Leveraging P4C as a Tool for CHamoru Education: Encouraging the Decolonization of Guam's Public Education Through Philosophy for Children

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Abstract
In this paper, I explore the Guam Department of Education's (GDOE) decolonization efforts and the potential role of Philosophy for Children (P4C) as a strategic tool for its advancement. I begin with a discussion of Guam's colonial context and its implications for contemporary education on the island. While the GDOE's current attempts to decolonize Guam's public education emphasize the need for an "official body of knowledge," many CHamoru scholars and activists have argued that it is not enough. This paper agrees that such content-based reforms are insufficient and advocates for a more nuanced approach to education through P4C. Drawing on the P4C literature and decolonial education, I argue that while P4C alone may not bring about structural change, its pedagogical framework offers a promising alternative when adapted to indigenous contexts. The paper proposes that P4C can serve as a "Trojan Horse" within public schools, fostering decolonial acts of resurgence by elevating indigenous knowledge, welcoming indigenous masters, and empowering CHamoru students within a Westernized educational setting.

Keywords: P4C, CHamoru education, decolonization, Guam, public education

Introduction

In 2017, Gregorio Ecle, a CHamoru language and culture teacher at Southern High School came under fire for passionately raising criticism against US colonial foreign policy. As Ecle himself put it

> "'America flexes its muscles all the time,' and 'because it doesn't adhere to the way you and your people think you think it's wrong. That's why everyone hates America — because we always think we know what's best and can change everyone, but people from America just need to shut the (expletive) up!'" (Ecle in Roberto, 2017)

In response to the media attention, Joe Sanchez, Deputy Director of the Guam Department of Education (GDOE), responded to Mr. Ecle's lecture with the following:

> "'Notwithstanding the bad language he apparently used, we think that how it was publicized is an example of what could happen without an official body of knowledge,' … 'What we could do is level the material by compiling existing data and presenting those works to the commission for your approval.'" (Sanchez in Cruz, 2017)

Director Sanchez's remarks reflect, I believe, GDOE's general approach to decolonizing education on Guam. To properly decolonize Guam's classroom means creating an "official body of knowledge" that

can standardize the discourse of decolonization of Guam's education. In other words, decolonizing education is presented as a content-based reform. However, many CHamoru scholars and activists have criticized such a view as insufficient for a decolonial movement in education. Rather, than focusing solely on content-based reforms, GDOE ought to complement its current agenda with a novel and more nuanced approach to teaching and educating – one that can both specifically empower the indigenous youth it serves and elevate CHamoru identity, history, and language within public education.

This paper presents a brief argument advocating the use of philosophy for children (P4C) as a strategic tool for advancing the decolonization of Guam's public education. Following the literature on P4C and decolonial education, I acknowledge that P4C alone is unlikely to bring about significant structural change (Reed-Sandoval, 2018; Chetty, 2018). However, its unique approach to pedagogy, designed to counteract the negative influences of Western-style schooling, suggests that if adapted to indigenous contexts, P4C could offer an empowering educational alternative. As I will show, not only is P4C adaptable to the needs and goals of the western public education system, but its dialogical, reflexive, and open-ended nature also implies the possibility for a deeper more empowering and subverting education for Indigenous CHamoru students in Guam. This means that, in the words of David Kennedy and Nancy Vansieleghem (2011), P4C can act as a Trojan Horse that infiltrates public schools and generates change from within (Vansieleghem and Kennedy, 2011). More specifically, I propose that P4C can incites what Kiesha Borja-Quichocho-Calvo calls "decolonial acts of resurgence" in education in three ways by: 1) elevating the status of indigenous knowledge, 2) opening the school doors to indigenous masters, and 3) empowering CHamoru students to experience the value of Indigenous knowledge within an educational setting.

The Colonial State of Education on Guam

Throughout Guam's century-long American occupation, education has been central to protecting US interests on the island and in the region. We can identify at least two distinct ways that the US colonial education system functioned to support the colonization of the island and American interest. Education was initially organized around the specific needs of the US Navy (Naval Government of Guam, 1904, p. 6). Unlike Puerto Rico and the Philippines, which had already been globalized through commerce, political tensions, and war, territories like Guam and American Samoa were comparatively self-sufficient and isolated from the rest of the world. As a result, public standardized education was strongly opposed by the early Naval government since "successful rule meant maintaining rather than altering their way of life" (Go, 2012, p. 87). Instead, through the narrative of the benevolent despot, early US educational policies on Guam focused on teaching English and American agricultural methods (Simoy, 2012, p. 7; 14). They emphasized secular education in American-oriented "training for life" and pushed a curriculum consisting of rudimentary American English, agricultural and vocational training, as well as lessons on American citizenship, geography, and civics (Auyong, 2023).

While the process of Americanization was often presented in terms of benevolent gifting—a value which resonates strongly in CHamoru culture—Anne Hattori (2014) points out that this hid a deeper, more self-interested agenda.

> The concern for maximizing the Chamorros' economic potential was driven, however, not by a material deficiency among the islanders, but rather by the fact that the navy wanted the natives to provide food for the roughly 200 Navy and Marine Corps men newly-stationed on Guam. (Hattori, 2014, p. 24)

Similarly, the forceful introduction of English into schools, while unsuccessful for some time, primarily helped the Navy recruit native CHamoru who could work for them. English became promoted as the language of upward mobility and progress (e.g., Guam Recorder, 1924), mainly as a means to hire CHamoru labor — which was relatively cheaper than bringing in more Americans from the continental United States.

While indigenous CHamoru resisted early assimilation efforts through their "passive disapproval of top-down education and other civilian policies," slowly but surely the education system in Guam was formalized and contemporary American-style education was introduced to the island (Simoy, 2012, p. 38). This was partially caused by a major shift in CHamoru's social attitudes towards Americanization after the US liberated the island from the Japanese in 1944. The totalitarian and inhumane 31 months of Japanese occupation made US occupation not only look desirable by comparison but also projected the US as Guam's only hope for freedom (Roger, 1995). Souder (1991) proposed that the US' eventual liberation would instill a relationship of reciprocity onto the CHamoru, thus formalizing their colonial relationship as one of debt between a benefactor and a beneficiary (Souder, 1991, p. 120). Dalisay (2013) supports this narrative by showing how newer generations of CHamoru are more resistant and less trustful of U.S. military presence on Guam compared to their post-war predecessors (Dalisay, 2013).

Because of this newfound relationship with the U.S., the post-war government was able to start investing more resources in education, and Guam's pedagogical infrastructure saw significant changes. First and foremost, the war-torn island justified post-war reconstruction efforts, which allowed the Navy to disperse the native population across the island and build schools in the seven newly created villages of Agat, Agana Heights, Sånta Rita, Barrigada, Sinajana, Dededo, and Yigo. Additionally, with the increased number of American military families, more and more children needed to attend schools. This created a need for more experienced English-speaking teachers from outside of Guam. The Guam administration specifically hired "military dependents (such as officers' wives) as teachers, and [offered] contract positions for off-islanders, offering jobs with relocation and living stipends as an incentive for moving to Guam" (Auyong, 2023). This second "group consisted primarily of new teachers, fresh out of college, and many came from cultural backgrounds much different than most Chamorros" (Clement, 2002, p. 15). While in the 1940s, 96% of teachers were native CHamoru, by 1951 less than a third of teachers were. Thus, public schools became an avenue, alongside the militarization of the island, through which many white Americans came to find residence in Guam.

Post-war education also saw English reaffirmed as the mandatory language in schools, and high school became compulsory for the first time. Schools "started creating 'english speaking areas' throughout the building, giving praise and recognition to those students who spoke English only, and providing resources for english-speaking student clubs" (Kupper, 2014, p. 39). Despite previous failures to instill English as the island's main language, by the late 1960s, it became the primary language of the island (Underwood, 1987, p. 281; Clement, 2011, p. 17; Borja-Quichocho-Calvo, 2021, p. 88). Post-World-War 2 education saw CHamoru forced into "a new model of life based on wages," which emphasized "educational aspirations and English as the key to unlocking educational success" (Kupper, 2014, p. 38-39). Thanks to these changes, education was able to Americanize the native CHamoru and change the local culture to be more compatible with the US neoliberal capitalist economic system. The US Census showed that, by the year 2000, only 20% of the native population still spoke CHamoru, and many of them were 55 or older. Importantly, the harms of such a linguistic gap between generations

expand beyond the classroom and compound the already present intergenerational trauma of colonialism. For example, a 1989 study found that the language gap created by the US educational policies was "a significant aspect of family life for both native and Filipino residents currently living on Guam" because it not only threatened intergenerational bonds but also undermined local cultural integrity (Barusch and Spaulding, 1989, p. 76-77).

Hence, the colonial state of education on Guam. Schools and education policies not only act as highways of white immigration onto the island but also provided the crucial entry point for American values to replace and erase local indigenous ones. While today, the Guam Department of Education and the Government of Guam have expressed a desire to decolonize education on the Island, the next section argues that their efforts are insufficient to overcome the colonial state of education on Guam and affirm a CHamoru-centric approach to pedagogy.

Education and Guam's Decolonization Efforts

Education today is recognized as a fundamental pillar of Guam's decolonial agenda. It has two specific roles. First, to provide the people of Guam with the required knowledge and options for decolonization. In 1997, after an unsuccessful attempt to become a commonwealth in free association with the US, Guam's legislation passed Guam P.L. 23-147, creating the "Commission on Decolonization" (COD). The commission's primary mission was to give "the colonized people of Guam the opportunity to exercise their right to self-determination and select a political status that would give them full self-government" (COD, 2020, p. 8). To do so, the commission organized three task forces, each representing one of the three political options for decolonization – Independence, Statehood, or Free Association. Since the ruling of Davis v. Guam (2015), which barred CHamoru natives from holding a plebiscite on decolonization, the COD has been specifically focusing on its educational efforts. It is specifically

> … tasked with educating the community on the process of decolonization and Self-determination and raising awareness about our current status as well as past and present efforts to change it. The COD also manages three task forces which are responsible for education and advocacy for the different political status options for Guam (independence, free association, and statehood). These task forces are meant to serve as resources for our community to learn more about how Guam could benefit from becoming either the next State in the Union, a Freely Associated State, or an Independent country. (Ibid., p. 17)

In other words, we could say that education's first decolonial function according to COD is to promote the possibility of an "informed decision" on the matter of decolonization (Ibid.). It is an attempt to lay out the nature and consequences of each option in the hope that native CHamoru can fully and comprehensively understand the political map of decolonization.

Second, education is also one of the main avenues for revitalizing the CHamoru language on Guam. As Pilar Lujan writes, "[in] order for Chamorros to affirm their existence on the basis of indigenous rights, their educational institutions must be free of the colonial policies which dilute their efforts to promote their language and cultural rights" (Lujan, 2013). In the 1970s, efforts were made to normalize CHamoru language and culture within the school curriculum, but this proved to be difficult primarily due to the incompatibility of Western education's emphasis on literacy with CHamoru's oral culture. Today, thanks to the efforts of linguists, activists, and politicians, the Guam Department of Education

requires CHamoru culture, history, and language as a part of its K-12 curriculum. Other community members are also promoting this push to revitalize the language in schools. For example, The University of Guam, in an effort to capitalize on these successes, developed a CHamoru Studies for Education Track which prepares students "for careers in teaching CHamoru language and culture in the public school system while meeting the needs of teacher preparation and certification for the Guam Department of Education" (CHamoru Studies Program, 2023).

While these changes will surely affect education and Guam's decolonial efforts beyond their intended consequences, they mainly focus on decolonizing the content of education rather than offering a decolonial approach to education. In other words, these changes are not necessarily inconsistent nor subversive of the Western education system instituted by the US since they conceive of decolonization in terms of pedagogical content rather than in terms of pedagogical process. As Robert Underwood (1989) explains,

> If Chamorro culture is conceived in terms of content, then the rituals, the customs, the handicrafts, and even the language can be shifted around as if they were static commodities to be bought, sold, and transferred. If it were to be viewed as a process, then the implications would be far reaching and substantial; the links between teaching and learning, the strategies of instruction, and the process of evaluating students would all come under greater scrutiny. These and other aspects all involving weighty issues of professional education, would have an impact at all levels of schooling, and consequently are not addressed. (Underwood, 1989, p. 40).

By focusing its educational efforts on state sovereignty and language revitalization, the COD does not provide an alternative framework of education that can resist western-style institutionalization and assimilation. Rather, as Robert Underwood and the next section suggests, GDOE and COD need to complement their efforts with nuanced approach to teaching that can elevate the local culture and CHamoru identity as a way of living. That is, truly decolonizing education requires a transformation of the epistemologies and power structures that currently support Guam's subjugation to US Education, into epistemologies and power structures that can affirm CHamoru identity, intersubjectivity, and language.

The Need for More than Content Based Reforms

Despite the Guam Department of Education's efforts to decolonize its curriculum and bring CHamoru language, culture, and history to the forefront, many still criticize it for enforcing a U.S.-based curriculum that encourages Western epistemic and pedagogical standards. Current GDOE standards—which serve mainly Non-Hispanic Pacific Islander (45.4%) and Filipino students (20.4%)—are modeled after US state standards: Standards for English, Math, Science, World Languages, and Physical Education are modeled after Indiana State's standards, Math and Fine Arts after California's standards, Social Studies after Massachusetts', and Technology standards are derived from those of Washington State (GDOE K-12 Content Standards and Performance Indicators, 2010).

Kiesha Borja-Quichocho-Calvo (2021) notes that while taking inspiration from successful states can be beneficial, none of these US-State-based curricula model or even consider the political, historical, or cultural context of Guam and its youth (Borja-Quichocho-Calvo, 2021, p. 116). This in turn is reflected in GDOE's own curriculum despite its efforts.

> Of the 76 standards for the 9 content areas taught in the Guam Department of Education … none mention Guam … and of the 3,153 Performance Indicators for the 76 standards, "Guam" is mentioned about 87 times in the performance indicators or examples (mostly in the History of Guam standard) … the regions of "Micronesia" and "Pacific (where Guahan is located) are mentioned only 8 times each … Finally, CHamoru (Chamoru/Chamorro) – the Indigenous people and culture of Guahan (and the Northern Mariana Islands) – is not mentioned in the 840-page document. (Ibid., p. 117-118).

Anne Hattori (2018) highlights this point more specifically by showing how approaches to teaching history reflect Western militaristic and male-centric attitudes of history education, despite CHamoru culture being matriarchal in nature (Hattori, 2018). As Borja-Quichocho-Calvo (2021) posits "These attempts to align local standards with the USDOE are problematic because they limit the educational opportunities of GDOE students and the teaching opportunities of GDOE educators to what the USDOE believes to be important" (Borja- Quichocho-Calvo, 2021, p. 113).

Such a lack of concern for Guam's specific historical context and cultural demographic also cultivates an internal struggle in newer generations of CHamoru students. Lazaro Taitano Quinata and Kirk Johnson (2022) explain that:

> "[u]pon attending school, Micronesian students are often met with social norms and expectations that conflict with the beliefs and values instilled in them by the cultural education that they receive from their family and community. (Quinata and Johnson, 2022, p. 47)

One major difference is that Western schooling tends to emphasize student's uniqueness, their individuality, and their standing in relations to others (Markus and Kitayama, 1991; Fiske et al., 1998). This stands antithetically to fundamental CHamoru values like family authority, Ina'fa'maolek (harmony), or Chenchule (reciprocity). Additionally, CHamoru values such as "interdependence, respect for nature, respect for elders, and respect for social position as inafa'maolek" are also absent from US educational content and pedagogical approaches. (Misco and Lee, 2012, p. 24).

Importantly, GDOE's content-based reforms do not (and perhaps cannot) critically question US-style approach to education. They rather promote "a more sterile learning environment, one where teachers are teaching to the test or simply using US-based textbooks and where students just follow what their teachers tell them to do, without being critical of the course content" (Borja- Quichocho-Calvo, 2021, p. 127). As Borja-Quichocho-Calvo (2021) further explains

> When the colonized do not question the colonizer and the colonizer's motives, when they are uncritical of the colonial agenda, they remain complacent and potentially become an active part in maintaining and perpetuating the colonial agenda. In the context of Guåhan, CHamoru' loyalty to the US is often attributed to when the US "liberated" the CHamoru from the Japanese in 1944. Today, many CHamoru are also loyal to the US because of the protection it provides from foreign threats (Ibid.).

While the GDOE may be constrained due to its financial dependency on the US and its status as a colony, these reforms ultimately fail to encourage or motivate native students to critically reflect on the material they are learning. Instead, they promote passive acceptance of the status quo, perpetuating

Guam's colonial situation and depriving new generations of CHamoru students of the critical thinking skills needed to transcend the limitations of colonial education.

To dismantle the pervasive influence of US colonial legacies in Guam's education, decolonial efforts must prioritize reforming pedagogical methods within the local condition of life and fostering critical thinking among students. A decolonial approach should empower students to question not only the content they are presented with but also the underlying assumptions, biases, and power dynamics inherent within the educational system. To borrow the words of Indigenous activist Pam Palmater, GDOE schools "must ensure that the decolonization process teaches children to be critical thinkers and work towards stopping the spread of the colonial infection in our nations so that we can put more energy into our resurgence and nation-building" (Palmater, 2017, p. 78).

In the following section, I propose that implementing Philosophy for Children (P4C) in Guam's public classrooms can offer a transformative pathway toward cultivating the critical thinking skills needed for decolonizing and enhancing CHamoru students' education. Current educational content-based reforms within GDOE fail to instigate a critical examination of the US-style education they endorse. This inadvertently perpetuates a learning environment marked by rote memorization and passive acceptance of the Western Americanized status quo. Despite financial constraints and colonial status, GDOE must prioritize a decolonial approach that stimulates critical thinking among native CHamoru students. This approach entails not only challenging the presented content but also scrutinizing the underlying assumptions, biases, and power dynamics inherent in the educational system. By embracing a pedagogical approach like P4C, GDOE and COD can empower students to dismantle the lingering influence of US colonial legacies, fostering a generation capable of thinking beyond the confines of colonial education and contributing to the resurgence and nation-building of CHamoru culture on Guam.

P4C and The Transformation of Pedagogy within a Westernized Context

So far, I have argued that the content-based reforms presented by the Commission on Decolonization (COD) and the Guam Department of Education (GDOE) are insufficient to encourage a decolonial form of education in Guam. At best, these reforms offer little to no resistance to Americanization, and at worst, they become tools of assimilation. It is difficult to envision how, given the colonial state of exception, native CHamoru could affirm more radical transformations of their education without political sovereignty. However, Taiaiaka Alfred argues that "natives gaining control of governing structures is not enough to allow us to decolonize. In fact, without a cultural grounding, self-government becomes a kind of Trojan horse for capitalism, consumerism, and self-individualism" (Alfred, 2009, p. 3). In other words, Guam finds itself within a decolonial catch-22: on the one hand, it needs a radical form of education to engender a radical political project, but on the other, it first needs political sovereignty to realistically institutionalize a CHamoru system of education.

This is where I envision P4C as a strategically useful steppingstone towards decolonizing Guam and its education. Briefly, P4C is a movement in philosophy and education that aims to introduce the cognitive and socio-emotional benefits of philosophical thinking and conversation into primary and secondary education. It specifically emerged out of the 1970s movement to refocus education around elevating students' reasoning skills rather than emphasizing content memorization. This call for change stemmed from the idea that knowledge, like the world, changes. As a result, some reformists emphasized the urgent needs to restructure education around students' ability to think. One such individual was

Matthew Lipman, who sought to encourage philosophical thinking and reasoned dialogue in a community of equal participants through storytelling. According to Vansieleghem and Kennedy (2011), "the aim of P4C for Lipman 'is not to turn children into philosophers or decision makers, but to help them become more thoughtful, more reflective, more considerate, and more reasonable individuals' through philosophical thinking and dialogue with others" (Vansieleghem and Kennedy, 2011, p. 165). How then can philosophical thinking and dialogue among pre-college students help encourage the decolonization of education on Guam? Simply put, P4C can act as "a sort of Trojan Horse wheeled into the ideological state apparatus of Western schooling" and encourage reformative norms of education from the inside (Vansieleghem and Kennedy, 2011, p. 179).

On the one hand, P4C easily aligns with the needs and goals of Western schooling – such as higher test scores, increased graduation rates, stronger teacher-student relationships, and a respectful and motivated student community. There are specifically three categories of benefits that appeal to Western-type schools: 1) cognitive, 2) socio-emotional, and 3) environmental benefits of P4C. First, P4C has been shown to improve students' critical thinking and analytical reasoning skills (Zulkifli and Hashim, 2020; Işiklar and Abali Öztürk, 2022; Pala, 2022). Students who participated in P4C sessions also performed better in general cognitive tests than control groups who received the same education absent P4C sessions (Topping and Trickery, 2007; Faire et al., 2015) – one study specifically showing an increase in inductive and deductive reasoning skills (Leng, 2020). Other studies have made similar conclusions regarding students' higher-order conceptual thinking skills (Whitebread et al., 2005; Jenkins & Lyle, 2010). P4C has also been shown to demonstrably increase students' overall reading comprehension as well as their logical skills in both mathematics and reading (Lipman, 1980; Sharp and Reed, 1992; Gorard et al., 2015; Youssef, Campbell, and Tangen, 2016; Gorard et al., 2017).

Second, introducing Philosophy for Children (P4C) into the school curriculum has also been shown to provide socio-emotional benefits highly desired by schools. The study by Topping & Trickey (2006) demonstrated that pre-college students engaged in philosophical discussions once a week for an hour over 54 weeks, showed increased self-esteem as learners, decreased learning anxiety, and reduced dependency on the teacher. Approximately "half the students reported gains in 'emotional intelligence', particularly in relationships, social behavior, empathy, self-confidence, and self-regulation of emotion. Two-thirds of students reported generalization of effects outside the inquiry sessions… [with] student perceptions… largely confirmed by the teachers" (Trickey & Topping, 2006, p. 599). Gorard et al. (2015) have shown that students participating in P4C lessons demonstrate improved listening and speaking skills (Gorard et al., 2015). P4C has also been shown to decrease bullying in school environments (Tangen and Campbell, 2010), promote personal growth, community building, and violence prevention (Makaiau & Freese, 2013; Momohara, Sugimoto-Matsuda, Hishinuma & Chang, 2012; Makaiau, 2010).

Finally, P4C has been shown to improve the general learning environment in schools. Studies have shown that P4C increases student participation in the classroom (Miller, 2013; Leng, 2020) and makes learning more meaningful for students (Meir and McCann, 2016). In one of the most comprehensive implementations of Philosophy for Children at Buranda State Primary School in Australia, it was found that:

> "The changes at the school over the space of nine years include a significant increase in enrollments, improved programs and facilities, improved work practices, a very supportive

> school community and, most importantly, demonstrable, improved student outcomes… Significantly improved outcomes have occurred in the social behavior of the students. There are now few behavior management problems. Students are less impatient with each other; they are more willing to accept their own mistakes as a normal part of learning and they discuss problems as they occur. Student interaction and behavior outside of the classroom reflect the cooperative environment of the classroom community of inquiry. Bullying is seldom an issue" (Burgh, Field, and Freakley 2006, p. 202).

As a result, P4C has not only been associated with enhanced student learning but also with increased school achievements, test scores, and a stronger culture of learning and thinking – all of which appeal to Western-style schools. Above all however, it is perhaps P4C's ability to increase test scores that is specifically valuable for entry into the public school system.

However, on the other hand, "philosophy for children does not just appear as a solution to a problem" (Vansieleghem and Kennedy, 2011, p. 180). Rather, "it emerges within a given field of experience, where it combines with other coexisting theories and practices that give it a history and a determination as well as constituting it as an opening to something new" (Ibid.). In other words, P4C's emphasis on philosophical reflection and dialogue means that students' learning experiences emerge from within the immanent conditions of the conversation and its participants (i.e., the given field of experience) rather than being predetermined by the institutionalization of a curriculum. This context within which students and teachers can immanently create the conditions of their learning is commonly referred to as the "community of philosophical inquiry" (CPI) in the P4C literature. According to Kennedy and Kennedy (2011), the CPI is "an intentional speech community in the form of a relatively stable and regularly attending group of people who meet in order to dialogue with each other about philosophical concepts—by which we mean common, central and contestable concepts like truth, justice, friendship, economy, person, education, gender, and so forth" (Kennedy and Kennedy, 2011, p. 266). It is this CPI that allows P4C to operate as a strategic steppingstone towards a decolonial form of education – despite fitting the needs and goals of Western schooling.

Kennedy and Kennedy argue that the CPI provides three avenues for reformative agency in education. First, it promotes a radically different epistemology than the traditional Western classroom offers. Knowledge in the CPI is "understood in great part as a social phenomenon—something that we argue, deliberate, and decide to be the case together; we arrive at knowledge through 'thinking for ourselves and with others'—a process of self and mutual interrogation" (Ibid., p. 270). Rather than presenting it as complete, settled, and authoritative, the CPI presents knowledge as a social process where every member is considered a credible epistemic agent worth engaging with. In other words, secondly, the CPI encourages community building and communal thinking in and through the immanent actions and engagement of the participants. It emphasizes

> a distributed intelligence, in the sense that the resources through which the argument is constructed—both cognitive and dispositional—are not located in one person, but are potentially present in each member, and are expressed through interaction and exchange rather than as univocal propositions. (Ibid.)

The teacher and textbook are no longer relegated as the sole possessors of knowledge who gift it to the students from their ivory tower, and the classroom is no longer a space where students are subjugated as passive recipients of knowledge.

The restructuring of knowledge as a social phenomenon together with the redistribution of agency across the participants entails that the CPI is an "open, emergent, self-organizing system" (Ibid., p. 271). Rather than providing a standardized education where every student, every class, every year covers the same curriculum and touches upon the same ideas, the "ecological, non-linear, and irreversible" nature of the community of philosophical inquiry opens the curriculum to dynamic reinterpretation. In the CPI, the conceptual content and ideological structure of education re-enter "human practice, where it is challenged by context and experience to justify the new understanding of it" (Ibid.). Knowledge can now be experimented on, put into different perspectives, and critically engaged with in such a way as to highlight the conditions for its production and appearance in certain spaces.

In this way, the community of philosophical inquiry "provides us with the theoretical material with which to reconceive schooling as a liberatory practice, not just on the political, but on the ontological and epistemological levels" (Kennedy, 2009, p. 48). On the one hand, P4C is capable of infiltrating the colonial context of Guam's education system by appealing to its Western values and goals. On the other hand, by presenting knowledge as a social, anarchic, and dynamic process, the community of inquiry is also able to offer an educational environment that fosters critical thinking, self-confidence, and a sense of togetherness. Thus, P4C and the CPI together provide an alternative approach to learning that can both be adopted within but also disrupt the traditional style of Western teaching that exists in many public classrooms.

Decolonizing Guam's Education One Thought at a Time

Given the colonial condition experienced by the CHamoru and other Pacific Islanders on Guam, many indigenous scholars advocate for grassroots and culturally centered decolonial initiatives to rectify the deficiencies of the USDOE's curriculum on Guam. The prevailing state-centered discussions of political freedom and democratic sovereignty are already contaminated by American colonialism and the subjugation of indigenous peoples (Alfred, 2009). Therefore, instead of pursuing a top-down, state-centric approach to decolonization, efforts should focus on what Borja-Quichocho-Calvo calls "decolonial acts of resurgence."

> These decolonial acts have ranged from large-scale actions — such as protesting English policies and proposing and implementing policies — to more everyday, subtle ways such as greeting students at the classroom door gi Fino' CHamoru and incorporating CHamoru language and values into class lessons and everyday conversations … in the GDOE context, acts of resurgence have contributed to the practice and perpetuation of CHamoru culture and history and have been part of the resurgence of our CHamory community as a whole, "the healing and strengthening of our community on our own terms" (Borja-Quichocho-Calvo, 2021, p. 138).

Provided the theoretical and practical strengths of P4C for subverting western styles of education within western pedagogical institutions (like GDOE), it becomes evident that P4C may encourage CHamoru decolonial acts of resurgence in public school classrooms. It therefore remains for us to lay out how exactly it is capable of promoting a decolonial pedagogy on Guam. Put more simply, how can P4C and the CPI provide an alternative style of pedagogy that can 1) foster critical thinking (especially

around the colonial status of Guam and its inhabitants) and 2) affirm CHamoru culture and way of life in pedagogy despite the lack of political sovereignty needed to bring about structural change? In what follows, I propose that P4C can productively increase grassroots "decolonial acts of resurgence" within GDOE's public classrooms in two ways: 1) by expanding the scope of epistemic credibility and 2) providing an alternative standard of judgement rooted in the community rather than traditionally recognized forms of expertise.

First, P4C and the CPI radically redefine the ontological scope of knowledge within learning spaces, thereby offering the potential for restructuring the hierarchies of epistemic credibility within western classrooms. Instead of prioritizing institutionally recognized knowledge in Western education, the open-ended and communal nature of the CPI allows for non-traditional knowledge and wisdom to become integral parts of the learning process. This expansion of the scope of knowledge within the CPI in turn enables the redistribution of authority within the educational experience. By expanding the domain of knowledge, P4C also broadens the pool of credible epistemic agents.

Second, P4C and the CPI provide an alternative space where the standard of pedagogical reasonableness is derived from the community of participants rather than from standards of excellence created thousands of miles away for a different student demographic. As mentioned earlier, P4C aims to create more reasonable individuals who can navigate the ambiguity of social (colonial) life more thoughtfully. However, it is important to address what exactly is meant by reasonableness, since white American standards of reasonableness can reaffirm racial and colonial structures of power (Rainville, 2001; Chetty, 2018). However, in P4C reasonableness is "constituted and understood through dialogic inquiry in a community of inquiry that is … governed by imposed or negotiated ground rules which are intended to be reasonable and foster reasonableness" (Chetty, 2018, p. 45). In other words, the reasonable standard of education within the CPI is derived from the active and immanent negotiations of the participants (usually expressed in and through their philosophical insights and reflections) within the community of inquiry. Given that white Americans make up only about 7% of Guam's population, the CPI in Guam classrooms can promote a standard of reasonableness rooted in the diversity of the island – which according to the 2020 census is 37.3% CHamoru, 26.3% Filipino, 7.1% White, 7% Chuukese, 2.2% Korean, 2%, other Asian 2% other Pacific Islander, 1.6% Chinese, 1.6% Palauan, 1.5% Japanese, 1.4% Pohnpeian, 9.4% mixed, and 0.6% other (US Census Bureau, 2022).

This translates to at least three potential decolonial acts of resurgence within GDOE public classrooms. Firstly, P4C can authentically promote indigenous knowledges as equally (if not more) legitimate for indigenous life. Within the CPI, Western European Anglo-Saxon epistemologies are no longer prioritized but instead challenged and explored to their limits, thus creating more space for indigenous knowledges to organically appear in philosophical discussions. Secondly, the increased recognition of indigenous knowledge in the CPI also suggests an expansion in the range of available experts that can enter the classroom. While western schooling typically acknowledges expertise through institutional validation, the communal aspect of P4C allows for more community-acknowledged experts to participate in philosophical inquiry with the participants. In Guam, this means that culturally significant CHamoru figures such as matriarchs, makåna or suruhånu/suruhåna (CHamoru Indigenous healing doctors), poets, seafarers, weavers, and others can be reintegrated into pedagogical spaces as legitimate epistemic authorities. Finally, the combination of both resurgent acts means that P4C can also empower indigenous students to overcome "colonial mentality" – i.e., the internalization of Indigenous inferiority and American superiority (David, 2011). While the current GDOE curriculum

emphasizes the superiority of US epistemic standards and American culture, P4C's ability to reintroduce indigenous knowledge and experts into the classroom means that it can also provide a space where CHamoru identity and language are elevated to the same level as (or perhaps even higher than) American identity and English. For example, rather than encouraging traditional western styles of debating, P4C on Guam can encourage philosophical dialogue in CHamoru specific forms of debate such as "Kantan Chamoritta" (Singing CHamoru woman) – a traditionally "four-line poetic verse sung to the tune of a single melody, with slight regional variation" which "serves the function of expressing, in a culturally acceptable way, thoughts that otherwise would have been difficult or sensitive" (Souder, 1993, p. 189-190).

Therefore, integrating philosophy for children into the public-school curriculum can foster strategic steps towards decolonializing education on Guam by simultaneously resisting Americanization and rooting pedagogy in the local CHamoru's history, culture, language, and identity. P4C's twofold capacity to both infiltrate pedagogical spaces by aligning with their institutional objectives and challenge institutional power dynamics from within renders it a potent tool for instigating resurgent acts of decolonial education within GDOE public classrooms. As Erick Padilla-Rosas (2023) explains

As a movement that seeks to liberate the child from this inequitable power dynamic, P4wC came to give voice to the silenced: the children. So, first of all, this movement is already recognizing and letting the other question us with their voice. This is fundamental, although not sufficient, to make a philosophy of liberation for/with children. (Padilla-Rosas, 2023, p. 22).

Importantly, what makes P4C on Guam potentially liberating and affirming of an indigenous way of life is the fact that CHamoru have more than 3,500 years of continuous cultural identity that unites them in their decolonialization efforts. While not all CHamoru are necessarily united around what decoloniality should look like for the island, P4C can tap into the strong cultural history of the Island's indigenous people to provide a space for debate and critical thinking that emphasizes CHamoru culture and self-determination. In other words, since CHamoru are actively fighting Americanization through their culture, it entails that P4C can be assimilated by local indigenous educators and activist to encourage a CHamoru centric decolonial education.

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