pedagogies that are supported by philosophical understandings of learning and education. This section aims to explain how teacher education programs can begin to support a perception of teaching as a philosophical endeavor that promotes wonderment and joy of learning.

Since Dewey (1916) proposed it one hundred years ago, educators have been advocating for a more democratically-organized educational system to liberate the minds and hearts of students. We are not there yet. However, as Lipman (1985; 1993; 2003) and his colleagues (1980) built on Dewey's foundations decades ago, P4C challenged perceptions of education and philosophy to use philosophical inquiry to foster deeper thinking abilities in students. From Lipman, Jackson's (2001, 2004, 2010, 2012, 2013) p4cHI philosophy builds the encouragement for teachers to move beyond purely Western mindsets of how philosophy can be conceptualized in the elementary and secondary classrooms. Through a philosopher's pedagogy, educators are

able to promote wonderment and reconconfigure the hierarchical power structures of teachers and students to support co-inquiry in the classroom. As argued by Greene (1978), the first step to reconceptualizing education is a “wide-awakeness” (p. 45) toward socially-constructed “mystifications” (p. 54). This study demonstrated how a teacher education course pedagogically-based on p4cHI framework helps to open the windows toward seeing education differently. However, teacher education programs can more holistically foster thoughtful teacher candidates who are prepared to deliberatly enact pedagogies that support meaningful learning in the classroom. To do so, teaching needs to be conceived of as a philosophical endeavor and that starts in the teacher education programs through philosophy for teachers (p4t).

This proposal of p4t is twofold. Firstly, it aims to support the development of novice and veteran teachers’ mindfulness about learning, teaching, and philosophies of education to promote more meaningful teaching. Secondly, it advises teacher education programs to conceive of teaching teachers as a philosophical endeavor in so much as it requires opportunities for teacher candidates to be thoughtful, inquisitive, and reflective continuously through the entire process of the program. There is a need for teacher education to step away from merely supporting the learning of teacher practices or various theories and, instead, to allow teachers to philosophically center their teacher pedagogies. As p4cHI aims to put community, inquiry, philosophy, and reflection at the center of learning, p4t aims for teachers to have more opportunities to inquire, philosophically think about education, and be reflective practitioners in an intellectually safe community. In doing so, there is a more developed philosophical and social awareness of transformative mindsets toward education.

The proposal of p4t picks up from recommendations as advocated by Miller (2013) that "[t]he structure of our teacher education programs should instill, model, and foster the type of teaching that we wish to produce in our educators" (p. 122). To do this, Miller (2013) acknowledged that developing more thoughtful teachers cannot be fully achieved through one teacher education course, as was evident through this study. "Instead, they require the development of a teacher preparation program that is designed to make the philosopher's pedagogy model a distinct option for our nation's teachers" (p. 122). Based on the findings of this study, the proposal of p4t aims to enable teachers to more thoughtfully develop their own philosopher's pedagogies, but also to enact a philosophical shift in perceptions of education.

A p4t approach to teaching and supporting teachers intends to encourage educators to move teaching beyond "best practices" and to support them in developing a strong sense of their own philosophies of education so that they may teach in more meaningful ways. This study demonstrated that, through one semester in a course that used a p4cHI framework, teacher candidates could begin to question those "best practices" to more philosophically inquire into deeper understandings of education. Through p4t, there is an intent to move teachers—both novice and veteran—beyond just beginning to question and instead, to take action as educators through well-developed pedagogies supported by deep, philosophical understandings of learning, the art of teaching, and education.

To do this, a p4t framework includes four emphases that stem from the four pillars of p4cHI. First, teachers must have opportunities to co-inquire in an intellectually safe community that fosters inquisitiveness and dialogue. Doing so can open teachers' perceptions of education to re-define the roles of teachers and students and what it means to learn. Secondly, there must be

many opportunities for teachers to not only philosophically co-inquire into educational practices, but also educational theories, gestalts, and socially-constructed educational norms. Through this, teachers will be more informed to take action through thoughtful pedagogies that move teaching beyond “best practices”. Thirdly, there needs to be an emphasis on metacogition for teachers to reflect on educational values and practices and their own philosophies toward teaching and education. Allowing opportunities for metacognition will foster reflective, more mindful teachers. Lastly, consistent opportunities for teachers to inquire into the philosophical essences of education are needed to shift teaching practices as well as frameworks of schools to those that are more philosophically grounded.

There is a purpose with p4t, through the development of educators themselves, to put the philosophy into teaching so that students can be more thoughtful, mindful citizens. If we aim for our students to have opportunities to philosophically think, we must convey that same aim for our teachers. Thus, to support and further develop p4cHI, we must enact p4t. The lower case of the “p” and the “t” are intentional in connection with Jackson’s (2010) “little p” conceptions. A framework of p4t emphasizes the wonder of learning for the teachers to support more joy in the art of teaching. Teachers who wonder and inquire will foster that inquisitiveness in their students. p4t also promotes that teachers are co-inquirers with their students as well as their professional peers. The framework aims to break down the hierarchical structures in teacher education programs as well as in elementary, middle, and high schools.

Breaking down hierarchical education structures evident in so many aspects of education initiates a shift. It is not a methodological shift or merely a restructuring of practices. It is a philosophical shift. With this shift, we perceive of teachers as philosophically mindful thinkers

and teaching as a philosophical endeavor to promote wonder, inquiry, and reflection. From the philosophical roots and base of P4C grew p4cHI with its four sturdy pillars of community, inquiry, philosophy, and reflection. It is from these innovative philosophical foundations that p4t intends to support the needs of teachers as they develop their pedagogies from a p4cHI framework to facilitate their students' learning. To do so efficaciously though, teachers need opportunities to question, inquire into, and take actions to reconceive of the socially-constructed norms of education.

From p4t, another shift can be initiated in perceptions of the art and profession of teaching as a philosophical endeavor, p4T. If we can conceptualize a different role of teaching in society, education can move beyond technical-rational mindsets supported by hierarchical foundations of the educational system. To do so, we need to see education as a philosophical endeavor. With this conceptual shift toward teaching, we can begin to fundamentally shift perceptions of education to that which truly aims for the betterment of humanity. In so many ways, therein lies the ultimate aims of both the P4C and p4CHI movements—philosophy for humanity (p4h).

The steps toward new conceptions of the profession of teaching and education are admittedly large. Thus, we must start with the teaching of teachers. As evidenced from this study, when teacher education courses are organized from a philosophical foundation, there is a development of more metacognitive teachers. If an entire teacher education program was based on a philosophical framework, it could enact a transformation of how teachers conceive of learning and teaching and thus, education at large to better meet the needs of today's students.

From the findings of this study and to support a development of p4t, this study offers the following recommendations.

Recommendations

In light of the findings of this study and in connection with p4cHI to include, as proposed, p4t, there are a variety of recommendations to support a stronger awareness of the complexities of teaching, especially as one who teaches through a philosopher's pedagogy. The recommendations focus on helping teachers to develop their own philosophical thinking abilities and perceptions of teaching as a philosophical endeavor. As well, there are suggestions concerning rethinking teacher educators' roles in teacher education programs. Lastly, this section includes suggestions for future studies in connection with limitations of this study.

Support of teachers' philosophical thinking

In order to cultivate thoughtful students, we must cultivate thoughtful teachers. It is necessary that teacher candidates as well as novice and veteran teachers have the intellectual space and the philosophical support to think philosophically about learning, teaching, and education in general. Teacher education programs and even teacher professional development programs need to teach teachers through an intellectually safe community with a focus on inquiry and reflection with the aim to perceive of teaching as a philosophical task. This includes making inquiry the base of teacher learning through an understanding that learning about teaching is not imparting what are assumed to be best teaching practices or necessary theoretical knowledge. Instead, there is a need, as advocated by Korthagen et al. (2001) and Korthagen and Kessels (1999) to refocus practices of teaching around the phronesis of understanding the synthesis of theory and practice together within the context of a situation. The hierarchical

structures that keep theoretical concepts as separate from practice that Schön (1983) refers to can be broken down through a p4cHI framework for teachers. Similarly, an emphasis on questioning one's own gestalts and socially-constructed perceptions of education from a philosophical foundation allows teacher candidates to wonder beyond the constrictive hierarchical frames of the educational status quo. Although, for this to happen, there is a need to rethink the roles of teacher educators, teacher candidates, and practicing teachers.

Rethinking teacher roles

In conceptualizing new ways of teaching teachers, the roles that the teacher educators play in a teacher education program needs to shift as well as how we think of teacher candidates. To support teachers as efficacious, philosophical thinkers, there is a need to see teachers not as empty vessels that should be filled with the socially-constructed perceptions of what the theories state or what veteran teachers already do. Teachers can be empowered through an intellectually safe community that promotes questioning and reflection. To do so, however, means that teacher educators have to take on the role of a facilitator of that intellectually safe community instead of one who hierarchically imparts information.

In the same way that p4cHI aims to reconfigure the teacher-student relationship in the classroom, p4t aims to rethink the role of teacher educators in teacher education programs. As advocated by Loughran (2006), teaching must be understood as complex and "problematic" (p.30). In doing so, teacher educators and teacher candidates co-inquire into educational concepts with mindsets to transform instead of perpetuate. The teacher candidate is, therefore, seen as a researcher instead of a student (Kawamoto et al., 1996; McEwan, 1996). As was seen in the MET program (McEwan, 1996), inquiry is the foundation of learning, and therefore, teacher

educators are facilitators and supporters instead of sages. Learning about teaching and education starts from wonderment, instead of “best practices” to follow. Inquiry is collaborative among the teacher candidates, the teacher educators, and mentor teachers at partner schools.

In doing so, due to the nature of this study, it may be advocated that teacher educators should adhere specifically to philosopher’s pedagogies. Before recommending this, however, one must pause to be wary of hierarchical practices. As advocated by Makaiau and Lukey (2013), to attempt to simply incorporate and especially, to enforce a new pedagogical approach for teachers, whether it be at the elementary, secondary, or collegiate level, would reveal a fundamental misunderstanding of p4cHI.

As evidenced in the study, there was a clear appreciation that both instructors of the methods and Philosophy for Children class taught in the way that supported what they advocated. This could be difficult in implementing a philospher’s pedagogy, however. There are still few teachers—especially at the university level—who understand, let alone teach in a manner that supports a p4cHI approach. Thus, caution must be taken before advocating for an entire program to embrace a p4cHI framework. There is the danger that the reform will be hierarchical and merely focus on p4cHI practices instead of supporting a new perspective toward education as a whole. As warned by Makaiau and Lukey (2013), “[e]ducation and educational 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)” (p. 17). A philosopher’s pedagogy is not about imparting strategies as that negates the teacher as a reflective practitioner (Schön, 1983). Instead, teacher educators must be willing to conceive of

and take on the role of teaching teachers as an inquiry-based partnership that aims to engage teacher candidates in reimagining how we perceive education.

Teacher support

As evidenced through the study, there was great apprehension for many teacher candidates about incorporating p4cHI practices. Many of their mentors were hesitant toward p4cHI as they had never heard of it. Similarly, many participants wondered about how well they would be supported in implementing p4cHI practices in schools at which they would be working. Due to the fact that there is clearly still a conflict between perpetuated educational customs and unique educational movemets such as p4cHI, it is apparent that beginning teachers need support as they further develop their practices once hired into the system. This is of course true for any new teacher. However, for new teachers who embark on learning to be a teacher with their own classroom as well as in aims to reenvision the hegemonic classroom practices, the struggle can be daunting. Therefore, it is highly recommended that formal supportive measures be put in place to ensure that new teachers to the system who wish to teach through philosopher's pedagogies can sustain their practices. It is recommended that the philosopher-in-residence aspect of p4cHI be expanded and that time and resources be allocated to ensure that there is intellectual space for teachers to reflect.

As reported by Jackson (2012), Lukey (2012), and Makaiau and Lukey (2013), a philosopher-in-residence is a vital resource to support both new and veteran teachers to implement and sustain p4cHI practices and to develop one's own philosopher's pedagogy. Unfortunately at this point, there is a need for more philosophers-in-residence. This is not to say that teachers should not incorporate p4cHI practices without a trained philosopher as was

implied by how Lipman first developed P4C in classrooms (Naji, 2013). On the contrary, as advocated by Jackson (2001, 2010), we are capable of wonderment and philosophical thinking. However, a philosopher's pedagogy is often misunderstood due to its unique perceptions toward content and assessments, the teacher-student relationship, and the p4cHI practice of using a fuzzy community ball. Due to this, there is a need for philosophers-in-residence to be available in the class with the teachers. Implementing a philosopher's pedagogy is a complex undertaking. With the expansion of more philosophers-in-residence, more teachers will be supported to ensure that using p4cHI practices does not become the mere implementation of strategies and that teachers can problem-solve with those knowledgeable about p4cHI.

Problem-solving about the implementation of a philosopher's pedagogy takes time as there is a substantial need for reflection. Thus, time and resources for support are needed for teachers to cultivate their own unique philosopher's pedagogies that work well for their own classrooms. If teaching is to move beyond the technical-rationality (Schön, 1983) of imparting information, it needs to be seen as an art form that requires intellectual space for metacognition, dialectical reflection-in-action (Schön, 1983), and collaboration. This begins in teacher education programs. To expand current mindsets and encourage more profound understandings of the essences of education, it needs a systematic approach with continuous and holistic support.

Limitations and Future Studies

This study is an inquiry into what happened in a semester-long course based on a philosopher's pedagogy and as such, it is merely a beginning in that it opens up more questions. There is a recommendation for more support as teachers venture into their own classsrooms to implement philosopher's pedagogies. However, it must be acknowledged that more research is

needed concerning what happens to teacher candidates exposed to p4cHI philosophies after their teacher education program. Do they actually incorporate p4cHI practices? What difficulties do they run into if they implement a philosopher's pedagogy? These and more questions are pertinent to understanding the larger implications of coming to understand teachers' development of a philosopher's pedagogy and embracing a p4cHI philosophy.

Limitations of this study did not enable data to be gathered concerning those questions. Data gathering was only focused on the teacher education courses at the university. Due to this, it is highly advocated that a follow up study be completed in which those teacher candidates taught in a teacher education course based on a p4cHI framework are studied once they are in the educational system as teachers with their own classrooms. Thus, the question of whether or not the teacher incorporates p4cHI practices or fully embraces a philosopher's pedagogy, how they succeed in doing so and, most importantly, the impact on students should be studied. Similarly, as p4cHI develops, comparative studies could help to further delineate the unique influences p4cHI philosophies have on teacher candidates. To compare the teacher candidates' perspectives toward being in various teacher education courses, including those taught through a philosopher's pedagogy, would allow for a deeper understanding of how p4cHI can uniquely influence teacher candidates. More studies on the impact of p4cHI philosophies and practices are needed in order to understand the levels of influence p4cHI can have on teachers and, consequently, their students. Thus, longitudinal studies following teacher candidates into the classroom are vital in p4cHI's expansion.

Researcher Reflection

As stated previously, interest in this study was due to the reseacher's own experiences in using a p4cHI approach in her own classroom and the struggles she has observed teacher candidates go through as she has mentored them. Due to her own difficulties with using a p4cHI approach, it was anticipated that at least some participants would have worries in connection with the logistics of organizing lessons with p4cHI practices. However, it is the unanticipated aspects of the study that drive the proposal and recommendations and that push the researcher to more deeply reflect on her own understandings of p4cHI.

This study began as research that would look into how teacher candidates responded to the practices of an innovative approach to education: p4cHI. Through the study, the participants gained a much deeper understanding of p4cHI as an approach to education and the core philosophical aims p4cHI addresses. Through these realizations, the researcher has become very reflective of her own pedagogy and in helping other teachers to use a p4cHI approach. As with some participants, the researcher has become more determined in her own reasons for teaching through a philosopher's pedagogy. It is with a more resolute sense of agency that the researcher is more focused on empowering teacher candidates and practicing teachers to teach with meaning instead of teaching to that which they feel pressured to do. This study revealed a great appreciation of a p4cHI approach, but the influences that led participants to question using the approach cannot be ignored. It was not expected that evidence from this study would reveal larger issues concerning core philosophical concepts of teaching and education.

Though data from this study was gathered through only three courses at one university, strong implications concerning p4cHI as well as teacher education could be drawn from the

evidence. It was unexpected how skeptical certain teacher candidates would be toward using a p4cHI approach to support their own pedagogies in light of their appreciation for learning through a philosopher's pedagogy. For the most part, the uncertainty came from the perceived lack of knowledge of other teachers about p4cHI. In reflecting on this evidence, it became apparent that beginning teachers are very influenced by what they feel is expected of them by educators already in the field. Evidence showed that more teacher candidates expressed strong feelings toward the perceptions of what they would be expected to do, such as following prescribed curricula, than what they perceived as meaningful learning through a p4cHI approach. This conflict reveals more profound issues in teacher education that both Dewey (1916) and Green (1978, 1988) pointed out. The perceptions of what it means to teach is influenced by measures of following what is deemed required by being a part of the educational system instead of what teacher candidates express as beneficial for the students. Many participants stated a desire and intent to use p4cHI practices, though the hesitancy toward what principals, department chairs, and other teachers would think weighed heavily.

This conflict helped the researcher to more fully appreciate how p4cHI is more than a set a practices and more than a set pedagogy. For the researcher, p4cHI is a philosophy toward learning, teaching, education, and life. This was more concretely understood through being a part of the courses studied, but also, through the participants themselves. Due to this deeper appreciation for a p4cHI approach, it is evident that changes are necessary as to how we prepare our teachers. As well, there needs to be a better understanding of the influences that impact the developments of teacher identities.

Much was realized through completing this study concerning the influence of societal and personal gestalts on teachers' developing philosophies of teaching as well as the power of giving teachers the intellectual space to inquire. In a variety of ways, Plato's "cave" (Plato, 2004, p. 224) was reconceptualized in this study. As stated by one participant,

> [l]ike the analogy to the sun, at first the light may hurt but eventually it opens your eyes to new perceptions of what reality could be; we are afraid to change our beliefs because it is all that we have known our whole lives. Change is a scary thing (p4c16, 2015).

It became more clear from this study that prevailing educational cultures have perpetuated generations of teaching practices that are the shadows on the wall. Socially-constructed assumptions such as hierarchical organizations of teacher-student relationships and the lack of time for student questioning live on. However, p4cHI opened up opportunities for teacher candidates to question those assumptions. It became apparent through the study that through a sense of community and the opportunities to wonder, inquire and reflect, teacher candidates can become aware of alternatives to the shadows on the cave walls.

Like the prisoner who returns to the cave, those idealistic teachers who begin their careers speaking of the new educational realities will be often be disparaged and criticized; too many teachers are skeptical of what lies beyond the cave. How can we combat this? Unfortunately, fears of skepticism from veteran teachers is enough to keep beginning teachers quiet, thus perpetuating the status quo. It became clear to the researcher that there is a need to support teachers to have mindsets that include a sense of agency toward changing perceptions of

education. However, to do so, it is necessary to philosophically reconceptualize the idea of education.

Conclusion

If we are to reconceive the purpose of education away from the perpetuated socially-constructed norms, we have to do more than open the windows to new realities of education. That needs to begin in teacher education programs. It can commence by allowing teacher candidates to inquire, reflect, and be allowed to wonder about alternative mindsets toward education. The step beyond awareness is crucial, however.

This study, which originally aimed to show teacher candidate responses to certain teaching practices revealed an approach to education that conceptualizes new mindsets toward learning, teaching, and education. More so, it revealed deeper questions about the philosophical core of education in terms of teachers' purpose and the purpose of schooling.

It must be clear that what is learned beyond the cave is not just new shadows. Teacher educators need to think beyond putting "best practices" in teachers' toolboxes and instead, put the philosophy into teaching. Steps must be taken to support those whose philosophies of teaching aim beyond the cave to help them to stay metacognitive and transformative in their practices. Who are we to encourage the teacher to be aware of new perspectives beyond the cave, yet not give that teacher the strength to stand up confidently for her philosophies of education?

This next step is a daunting task as it asks for a philosophically new conception of teacher education both in teacher preparation programs and beyond. It is imperative that we do not end up like the typical teacher at the beginning of this study or like Jay Gatsby, "borne back ceasely

into the past" (Fitzgerald, 1925, p.189), perpetually stuck in a hierarchical status quo. Therefore, it is necessary to put into place the consistent support for teachers to question, inquire, and reflect in an intellectually safe community to foster the development toward better teachers and therefore, better teaching practices. If teacher education loses its philosophical underpinnings to become more focused on the hierarchical imparting of "best practices," the expectation of teaching could become that of mindless practitioners blindly following externally-mandated strategies. We have to be wary as Plato (2004) may have told of prisoners who leave the cave, but he would not have agreed in a democratic notion that all children and teachers have the capacity to philosophically inquire. Teacher education programs must open the windows of the cave to let in winds that push out the stale perceptions of schooling and bring in the wonder and thoughtfulness of meaningful education.

With those new winds, we can leave the cave. The chains holding us to the socially-constructed educational norms are merely a mirage. If we understand that students need an intellectually safe community to wonder, inquire, and reflect in order to be more thoughtful citizens, the same expectation must be held for teachers. Therefore, let the teacher candidates see the bright sun outside of the cave and give them the strength to bring those new possibilities into the schools. Empower them to put the joy and wonder into learning in truly meaningful ways that empower their students. Support them as they transcend beyond the typical teacher to transform the philosophical core of the perceptions of education.

Appendix A: IRB Approval

UNIVERSITY *of* HAWAIʻI®
MĀNOA

Office of Research Compliance
Human Studies Program

July 28, 2015

TO: Kirsten Bush
Hunter McEwan, Ph.D.
Principal Investigators
Educational Foundations

FROM: Denise A. Lin-DeShetler, MPH, MA
Director

SUBJECT: CHS #23304 - "A Change of Mindset- A Study into the Philosophy for Children Hawaii (p4cHI) Pedagogy as Used in Teacher Education Courses"

This letter is your record of the Human Studies Program approval of this study as exempt.

On July 27, 2015, the University of Hawaiʻi (UH) Human Studies Program approved this study as exempt from federal regulations pertaining to the protection of human research participants. The authority for the exemption applicable to your study is documented in the Code of Federal Regulations at 45 CFR 46.101(b) (Category 2).

Exempt studies are subject to the ethical principles articulated in The Belmont Report, found at http://www.hawaii.edu/irb/html/manual/appendices/A/belmont.html

Exempt studies do not require regular continuing review by the Human Studies Program. However, if you propose to modify your study, you must receive approval from the Human Studies Program prior to implementing any changes. You can submit your proposed changes via email at uhirb@hawaii.edu. (The subject line should read: Exempt Study Modification.) The Human Studies Program may review the exempt status at that time and request an application for approval as non-exempt research.

In order to protect the confidentiality of research participants, we encourage you to destroy private information which can be linked to the identities of individuals as soon as it is reasonable to do so. Signed consent forms, as applicable to your study, should be maintained for at least the duration of your project.

This approval does not expire. However, please notify the Human Studies Program when your study is complete. Upon notification, we will close our files pertaining to your study.

If you have any questions relating to the protection of human research participants, please contact the Human Studies Program at 956-5007 or uhirb@hawaii.edu. We wish you success in carrying out your research project.

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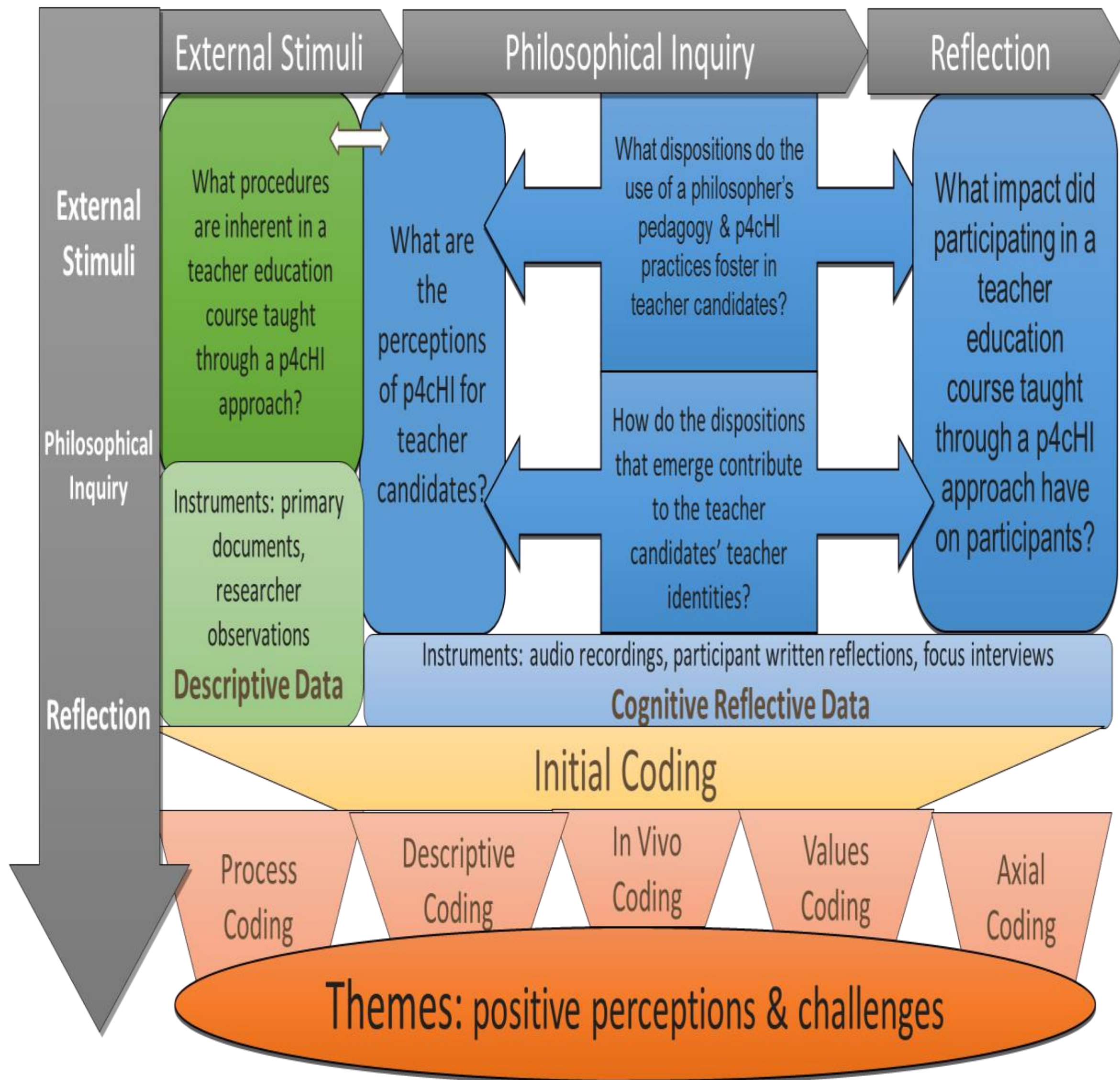
Appendix B: Crystallization Framework of Study



Appendix C: Participant Demographics

Course	Participant	Gender	Anticipated Degree	Previous Knowledge of p4cHI?
p4c	p4c1	F	Bachelors in Elementary Education	N
p4c	p4c2	F	Bachelors in Elementary Education	N
p4c	p4c3	F	Bachelors in Elementary Education	N
p4c	p4c4	F	Bachelors in Elementary Education	N
p4c	p4c5	F	Bachelors in Elementary Education	N
p4c	p4c6	F	Bachelors in Elementary Education	N
p4c	p4c7	F	Bachelors in Elementary Education	N
p4c	p4c8	F	Bachelors in Elementary Education	N
p4c	p4c9	F	Bachelors in Elementary Education	N
p4c	p4c10	F	Bachelors in Elementary Education	N
p4c	p4c11	F	Bachelors in Elementary Education	N
p4c	p4c12	F	Bachelors in Elementary Education	N
p4c	p4c13	F	Bachelors in Elementary Education	N
p4c	p4c14	F	Bachelors in Elementary Education	N
p4c	p4c15	F	Bachelors in Elementary Education	N
p4c	p4c16	F	Bachelors in Elementary Education	N
p4c	p4c17	F	Bachelors in Elementary Education	N
p4c	p4c18	F	Bachelors in Elementary Education	N
p4c	p4c19	F	Bachelors in Elementary Education	N
p4c	p4c20	F	Bachelors in Elementary Education	N
p4c	p4c21	F	Bachelors in Elementary Education	N
p4c	p4cELAI	M	p4c and ELA Methods Instructor	Y
ELA Methods	ELA1	F	Masters in Secondary Education	N
ELA Methods	ELA2	M	Bachelors in Secondary Education, English Language Arts	Y
ELA Methods	ELA3	F	Bachelors in Secondary Education, English Language Arts	N
ELA Methods	ELA4	F	Bachelors in Secondary Education, English Language Arts	N
ELA Methods	ELA5	F	Masters in Secondary Education, English Language Arts	N
ELA Methods	ELA6	F	Bachelors in Secondary Education, English Language Arts	N
ELA Methods	ELA7	F	Bachelors in Secondary Education, English Language Arts	N
ELA Methods	p4cELAI	M	p4c and ELA Methods Instructor	Y
SS Methods	SS1	M	Bachelors in Secondary Education, Social Studies	N
SS Methods	SS2	M	Bachelors in Secondary Education, Social Studies	N
SS Methods	SS3	M	Bachelors in Secondary Education, Social Studies	N
SS Methods	SS4	F	Bachelors in Secondary Education, Social Studies	N
SS Methods	SS5	M	Bachelors in Secondary Education, Social Studies	N

SS Methods	SS6	M	Bachelors in Secondary Education, Social Studies	N
SS Methods	SS7	M	Bachelors in Secondary Education, Social Studies	N
SS Methods	SS8	M	Bachelors in Secondary Education, Social Studies	N
SS Methods	SS9	M	Bachelors in Secondary Education, Social Studies	N
SS Methods	SS10	M	Bachelors in Secondary Education, Social Studies	N
SS Methods	SS11	F	Bachelors in Secondary Education, Social Studies	N
SS Methods	SS12	M	Bachelors in Secondary Education, Social Studies	N
SS Methods	SS13	M	Masters in Secondary Education, Social Studies	N
SS Methods	SS14	M	Bachelors in Secondary Education, Social Studies	N
SS Methods	SS15	M	Masters in Secondary Education, Social Studies	N
SS Methods	SS16	M	Bachelors in Secondary Education, Social Studies	N
SS Methods	SSM	M	Mentor Teacher	Y
SS Methods	SSI	F	SS Methods Instructor	Y

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