Impacts of a university philosophy outreach program at Kailua High School

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Abstract

The University of Hawai'i at Mānoa's Uehiro Academy for Philosophy and Ethics in Education (UHM Uehiro Academy) prepares, supports and sustains philosophy for children Hawai'i (p4cHI) educators, researchers, and students in Hawai'i and beyond. This paper documents the impact of the Uehiro Academy's philosophy outreach program at Kailua High School (KHS), a public secondary school on the Hawaiian Island of O'ahu. It describes the twenty year partnership between the University and KHS, which built a foundation for p4cHI to become integrated across the curriculum and within the school culture. To better understand the overall impact of the UHM Uehiro Academy philosophy outreach program on KHS, researchers asked, 'How has the UHM Uehiro Academy philosophy outreach program impacted the school culture at KHS?' Qualitative methods were applied to design and conduct a research study, which included interviewing 68 members of the KHS community. Data analysis revealed four main themes: (1) a schoolwide learner-centred pedagogy, (2) a place for learning more than just academics, (3) a community of diverse and connected individuals, (4) a commitment to professional growth for the purpose of a better world. The paper ends with conclusions, implications of the findings, and the researchers reflecting on the findings, including the benefits and challenges of university philosophy outreach programs in the secondary school setting.

Keywords

Philosophy for Children, progressive education, school culture, secondary education, university philosophy outreach programs

Introduction

In 1984, Thomas Jackson, a recent doctoral graduate in comparative philosophy at the University of Hawai'i, travelled to Montclair, New Jersey, to learn more about Philosophy for Children (P4C). This is where he 'experienced first-hand, with colleagues from around the world, the excitement of the [Matthew] Lipman approach' to P4C and doing philosophy with children (Jackson 2012, p. 4). Shortly thereafter, Jackson came home to Hawai'i and began what has now become an almost forty-year commitment to growing the worldwide P4C movement in Hawai'i and beyond. This included establishing the University of Hawai'i at Mānoa's Uehiro Academy for Philosophy and Ethics in Education (UHM Uehiro Academy) in 2012, and building on Lipman's (1988, 1991) original P4C methods to create the unique philosophy for children Hawai'i (p4cHI) approach to doing philosophy with children (Jackson 2001, 2012; Makaiau 2010; Miller 2013). Among the distinct aspects of his approach are the ways in which the UHM Uehiro Academy has applied p4cHI to develop a university philosophy outreach program with a number of community partners.

The earliest iteration of the UHM Uehiro Academy's university philosophy outreach program began with Jackson and colleagues, who partnered with schools in the Hawai'i State Department of Education (HIDOE). Jackson (2012) explains:

> in-class support was at first accomplished by the addition to the classroom of a philosopher/facilitator — a person with extensive experience in doing p4c[HI] who would join the teacher as a weekly participant in p4c[HI] sessions. In the beginning this was either Karen [Lee] or myself; later, it was provided by UH Philosophy Department graduate students. (p. 4)

For years, the expansion of p4cHI in more classrooms and schools relied on Jackson and the UHM Philosophy Department graduate students. Together they would lead professional development workshops for interested teachers via the HIDOE, offer introductory p4cHI courses at UHM, and support students directly by partnering with HIDOE teachers to lead p4cHI sessions in schools. It was this early university philosophy outreach program model that cultivated the next generation of p4cHI

practitioners and leaders, including Thomas Yos, Benjamin Lukey, Amber Strong Makaiau, Mitsuyo Toyoda, Chad Miller and Tammy Jones.

Makaiau and Miller were both secondary school teachers at Kailua High School (KHS), a small public high school on the Hawaiian Island of O'ahu. Independently, they each learned about p4cHI via coursework at UHM and then partnered on using the p4cHI approach to teach social studies and English language arts at KHS. A number of their KHS colleagues became interested in their 'philosopher's pedagogy' (Makaiau & Miller 2012, p. 8) and, as a result, they taught a course through UHM to a critical mass of KHS teachers who wanted to grow p4cHI schoolwide. 'Although the class was successful in introducing the theory behind philosophy for children and many aspects of the p4c pedagogy … it became clear that if p4c Hawai'i was going to become part of the Kailua High School culture, teachers who wanted to implement p4c in their classrooms would need additional support' (Lukey 2012, p. 38). This was the beginning of the UHM Uehiro Academy philosopher in residence (PIR) initiative– a critical component of the UHM Uehiro Academy university philosophy outreach program, and Lukey becoming the first full-time PIR at KHS (Lukey 2012).

The establishment of the PIR role at KHS not only helped to grow the number of teachers practicing p4cHI at KHS, but also laid a foundation for the research and scholarship that would assist UHM Uehiro Academy faculty in understanding strengths and areas of growth in the academy's university philosophy outreach program. Summarised in a publication by Makaiau and Lukey (2013), researchers at the UHM Uehiro Academy developed a 'three-part model', or roadmap, for successful university philosophy outreach programs, which was based on all of the work the Uehiro Academy had been doing in the HIDOE. In this model, university faculty partner with school communities to provide: (1) educative p4cHI experiences (e.g. workshops, courses, faculty meetings, etc.), (2) mentoring and coaching from a PIR for school faculty and direct student support, and (3) meaningful peer/professional p4cHI communities of inquiry in which faculty can engage in p4cHI practices with one another (Makaiau & Lukey 2013). This three-part model, along with the still growing twenty year partnership between the University and KHS, built a foundation for p4cHI to become integrated across the school curriculum and a part of the KHS school culture.

Today, flagship examples of the schoolwide integration of p4cHI at KHS include the p4cHI-based Ethnic Studies course that all incoming freshmen at KHS participate in as a part of their required courses for high school graduation (Makaiau, 2010; Makaiau

& Miller 2012; Makaiau 2013, 2017a, 2017b, 2018). Also, the English Department's commitment to using p4cHI in all English classes grades nine through twelve (Makaiau & Miller 2012; Miller 2013). And the KHS PIR who supports the application of p4cHI across all content areas, courses, and grade levels at the school (Lukey 2012). Additionally, the latest development of the UHM Uehiro Academy partnership with KHS is the philoSURFERS program, which started at the school in 2015. This 'for credit' internship trains and supports KHS students in facilitating p4cHI in the surrounding elementary and middle schools. Miller (2017) explains:

> the talents of high school students who have internalized the practices of p4c Hawai'i [support] kindergarten through ninth grade classrooms [and] collaborate with teachers in planning and designing activities in order to help make philosophy, specifically p4c Hawai'i, a meaningful and integral aspect of the k-12 schooling experience. (7:05)

From Jackson's initial support of Makaiau and Miller at KHS, to the creation of the philoSURFERS program, it is clear the UHM Uehiro Academy university philosophy outreach program at KHS is well-established and ongoing.

The purpose of this article is to contribute to existing p4cHI scholarship and research by further examining the impact of the UHM Uehiro Academy university philosophy outreach program at KHS. We, the researchers and authors, ask, 'How has the UHM Uehiro Academy philosophy outreach program impacted the school culture at KHS?' We start by providing some context to the study and a review of the relevant literature. Next, we share how we used qualitative methods to investigate this question. In the research findings, we report how the analysis of the data revealed four main themes. The paper ends with conclusions, possible implications of the findings, and our reflections on the findings, including the benefits and challenges of university philosophy outreach programs like ours.

Context of the study

Kailua High School (KHS) is a small public high school in the Hawai'i Department of Education (HIDOE) located on the Windward coast of the Hawaiian Island of O'ahu. In the academic year that this study began, 2018–19, the HIDOE reported a total enrolment of 804 students in grades 9 to 12 (Strive HI, 2019). A part of the Kailua Complex, the school serves the four communities of Kailua, Maunawili, Waimānalo, and Waimānalo Beach. The communities range from suburban to rural, and are characterised by a broad socio-economic range, from low income to upper middle-

class residents. Also notable, within Waimānalo and Waimānalo Beach are Hawaiian Homestead lands, which results in KHS serving a larger proportion of Native Hawaiian learners when compared to most schools in the HIDOE. Summarised by US News in 2022, the ethnic and socio-economic demographics of KHS include a 'total minority enrollment [being] 88%, and 52% of students are economically disadvantaged' (p. 1).

To expand on these demographics, it is important to note that students at KHS tend to self-identify with two of the main communities serviced by the school, Waimānalo and Kailua. Although these two communities are close in proximity, they do not share a common intermediate or middle school. It is at KHS that students from the more affluent community of Kailua meet students from the more rural community of Waimānalo for the first time. This separation between students in the two communities creates a unique, and sometimes divisive, cultural milieu. Faculty and staff at KHS have worked hard over the years to address these challenges to the school culture and climate (Makaiau 2010). In 2012 the KHS was recognised for its efforts and was visited by the 14th Dalai Lama who, along with other community leaders, acknowledged its programs and initiatives, like p4cHI, that emphasise peace and conflict resolution (Eagle 2012).

At the time of writing, the HIDOE gives this summary of KHS:

> Kailua High encourages college and career readiness with career pathways in arts & communications, health services, industrial engineering technology, natural resources and public and human services.

> The school also offers Advancement Via Individual Determination as an elective course for each grade level, and unique learning experiences in Hawaiian language, global studies and Polynesian music and dance. Ethnic studies is a required course for all incoming freshmen. To provide students an opportunity to experience the rigor of college courses, it provides seven Advanced Placement courses.

> All faculty and administrators mentor students through a weekly Personal Transition Plan/Leadership course to help students plan for post-high school pursuits and assist them in tracking their own progress toward attaining personal and academic goals.

> Kailua High has various co-curricular activities such as an award-winning Air Force JROTC, marching band and an extensive athletic program that fields teams in 19 different sports.[1]

Literature review

There are numerous university philosophy outreach programs that have helped to grow the worldwide Philosophy for Children (P4C) movement founded by Matthew Lipman in 1969. Some are more widely recognised than others. For example, the establishment of Institute for the Advancement of Philosophy for Children (IAPC) in 1974 at Montclair State College led to the teacher-education project in New Jersey, at Miller Street and Morton Street Schools. This was the first of many university outreach partnerships that would help to support the growth of philosophy in countless K-12 schools, P4C research, and the publication of P4C resources that are now used globally. Another example is the University of Washington Center for Philosophy for Children, which joined with PLATO (Philosophy Learning and Teaching Organization) in 2022. This university partnership serves 'thousands of students, teachers, and community members nationally and internationally, fostering critical thinking, tolerance and understanding of diverse viewpoints, self-confidence, and analytic reasoning skills' (PLATO 2022). In addition to these well-noted and well-established university philosophy outreach organisations, there are many other programs and individuals at universities who are doing tremendous work to bring philosophy to schools and communities across the world. These include initiatives in the USA at Mount Holyoke College, Texas A&M University, Creighton University, Trinity University, DePauw University, the University of Massachusetts Amherst, and a number of other international universities (e.g. the Miyagi University of Education), many of which are detailed in this very issue. At each of these universities, the philosophy outreach programs have unique institutional structures, funding sources, capacity, and missions.

In this article we highlight the work of the UHM Uehiro Academy philosophy outreach program. Founded in 2012, the UHM Uehiro Academy for Philosophy and Ethics in Education relies on the generous financial support of the Uehiro Foundation on Ethics and Education from Japan. It has two full-time faculty members and four affiliate faculty located in the UHM Philosophy Department, UHM College of Education, and the University of Hyogo in Japan. In the review of the literature to

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[1]   https://www.hawaiipublicschools.org/ParentsAndStudents/EnrollingInSchool/SchoolFinder/Pages/Kailua-High.aspx

follow, we draw from scholarship and research to explain how the UHM Uehiro Academy philosophy outreach program is grounded in a progressive education school-university partnership model, and we describe what this particular model looks like at KHS.

School–university partnerships

From 1896 to 1903, John Dewey directed one of the most important projects in the history of American education: the Laboratory School at the University of Chicago. 'The school was a cooperative venture of parents, teachers, and educators', supported by the 'unified departments of Philosophy, Psychology, and Pedagogy' at the university (Mayhew & Edwards 1965, p. vii). 'The undertaking grew out of a genuine desire to work out with children an educational experience more creative than that provided by even the best of the current systems' (p. vii). Today, countless progressive schools have been modelled after Dewey's Laboratory School, and many mainstream educational theories and practices can be attributed to his initial experiments in education. They include the important role of social emotional learning, community and relationship building in schools, inquiry-based instruction, learner-centred classrooms, relevance (connecting school life with life outside the classroom), experiential learning (i.e. learning by doing), emphasising critical thinking rather than rote memorisation, interdisciplinary learning across the curriculum, arts integration, the schoolwide assembly, project-based learning, and authentic assessment. His approach to teaching developed at the Laboratory School—based on the 'scientific principle of objective testing of ideas through action and evaluating the results of such action for future planning' (Mayhew & Edwards 1965, p. vii)—is also now widely accepted as best practice in most schools and colleges of education.

Dewey's experiment at the Laboratory School represented a radical re-thinking about the ways in which universities can support K-12 education and how pre-school, elementary, and secondary school partners can contribute to the mission-driven teaching, research and service that defines the work of universities. John Goodlad, a devotee of Dewey, built on the work he started and pushed the model further. Goodlad envisioned school-university partnerships 'where accomplished teachers could lead their peers, where students are not grouped by age, and where the ability to discuss and assess ideas matter more than test scores' (Woo 2014). Author of the highly influential book *A Place Called School* (1984), Goodlad documented the now classic eight-year study of 38 schools in 13 communities, which laid the foundation for his Professional Development School (PDS) partnership model. Built on reciprocal

relationships between partner institutions like universities and schools, PDS partnerships ensure the 'simultaneous renewal of schools' and the 'education of educators' (1984). Goodlad asserted that 'an ethic of collaboration and collaborative inquiry and action, more than anything else, [should] characterize the processes that go on in a school-university partnership' (1984, p. 110). He believed that this spirit of collaboration—also valued in the democratic underpinnings of the progressive education tradition—needed to be 'modeled every step of the way' (p. 110). He famously stated that in order to create better teachers at the university, we need better schools, and he committed his life's work to doing just that.

The UHM Uehiro Academy philosophy outreach program is grounded in progressive education school-university partnership models like John Dewey's Laboratory School and John Goodlad's PDS framework. 'Ever since Jackson introduced philosophy for children to Hawai'i in the mid-1980s, one of the defining characteristics of his p4c Hawai'i program has been its commitment to working with classroom teachers in Hawai'i's public schools' (Lukey 2012, p. 38). The genuine collaboration between university faculty, students, and philanthropic partners has not only improved the UHM Uehiro Academy partner schools, but also helped to advance the mission of the University (https://manoa.hawaii.edu/strategicplan/). Examples include 'in demand' UHM Philosophy Department and College of Education coursework and program curriculum, which regularly incorporate field experiences at UHM Uehiro Academy 'model schools', and the publication of noteworthy research and scholarship, much of which is referenced in this article. Additionally, university funding partners have become increasingly attracted to the ways in which UHM faculty and students are supporting the improvement of educators and K-12 schooling. It is this type of reciprocal, progressive education school-university partnership model which has been developed and sustained between the UHM Uehiro Academy and KHS.

The Kailua High School–University of Hawai'i at Mānoa partnership

p4cHI first landed at KHS in 2000 when Amber Strong Makaiau began experimenting with it as an effective pedagogy for teaching Social Studies during her time as a UHM College of Education (COE) teacher candidate enrolled in a Master of Education and Teaching program at the university. Based on Goodlad's PDS model (1990), KHS was a UHM COE partner school that supported teacher candidates participating in UHM COE teacher certification programs. The school worked with the university to embody the five critical attributes for professional development schools:

- a learning community characterised by norms and practices that support children's and adults' learning;
- joint work between and among school and university faculty;
- accountability to the public and to the profession for upholding professional standards;
- allocation of time and resources to systematize the continuous improvement of teaching and learning; and
- establishment of norms and practices that promote equity and learning by all students and adults. (Levine 1999)

It was under these PDS conditions, along with the support of Thomas Jackson from the UHM Philosophy Department, that Makaiau was able to establish a consistent and impactful p4cHI practice at KHS.

Its success remained within her four walls until 2004 when Chad Miller first brought it into the English department as an effective mode of instruction. Over time, p4cHI became the foundation of each classroom in the English department, thus being the first 'high school p4c Hawai'i department' in the world (Miller 2013). Next, the KHS social studies department integrated p4cHI into the school's Ethnic Studies course—a p4cHI-based curriculum which is now required for graduation at the school (Makaiau 2010, 2017a, 2017b; Makaiau et al. 2019; Makaiau & Freese 2008). With the support of Principal Francine Honda, Benjamin Lukey served as KHS's first Philosopher in Residence (PIR) in 2007 (Lukey 2012). Lukey, in his PIR role brought p4cHI into other classrooms and curricula, and worked closely with teachers in all content areas and grade levels. At the time that this study took place, Lukey and Miller both served as KHS PIRs, collaborating with more than 35 teachers at KHS.

p4cHI practitioners at KHS predominantly utilise what Makaiau and Miller (2012) refer to as a 'philosopher's pedagogy' (p. 8). Highlighted in a review of the 'number of ways in which Matthew Lipman and Ann Margret Sharp's original' P4C program has 'been adapted to respond to the complex and sometimes conflicting demands of twenty–first–century education,' Lizzy Lewis and Roger Sutcliffe (2017) describe the philosopher's pedagogy by explaining how it focuses

> more on teacher dispositions and skills than on pupil ones (though the strategies and foci are not, or course, mutually exclusive). It is the espousal of an approach to teaching that certainly sees a place for developing pupils' own readiness to inquire philosophically; but it calls for teachers themselves to become more thoughtful, reflective,

reasonable and considerate in their own instruction and their dealings with pupils. (p. 205)

They elaborate that it is 'probably better not to think of it as a model within the curriculum but a model for the curriculum, whatever shape the curriculum might take', and they conclude that 'this idea of philosophical teaching may, in the end, provide the best model for the advancement of P4C and philosophy in the curriculum, since it can underpin all of the other models and strategies' (p. 205).

As reported in a number of other articles and book chapters (Makaiau 2010, 2013, 2015, 2016, 2017a, 2017b; Makaiau & Lukey 2013; Makaiau & Miller 2012), the philosopher's pedagogy is an overall approach to teaching and learning that can be used to incorporate the activity of philosophy into a variety of subject areas (e.g. history, geography, mathematics, science, English language arts, physical education, health, etc.) across grade levels and age groups. Grounded in a fundamental connection between education and philosophy, it is defined by a set of six interconnected teacher commitments (see Makaiau & Miller 2012).

- At the time that this study was conducted, a critical mass of teachers at KHS were using p4cHI to incorporate the activity of philosophy into a variety of required school disciplines and subjects at KHS. The most popular p4cHI activities utilised at KHS, all of which are grounded in Jackson's (2001) approach, include

- Creating Intellectual Safety (p. 460) to make sure that all participants in the community feel like they can ask any question or state any point of view as long as they are being respectful of everyone in the group.

- Making a Community Ball (p. 461) to help mediate turn taking during classroom dialogue and inquiry.

- Using the language of the Good Thinker's Tool Kit (p. 463) to articulate questions, claims, and thinking in general.

- Participating in Plain Vanilla (p. 462) discussion–based inquiries that use the following structure: question, vote, inquiry, and reflect.

- Using Magic Words (p. 461) to support student facilitation during the Plain Vanilla inquiries.

- Reflecting on the Community of Inquiry (p. 464) with a set of evaluation questions to help measure progress.

(from Jackson 2001)

This review of scholarly literature and research summarising P4C university philosophy outreach programs, PDS partnership models, and the evolution of p4cHI at KHS helps to set the stage for the qualitative study we conducted from 2018 to 2020 to better understand the impact of the UHM Uehiro Academy philosophy outreach program at KHS. It explains how the particular philosophy outreach program examined in the study is grounded in progressive education school-university partnership models like those established by Dewey and Goodlad. It also elaborates on what the philosophy outreach model looked like at KHS at the time that this study took place.

Research framework and question

Drawing upon the scholarly research described above, the purpose of this study was to explore the impact of the UHM Uehiro philosophy outreach program—which includes, preparing, supporting and sustaining educators, researchers and students who engage or are interested in engaging in p4cHI—on the KHS community over time. Qualitative interviews were conducted with staff, teachers, community partners, and former students from KHS who are knowledgeable about the school's history and current context. The research question used to guide this study was:

- How has the UHM Uehiro Academy philosophy outreach program impacted the school culture at KHS?

Methods

Qualitative methods (Creswell & Poth 2018; Patton 2002) were used to explore this question and better understand the impact of the UHM Uehiro Academy philosophy outreach program on school culture at KHS. We, the 'researchers use[d] an emerging qualitative approach to inquiry' to design methods that are 'sensitive to the people and places under study' (Creswell & Poth 2018, pp. 42–43). We drew from Seidman (2006) to develop and shape interviewing protocols and procedures. Our goal was to create a final written report that includes 'the voices of participants, the reflexivity of the researcher, a complex description and interpretation of the problem, and its contribution to the literature or a call for change' (Creswell & Poth 2018, p. 43).

To carry out the study, we (the five key investigators) worked with the Institutional Review Boards at UHM and the HIDOE to gain necessary permissions. We collaborated with KHS faculty and staff to identify possible participants, and from there applied a snowball sampling methodology (Creswell & Poth 2018) to recruit more participants for the study. Once participants were identified, we used qualitative interviewing methods (Patton 2002; Seidman 2006) to gather the voices and lived experiences of the faculty, staff, community partners, parents, and former students of KHS. These semi-structured interviews were guided by an interview protocol that included a set of predetermined questions. We also encouraged the use of active listening to generate new questions and probe deeper into the insights offered by participants. Each interview lasted from 30 to 60 plus minutes, depending on the willingness and availability of each participant.

The role of the researchers

Our role as the researchers in this study was dynamic. Two of us are UHM Uehiro Academy faculty members who, in addition to conducting this study, also helped to implement the Uehiro Academy philosophy outreach program at KHS. As a result, we took on the role of participant observers employing 'multiple and overlapping data collection strategies: being fully engaged in experiencing the setting (participation) while at the same time observing and talking with other participants about whatever is happening' (Patton 2002, pp. 265–266). To 'manage the tension between engagement and attachment' (p. 328) the two of us who are Uehiro Academy faculty researchers collaborated with three additional researchers to design, conduct, and write up the findings of this study. They are a UHM Public Health faculty member and two graduate students (one from Public Health and one from the COE). Together, our team worked as 'critical friend[s], partner[s] or colleague[s] who … suppl[ied] alternative perspectives, support, and protection from bias and self delusion' (Miles & Huberman 1994, p. 46). This unique research collaborative helped to ensure trustworthiness (Riessman 1993) in the findings and supported the deep interpretation of those findings, which are included in the discussion, conclusion, implications, and final reflections.

Participants

In total, 68 participants from the KHS school community enrolled in the study and completed the interview process. Criteria for eligibility included participants being former students, current or former teachers and support staff, organisational partners, or parents from KHS who are knowledgeable about the school's history over the past

10–15 years. Of the 68 participants, 26 are former students, 15 are (or were) teachers, 13 are (or were) support staff, 12 are organisational partners, and 5 of the teachers were also parents. The participants were ethnically diverse, with 36 different ethnicities represented, and 30 of the participants identifying as multiracial. They also were of different ages, ranging from 18 to 60 years old. To protect their identity, the participants were informed that their names would be redacted and that pseudonyms would be used for publications. Minors were not included in this study, and all participants were able to stop the interview at any point if they began to feel uncomfortable. All 68 of the participant interviews were transcribed and analysed for the study.

Data sources

Data in this study came from the 68 interviews, that were digitally recorded and transcribed. The transcripts totalled 701 pages and 355,653 words of raw data and interview dialogue.

Analysis of the data

To analyse the data, we used methods of constant comparison (Glaser & Strauss 1967). This occurred in three phases. In phase one, each researcher worked individually to develop initial open codes. Next, we came together as critical friends (Miles & Huberman 1994) and shared our open codes with one another. We worked collectively to develop an initial set of theoretical codes and analytic themes (Charmaz 2006), which included creating a Google spreadsheet to contain the list of programs, initiatives, and other codes (e.g. intellectual safety, community among teachers, feelings of student empowerment) we were developing. In phase two, team members worked individually to further develop our initial set of theoretical codes and analytic themes. Codes were compared in the Google spreadsheet to draw out overarching themes that encompassed unique codes. After this process, we came back together and, through dialogue methodology (Lunenberg & Samaras 2011, p. 844), we created a final list of analytic themes. This culminated in the development of four main 'final' themes. In phase three, our team wrote up the findings and collaborated further to revise and refine our thinking. For each of the four main themes, we used direct quotes from the participants to give insight into the ways in which they believed the UHM Uehiro Academy philosophy outreach program impacted school culture at KHS. Our final reflections on this process and the study at large are included at the end of the paper. Developed and written up collaboratively by our research team, these final reflections were also completed during the final phase of the data analysis process.

Findings

The analysis of the data revealed four themes that highlight how the UHM Uehiro Academy philosophy outreach program impacted the school culture at KHS over time. They are: (1) a schoolwide learner-centred pedagogy, (2) a place for learning more than just academics, (3) a community of diverse and connected individuals, and (4) a commitment to professional growth for the purpose of a better world.

A schoolwide learner-centred pedagogy

The first main theme to emerge from the data analysis describes the ways in which the UHM Uehiro Academy philosophy outreach program supported the creation of a learner-centred pedagogy throughout the KHS curriculum and culture. Interview participants explained how Uehiro Academy faculty and staff demonstrated the ways in which p4cHI could be used to engage students in philosophical class discussions, class materials, and decision making on campus, and that Uehiro faculty were instrumental in supporting the development of a learner-centred practice in all facets of school life. A former KHS student, Jack, said that p4cHI was his first introduction to a learner-centred pedagogical model like this. He liked how 'the discussions and material were based on the interests of students.' Although he was not used to it at first, Jack said that this model helped him understand how much the teachers at KHS cared for him as both a learner and a person.

As the Uehiro Academy helped to support an increasing number of teachers at KHS in becoming confident in their p4cHI practice (e.g. placing students at the centre of curriculum, pedagogy, and daily decision making), participants in the study observed a change in expectations across classrooms and in the overall school culture at KHS. A KHS teacher, Evelyn, describes this evolution:

> [p4cHI] totally changed the culture ... It changed how traditionally students would take notes and just listen to the teacher and think, 'I'm a good student, I'm going to regurgitate this'... [Instead with p4cHI] they'd get excited about reading, about certain topics and talking about it, they wanted to work out issues, they wanted to philosophise what it really means. It changed the feelings of confidence in our kids.

Some of the study's participants described how the introduction of p4cHI by Uehiro Academy faculty felt a bit uncomfortable at first, but then, over the years, students began to embrace the chance to form their own ideas and voice their unique thoughts.

They recognised increasing opportunities to get out of their 'comfort zone' (Jack, a former student) and take part in in-depth inquiries. They shared how this new 'p4cHI culture' prepared them for life, both at school and beyond. For example, former student Aria shared how participating in p4cHI at KHS gave her the opportunity to practice approaching problems from multiple perspectives and to develop her analytical skills, all of which are now essential for her job in marketing. She explained how she thinks she would not have had these skills if she had not been challenged to engage in the p4cHI approach to teaching and learning at KHS.

Participants also described how the support of the Uehiro Academy faculty helped to build the self-esteem of students on campus. They described how the consistent engagement in p4cHI aided students in becoming effective thinkers and communicators, and over time, students became more self-directed in their learning. Grace, a teacher, explains:

> Students are better thinkers, [because] they have had the opportunity to express themselves. [p4cHI] taught them how to better communicate, not just in the classroom, but outside the classroom … People think before doing an action instead of just reacting. And that produces better outcomes, better relationships, a better in school in general.

Another teacher, Riley, noted how the support of the Uehiro Academy faculty helped teachers find new ways to motivate students and honour their success. He explained how the introduction of p4cHI shifted the school culture so that it began to celebrate students who are good thinkers and good community members, and that when they rejoiced in these accomplishments, the students learned to take pride in themselves and begin to push themselves even more.

Intellectual safety

An overwhelming number of participants also described how the shared language of 'intellectual safety' (Jackson 2001, p. 460)—introduced and reinforced across classrooms, disciplines and grade levels—contributed to deepening the learner-centred pedagogy at the school. Gabby, a teacher, shared how the intellectually safe environment at KHS became the foundation on which all other academic skills were built. She emphasised how faculty at the Uehiro Academy and p4cHI taught her that, in order for her students to feel comfortable enough to progress academically, they first needed to feel that they were in a safe and nurturing environment. She asserted

that the shared language of intellectual safety, used throughout the whole school culture, helped to create this.

Emilia, another teacher, also noted that the shared pedagogy of creating intellectually safe learning environments not only improved academic achievement, but also helped to build more meaningful relationships and connections. She stated,

> Creating an intellectually safe community [makes] students and teachers feel compelled to speak and to speak from the heart … It has meaningfully connected [them] to some larger context … They react with real respect and love and affection … and they have a level of trust in each other. Those are all things that you don't see at other high schools.

As other participants in the study explained, the learner-centred pedagogy and intellectually safe spaces that became a part of the KHS culture were not present prior to the introduction of p4cHI by the Uehiro Academy faculty. It was with the support of the outreach program—workshops, university courses, and assistance from the KHS PIR—that this particular aspect of the school culture started to emerge. In addition, as the next section of findings illustrate, the support of the Uehiro Academy and increasing practice of p4cHI across the high school campus introduced new ways in which KHS could be a place for 'learning more than just academics' (Emilia, a former student).

A place for learning more than just academics

In a number of the interviews, students and teachers listed the various ways in which p4cHI created a school culture that promotes 'learning beyond just academics' (Alexander, a teacher). A concept deeply embedded in the American progressive education movement, attending to the 'whole child' means that schools and 'educators are concerned with helping children become not only good learners but also good people. Schooling isn't seen as being about just academics, nor is intellectual growth limited to verbal and mathematical proficiencies' (Kohn 2008, p. 1). Analysis of the data in this study revealed that, with the support of the philosophy outreach program, participants experienced KHS as a place that fostered their academic and personal growth. They shared how teaching and learning at KHS not only helped to improve their verbal and mathematical skills, but also their judgement, increased empathy, made them feel more empowered, and created opportunities for self-exploration.

Alexander, a teacher, shared how this work was intentional at KHS. He explained how in classes like Ethnic Studies and Philosophy, course objectives focused on developing 'character' in addition to content. He went on to describe how the skills and values taught and reinforced in p4cHI communities of inquiry helped to deepen the thinking of students and over time he saw his students' 'mindsets grow, expand, and change in positive ways'. Like Alexander, many other teachers expressed how the support of the outreach program helped teachers shift from focusing solely on academics to a focus on the whole child.

Gabby, a teacher, reflected on how support from the Uehiro Academy created more space for philosophical reflection and finding joy in the learning. She shared how her students did not enter KHS thinking that it would be an engaging and transformative place, but, through p4cHI's strong emphasis on community, they learned how to achieve goals and take responsibility for making their community a better place. Former student Lily echoed this sentiment, stating that before she was introduced to practices like the community ball, she did not know that her voice mattered. Through p4cHI, she began to feel that she was important and that 'the teachers at KHS were on her side,' helping her to grow into a 'better human.'

Participants also described other ways in which the UHM Uehiro Academy philosophy outreach program helped to create a school culture that attends to the whole child. They shared how p4cHI in their Ethnic Studies class gave them the opportunity to consider how each persons' history shaped them and made them unique individuals. They used p4cHI to learn about events in peers' lives, which made it easier to relate to them with empathy instead of judgement. Here is how one student explained it:

> [p4cHI] helped people to mature a little more because when you learn to take other people's viewpoints into account and understand where they're coming from, then you're able to relate and then co-relate everything. (Maddy, a former student)

Gabby, a teacher, went on to explain how reflecting in a p4cHI community of inquiry during Ethnic Studies taught students more about their own cultures, the cultures of others, and provided students with the opportunity to critically consider how fairness and inequality impact our lives. Many participants concluded that p4cHI discussions helped develop awareness of multiple perspectives, which ultimately helped them to treat each other with more respect.

With a focus on the whole child, and not just academics, the outreach program helped to create a school culture where students got to practice being members of a diverse and caring democracy (Benny, a teacher). As he worked on his p4cHI practice with Uehiro Academy faculty, Benny shared, 'I've learned [that] it's our responsibility, it's our job, to prepare our children for citizenship and to be effective, knowledgeable and able to participate fully in a democracy.' This shift in thinking, seeing school as a place that fosters the development of the whole child and not just academics, helped to create a school culture that values and celebrates its diverse community of connected individuals.

A community of diverse and connected individuals

The analysis of the data revealed how many participants believed that prior to the support of the Uehiro Academy, KHS struggled to build positive relationships, both amongst students and between students and teachers. Participants talked about the school before p4cHI was introduced, including descriptions of frequent school fights, divisions between students from different communities, and disconnection. Leah, one of the teachers, elaborated on this, explaining how the school changed over the years and how she believed p4cHI was responsible for creating 'a new sense of harmony' at KHS. When she first started doing p4cHI, Leah recalled that students would laugh and tease each other, but now she observes the majority of students working together to create intellectually safe classroom communities of inquiry.

Again, the integration of p4cHI and Ethnic Studies (a program explicitly supported by the UHM Uehiro Academy philosophy outreach program) was referenced as a specific reason for the change. Elizabeth, a student, shared that her participation in p4cHI inquiries during Ethnic Studies helped to develop 'a sense of aloha' [the Hawaiian word for love, affection, peace, and compassion] between her and her classmates. She explained how all students at the school got to experience this because of the mandatory Ethnic Studies requirement at KHS, and how the whole school community was strengthened because every single student got introduced to p4cHI in this ninth grade class. She concluded that one of the biggest things she learned by practicing p4cHI with students from a variety of backgrounds was that, although their pathways and experiences were different, all students wanted to succeed in life and it was better to help each other than hold each other back (Elizabeth, a student).

Riley, a teacher, also discussed this transformation at KHS:

> P4C without a doubt has made the largest [impact over the last 15 years]. And when I say P4C, I'm including Ethnic Studies … We had kids who used to hate each other based on where they grew up, and now they're learning that those stereotypes and assumptions aren't necessarily always true and they begin to create this sense of community amongst each other … P4C and Ethnic Studies have done an amazing job of actually reshaping what it means to be a KHS student.

To build on this, participants shared how the Uehiro Academy philosophy outreach program helped students and teachers experience education not just as a 'personal endeavour,' but as a 'community experience' (Julian, a former student). They explained how p4cHI taught them that they were connected to each person in the room, and that teaching and learning should be 'a team effort.' Julian recounted the moment when he realised this. In class, Julian would typically keep to himself. He saw his learning experience to be something of which he was in charge, and did not think that the other people in the classroom would impact his learning at all. However, the more he engaged in p4cHI inquiries, the more Julian recognised that he could not truly learn if his peers were not also learning. He began to view his classmates as his team, and felt that his less-engaged peers needed to be encouraged to create a better team. He came to see that when other students did not put effort into learning, it hindered his own learning. As a result, Julian began to assist his classmates so that they 'were all learning on the same level.' He strived to make sure that he and his classmates could grow and learn together.

Not only did the support of the UHM Uehiro Academy help to bring students together, it also opened up communication and opportunities for collaboration between teachers (Chloe, a teacher). Scarlett, a student, noticed this sense of community among her KHS teachers. She shared how her teachers modelled positive and cooperative adult interactions, and how she loved it when 'teachers would reference each others' classes.' Scarlett expressed that this let her know that her teachers cared about her even outside the classroom, and that they were partnering with each other so she could do better.

Adrian, another student, summarised how the close and caring relationships he learned to develop at KHS affected him later on in life:

> I definitely give credit to people like Drs Miller and Makaiau, and the other faculty members that I've spoken with … In college, I was a little bit more confident than my peers when it came to speaking to professors

or people who were in high positions of power, and a lot of that was thanks to my experiences at KHS and the faculty there.

With the support of the UHM Uehiro Academy outreach program, the interpersonal connections between the entire KHS community were observed improving and having a lasting impact.

David, a teacher, summarised that with the support of the Uehiro Academy people at KHS treat each other like family, and when people visit the campus, they feel that warm feeling of acceptance. He elaborated that despite the restrictions and constraints of working in a traditional school system, KHS became 'more progressive', striving to be a more democratic and caring community. Over the years, this strong and diverse community of connected individuals, fostered by the support of the Uehiro Academy philosophy outreach program, helped to lay the foundation for innovation, experimentation and professional growth among faculty and staff.

A commitment to professional growth for the purpose of a better world

The last theme to emerge out of the data analysis describes the professional growth culture that developed at KHS because of the school's partnership with the Uehiro Academy philosophy outreach program. In any professional field, people can easily become comfortable in their position and get caught up in just going through the motions of the job. This is no different for educators. However, with the support of the UHM Uehiro Academy philosophy outreach program, teachers like Leah expressed getting inspired about their work. As they experienced all that the Uehiro Academy had to offer—workshops, UHM coursework, a professional p4cHI community of inquiry with colleagues, and PIR classroom support—teachers were able to evaluate the techniques they used, engage in critical conversations, and reflect on the overall reasons they became teachers in the first place.

Levi, a teacher, gives an example of what this professional development culture looked like at the school:

> [The UHM Uehiro Academy philosophy outreach program and p4cHI] developed our sense of wonder about how we are doing things. It led to our teachers being okay with taking risks in instruction and doing things differently. As a classroom teacher, people might get stuck in doing the same things that they have been doing for a long time because they think it works, but I believe the things we're doing at Kailua allowed teachers

to be willing to try new things to improve their practice and make the world a better place.

For many KHS teachers like Levi, teaching became more than just a job, it was a meaningful professional endeavour. They were observed adopting more progressive philosophies about the purpose of schools. Riley shared how the 'philosophical coaching' from UHM Uehiro Academy faculty members helped him learn how to dedicate more time, effort, and reflection into thinking deeply about 'what teaching really is.' He explained how his total mindset about teaching became more positive and he got in the habit of always reflecting on what's best for the students, and how he could continuously improve his practice. He also wanted to find ways in which KHS could create a 'better future world.' Like others in the study, Riley came to see how his work at KHS could create a more thoughtful and compassionate society and that, with the support of the Uehiro Academy, he could successfully translate his emerging philosophy of education into a real-world classroom practice. Together, KHS and Uehiro Academy faculty and staff were observed carrying out this strong commitment to professional growth for the purpose of a better world.

Discussion

The findings above illustrate four specific ways that the UHM Uehiro Academy philosophy outreach program impacted and positively changed the school culture at KHS. As it prepared, supported and sustained educators, researchers and students engaging in p4cHI at the school, the UHM Uehiro Academy helped KHS faculty and staff develop a school-wide learner-centred 'philosopher's pedagogy' (Makaiau & Miller 2012, p. 8). Supported by the Academy and adopted by a critical mass of educators, the ongoing practice of p4cHI at KHS assisted with the creation of a school culture which moved away from focusing just on academics to a focus on the 'whole child' (Khon 2008, p. 1). Over time, this relationship between the Uehiro Academy and the school fostered a caring and collaborative community of diverse individuals who were not only interested in bettering themselves, but also 'improving the lives of others' (Kohn 2008, p. 8). Additionally, in the years that this study took place, the Uehiro Academy philosophy outreach program was observed helping faculty and staff shift from a standard or traditional paradigm of professional practice (Lipman 1991) to a more reflective and progressive approach.

Dewey (1916), an aforementioned and formidable leader in the American progressive education movement, continues to play a critical role in growing our current

understanding of the important ways philosophers and educators can work together to use philosophy as an important lever of change in schools. He wrote:

> If we are willing to conceive education as the process of forming fundamental dispositions, intellectual and emotional, toward nature and fellow men, philosophy may even be defined as the general theory of education. (p. 328)

When philosophy becomes the 'general theory of education,' he explains, it can frame schools as places where human beings, who have thoughts, feelings, cultures, and experiences, come to engage in meaningful learning. The person, not the content, can become the core of students' education and teachers' teaching. This humanistic approach to education—which considers individuals and community as the starting point for serious moral and philosophical inquiry—is at the heart of the progressive education movement and is representative of the school culture that emerged at KHS with the Uehiro Academy's support.

Progressive education 'is defined in different ways, but generally it aims to develop self-actualizing individuals who can take charge of their own lives and participate fully in the creation of a greater public good' (Bruce & Eryman 2015, p. 1). The pioneers in the movement envisioned progressive educators as scientists who had 'an attitude of eager, alert observation; a constant questioning of old procedure in the light of new observations; a use of the world, as well as of books, as source material; an experimental open-mindedness' (Mitchell 1931, p. 251). They saw progressive schools as 'sites in which the education process itself was more democratic, with the assumption that democratic schooling was a necessary precondition for a democratic society' (Bruce & Eryman 2015, p. 7). As the findings from this study illustrate, the support of the UHM Uehiro Academy cultivated a philosophical, questioning, experimenting, and open-minded stance in teachers at KHS (Makaiau 2023), which ultimately changed the school culture and created a more meaningful and purposeful experience for students. Grounded in Dewey's (1916) progressive philosophy and pedagogy, p4cHI and the support of the UHM Uehiro Academy helped to transform the school, making it a 'chief agency' in the creation of a 'better future society' (p. 20).

Little and Ellison (2015), torchbearers of the modern progressive education movement, explain why this work is so difficult:

> … the test of a first rate intelligence is the ability to hold two opposed ideas in the mind at the same time, and still retain the ability to function.

> This is our ambition as progressive teachers. A big part of what kids [in more traditional settings] learn to do in school is how to become cogs in a bureaucracy … If you are trying to do something more interesting and complicated than that, it's much harder. (pp. 68–69)

It is for these reasons, as the findings from this study demonstrate, philosophers and educators must work together to face the challenges of this work and deliver on the promise and potential of the progressive education movement in today's world. Collectively, with each of our specialised practical talents, professional training, and critical world views, we can create schools which break free from the constraints of traditional Western approaches to education and instead become places for 'enjoyed initiation into the mysteries of the human condition' (Little & Ellison 2015, p. 65) as well as sites for developing the 'physical, moral, and spiritual needs—[of students'] bodies and hearts as well as their heads' (p. 57).

Conclusions and implications

In this study, we learned more about what happens when educators and philosophers collaborate on shifting a school culture from a predominantly traditional paradigm to one that is more progressive. Through the design and implementation of a qualitative study, we helped to identify the specific ways (e.g. supporting the development of a schoolwide pedagogy, introducing new philosophies about the purpose of schooling, and building a professional community of inquiry) that the UHM Uehiro Academy philosophy outreach program helped to grow progressive education at KHS. Not only are these findings relevant to the time in which this study was conducted, but they also have important implications in today's world, especially as we make our way out of the COVID-19 pandemic era and create schools of the future.

For example, educational researchers Justin Reicha and Jal Mehta recently published the study, Healing, Community, and Humanity: How Students and Teachers Want to Reinvent Schools Post-COVID. 'In all of [their] data from more than 200 teachers, not once did [they] hear teachers describe remediating lost learning through assessment and targeted remediation as their top priority for next year' (Reicha & Mehta 2021, p. 3). Instead, participants in the study believed that schools of the future must play a better role in focusing on healing, community, and humane reinvention (p. 3). Both Reicha and Mehta's study and the one presented in this paper help to lay the context for some of the larger philosophical questions that are being asked by researchers, theorists, educators, families, and children, in the emergent post-pandemic era.

Among the questions: What is the purpose of schooling and/or education moving forward?

Based on the results of this study, questions like this should be persistent and ongoing. Consistently worth exploring, possible answers to questions like this can be discovered by adopting a more progressive approach to education and by 'watch[ing] children and life alertly' (Palmer 1937, p. 1). As we, the authors of this article, continue to study children and society right now, we find that schools and educators, to remain relevant and purposeful, must design policies, structures, curriculum and pedagogy that bring attention to and address contemporary issues like the social emotional well-being of individuals and communities, resistance to evidence and science-based policy-making, and the growing call for more socially just forms of democratic governance, just to name a few. We would also argue that the evidence from this study demonstrates how the partnership between university philosophy outreach programs and schools can support educators in addressing these issues by preparing, supporting and sustaining the development of more progressive school cultures, which will ultimately contribute to the creation of a better future society.

Final reflections

To conclude this study, our research team reflected on the benefits and challenges of the UHM Uehiro Academy philosophy outreach program at KHS. We drew from the research findings, as well as our experiences as 'participant observers' (Patton 2002, p. 265) who had helped to introduce, grow, and sustain the UHM Uehiro Academy philosophy outreach program at KHS. We worked as 'critical friends' (Miles & Huberman 1994, p. 46) to synthesise our reflections in a way that might be helpful to fellow philosophers and educators who are interested in launching, sustaining or growing a university-school philosophy outreach program of their own.

Among the benefits of the Uehiro Academy philosophy outreach program is the ongoing partnership between the two institutions. This partnership created a safe, meaningful, and rigorous learning environment at KHS, which led to a more inspiring and exciting place for faculty and staff to work. The overall school culture and climate at KHS became more compassionate, empathetic and connected. Students, as well as faculty and staff, grew intellectually and experienced increased social emotional wellness and sense of belonging. The partnership also helped the UHM faculty fulfil the mission of the university, which included making UHM a 'globally recognized center [for P4C] learning and research with … innovative leaders who mālama [take

care of] our people, our places, and our ways of knowing in order to sustain and transform our islands and the world (see https://manoa.hawaii.edu/strategicplan/).

The challenges faced by the UHM Uehiro Academy philosophy outreach program, both at the time that the study was conducted and now, are the ever-present need to identify, foster, and engage willing partners at both institutions. This includes tending to the trustworthy relationships that are necessary for keeping the project going. Additionally, as the individuals involved in the partnership come and go, we realised that it can be challenging to maintain a shared vision and philosophy amongst everyone involved. Therefore, time and human resources are needed to bring new members into the project and retain the institutional memory of those who are no longer involved. The weathering of institutional and societal change takes patience, understanding and the willingness to be flexible. For example, during the COVID-19 pandemic both institutions had to reinvent the nature of their partnership, one institution moving faster than the other, which required moments of pause and openness to thinking creatively about how to move forward.

One more final note. The UHM Uehiro Academy philosophy outreach program was provided with funding to make the project happen, and without these valuable resources the project would have been nearly impossible. External funding, especially from philanthropy, brings additional resources and 'people power,' which is not always available and accessible to all schools and universities. Universities and schools must work together to secure the finances needed to make university philosophy outreach programs a success.

In summary, the challenges of running a successful university philosophy outreach program are well-worth surmounting. This is most certainly the case at KHS, which yielded the incredible results identified in this study; a school transforming into a place where human beings, who have thoughts, feelings, cultures and experiences, want to come to engage in meaningful learning. Imagine if all schools had this type of school culture and climate. Imagine if all schools could positively contribute to the meaningful lives of individuals and communities. Imagine if all schools could help us create a better future for humans and the planet. And who better to help schools imagine these possibilities into reality, than philosophers and educators working together?

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