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**PREPARING TEACHERS AS PROFESSIONAL EDUCATORS:
A NEW CONCEPTION FOR PRE-SERVICE TEACHER
EDUCATION**

A thesis in partial fulfilment of the requirements
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ABSTRACT

PREPARING TEACHERS AS PROFESSIONAL EDUCATORS: A NEW CONCEPTION FOR PRE-SERVICE TEACHER EDUCATION

This thesis proposes a new conception for pre-service teacher education. Current pre-service teacher education programmes are, in the main, one-dimensional, skill-based and performative: one-dimensional, in that programmes focus on preparing teachers to deliver a pre-determined curriculum; skill-based, in that professional judgement and reasoning are ignored; and, performative in the prescribed nature of knowledge and the drive to establish standards and competencies. Rather than focusing on professionalism - which is at the heart of what it means to be an educator - professionalisation, economic-driven policies and political ideologies underpin contemporary pre-service teacher education programmes.

The new conception for pre-service teacher education has at its core, teachers as professional educators. This thesis argues that in order for teachers to become professional educators, their preparation ought to be enhanced and broadened to incorporate aspects of professional judgement, professional expertise, and ethical and moral commitment. To enable this to occur, pre-service teachers need to learn what it means to be moral agents through active and authentic engagement within communities of practice and learners. In sum, the professional educator's role is argued to be an agent for, and of, change who promotes and engenders an education system that underpins a socially, culturally and economically just society.

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The journey culminating in this thesis has been wide-ranging and has involved many people. It probably began when I was a pre-service teacher in a teacher education programme, although the experiences I had only became meaningful as I subsequently reflected on the whole area of teacher education. Study for my Masterate with the late Brian Shaw was certainly a turning point as Brian introduced me to Hoyle (1974), and the whole area of professionalism. Shortly after this I became a teacher educator myself and through my teaching and study my interest in pre-service teacher education, and professionalism, intensified. The opportunity to pursue these interests came with the establishment of the Doctor of Education and I thank Luanna Meyer for getting me started. My interest developed as I began to think about and question the political influences on teacher education and the area of technical rationality and performativity. For me pre-service teacher education has to be more than a 'bag of tricks' or a recipe book.

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EB and UP I hope you are both smiling.

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Introduction

The origin of an idea

The central question addressed in this thesis is: *If teachers are to become professional educators what are the implications for pre-service teacher education?* This question assumes a position that teachers ought to be professional educators and that pre-service teacher education has a role in preparing them to be professional educators.

The purpose of this Introduction is to acquaint the reader with the origin of the ideas that underpin the question posed in this thesis.

It remains unconventional to write a thesis in the first person. However, to refer to myself as 'the writer' or 'the researcher' whilst describing the origin of this thesis distances me from my thoughts, reflection, experiences and beliefs and separates me as the knower from the known. In this regard use of the third person creates an artificial epistemological schism between the nature of what is known and the knower. For this reason a part of this Introduction is written in the first person.

In thinking about writing a thesis I recalled my own experiences as a teacher trainee (the term given to teacher education students in the 1970s), as a teacher, as a masters student and as a teacher educator. In one of my forays into literature I accessed an article by Linda Evans (2002) titled *What is teacher development?* I considered she was writing my story. She begins:

When I first became a primary school teacher in the 1970s I was very much what Hoyle (1975) identifies as a 'restricted' professional. I was conscientious and hard working, thoroughly enjoyed my work, and had a high level of commitment to it (p.123).

Further on she noted:

Fifteen years later I left teaching to become an academic. In the interim I had acquired, through part time study, an advanced diploma in mathematical education, a B.Ed (Hons) degree and an M.A in education (ibid).

This in effect is my story as well. After thirteen years I left primary school teaching and became a teacher educator - I do not consider I ever left teaching. Like Evans, in my thirteen years as a primary school teacher and through my study I began to appreciate the ideas expressed within Hoyle's concept of an 'extended' professional. Hoyle's concepts of the 'restricted' and 'extended' professionalism are considered in chapter one. The distinction is noted thus: 'restricted' professionalism is intuitive, classroom-focused and based on experience rather than theory; 'extended' professionalism is concerned with locating classroom teaching in a broader educational context, engaging in systematic evaluation and critical reflection, and collaborative endeavours with colleagues.

My experiences in teaching and teacher education have intensified my belief that teacher education and the preparation of teachers is crucial in terms of education for a life worth living. In terms of my thesis I had no wish to set up or undertake an empirical study. Rather I wanted to explore teacher education from largely a philosophical perspective. From this perspective, conversation (that is conversation as a reflective medium) is critical.

Conversation as Philosophical Inquiry

Oakeshott (1962) and Rorty (1980) both write of philosophy as conversation. Neither sees conversation necessarily as philosophical inquiry. Oakeshott compares the voices of 'science' and 'poetry'. The voice of 'science' is the argumentative discourse, which is recognisable and imitative; the voice of 'poetry' is conversation. He states:

In a conversation the participants are not engaged in an inquiry or debate; there is no 'truth' to be discovered, no proposition to be proved, no

conclusion to be sought. They are not concerned to inform, to persuade, or to refute one another, and therefore the cogency of their utterances does not depend upon their all speaking in the same idiom; they may differ without disagreeing. Of course, a conversation may have passages of argument and a speaker is not forbidden to be demonstrative; but reasoning is neither sovereign nor alone and the conversation itself does not compose an argument (p.198).

Rorty, on the other hand, distinguished between two styles of philosophy – hermeneutic and epistemological. He suggests that in epistemology, conversation is implicit inquiry and in hermeneutics, inquiry is routine conversation (p.318). Although the distinction between inquiry and conversation is important to Rorty, alluding to Oakeshott he states:

If we see knowing not as having an essence, to be described by scientists or philosophers, but rather as a right, by current standards, to believe, then we are well on the way to seeing *conversation* as the ultimate context within which knowledge is to be understood. Our focus shifts from the relation between human beings and the objects of their inquiry to the relation between alternative standards of justification, and from there to the actual changes in those standards which make up intellectual history (p.389-390, emphasis in the original).

Both Oakeshott and Rorty it seems are concerned with differentiating between philosophical inquiry as an academic discipline and philosophical inquiry as conversation that has a pragmatic influence on society. As Oakeshott (*ibid*) notes:

Education, properly speaking, is an initiation into the skill and partnership of [this] conversation in which we learn to recognise voices, to distinguish the proper occasions of utterance, and in which we acquire the intellectual and moral habits appropriate to conversation. And it is this

conversation which, in the end, gives place and character to every human activity and utterance (p.199).

More recently philosophers (Sleeter, 1999; Dunne, 1993,) have developed the notion of philosophy as conversation to include conversation as a means of inquiry. Such conversation is more than a 'chat over the back fence'. It is a type of conversation that occurs within communities of learners and communities of practice, conversation that allows for a variety of 'voices' to be heard and valued. Dunne (1993) makes the point that conversation can be a mode of philosophical inquiry. He used this mode throughout his book as he engages in conversation with various philosophers. He suggests that "...when viewpoints are brought together in conversation then, like the rubbing together of fire sticks (to use Plato's image) they can sometimes produce the illuminative spark that no one of them can quite produce on its own" (p.21).

Sleeter (1999) suggests that conversation across various epistemological stances can lead to wisdom; put more precisely, she adopts a position that often philosophers talk past one another. They fail to make connections and see points of agreement. Through conversation, she argues, it is possible to get ideas out in the open and see possibilities for debate and inquiry. Philosophical inquiry and conversation can also underpin reflective thought. Over time a kind of chronological and theoretical reflection occurs. This reflection is, in my case, telling stories.

I want to narrate four stories, stories that relate to critical incidents in my development. I believe these help explain my current understanding of and interest in teacher education and, as explored in this thesis. My stories are, in one sense, conversations with myself, a sort of philosophical reflective thinking written down. I use the term 'conversations with myself' intentionally. As an analogy, Bill Evans, the jazz pianist, released an album *Conversations With Myself* in which he played his thoughts on the piano then, upon reflection, later played his thoughts 'over, in, between, with and through' them on a second piano piece. Below, I have taken some time to play a second part of my thoughts on teaching and teacher education.

It is my hope that the stories illustrate in a personal and practical manner the origin of my current thinking and the rationale for this thesis. Like Winograd (2002), I have had the benefit of time to draw inferences from, and cast more focused interpretations on these stories. My understandings of such concepts as 'critical thinking', 'professionalism' and 'professional judgement' within these stories are enriched by my reading and reasoning. At the conclusion of each story I raise questions both for me as the writer and for the reader to ponder as we progress through the chapters that follow. I have recorded these conversations with myself within this thesis so that my voice is heard and so that the reader may appreciate what in everyday speech is termed 'where I am coming from'.

Story One - The Teacher Trainee

In my third year of teacher 'training' we had to complete a module in educational philosophy as part of a professional education paper. We were not given any required readings but we were encouraged to read *Extracts from Introduction to Philosophy of Education* by James Gribble (nd). The major part of the module focused on developing critical thinking skills for which we were given a trusty five-step method: 'Double C-Double V' -classify, clarify, verify, validate and critique. As I recall, we used newspaper clippings for these exercises which were not necessarily related to education. I must have missed the point somewhere for I remember vividly getting up in one class and announcing to the lecturer that I didn't have time to waste on this and walked off home. Once home I **did** some critical thinking and concluded that the five-step method did not suit my way of thinking about things critically. It seemed to me that in this case developing the **skills** was of greater importance than the **thinking** itself.

There were also syllogisms given to analyse these newspaper articles and I learned that using a template:

The moon is made of cheese
Cheese is high in protein
Therefore the moon is high in protein,

was nigh on perfect as a means of passing the course tests on critical thinking.

I acknowledge that reflection on reflection some thirty years on is highly subjective. Nevertheless this incident reminds me of my early discovery of many things: first and perhaps foremost, critical thinking, second, the folly of technical 'think by numbers' approaches, which did not work for me and I suspect did not work for others, but are accepted by the trainees as the 'approved' way to do critical thinking. For trainees to sit and unquestioningly accept techniques and strategies suggests that the power relationship between trainee and lecturer gives priority to one person's knowledge. Thus, if the lecturer says it, it must be true, useful, and worthy of learning. Finally, I developed an early interest in the nature of knowledge, although it remained inert for a long period.

Story Two - The Teacher

I taught for many years in what would now be classed as a Decile One school (deciles range from 1-10, one being the lowest). Over the years I taught all ages from five through to eight. One year, I had a class of seven-year olds, mainly Maori and Pacific Island children. Their experiences of life and the world in general were narrow and focused on their immediate home environment. Once, when these children were taken outside the city boundary, they thought they were in another country.

The reading curriculum was based around the *Ready to Read* series and there were countless titles and themes meant to entice even the most reluctant readers. One day I came to the conclusion that my class really had no interest in reading about 'bunnies in pinnies going black-berrying'- they had no concept of black-berrying nor of bunnies in pinnies. Even dedicated lessons on phonics were not going to improve the reading levels or interest in reading with these children. Out went the readers and in came learning to read through songs, poems, and class stories. Rhyme, rhythm and ownership of ideas were culturally more appropriate than texts written from a white middle class orientation. This was risky business; how would I tell parents about their children's progress or fulfil official school requirements? I was meant to be able to plot the children's progress on the colour wheel. As it transpired, when 'tested' these children were reading at or above the expectations for

their age, and loved reading. One child did ask one day ‘When are you going to teach me to read?’ I replied, ‘Fetch me your favourite story Jamie and come and read it to me’. He read the book perfectly.

This story is about the teacher exhibiting autonomy in respect of the curriculum, practical knowledge, practical wisdom and professional judgement. As the teacher, I took control in conceiving a curriculum which I believed better addressed the children’s needs within that context. This obviously raises questions for teachers today. For example, can teachers design and implement a curriculum that suits their children and the context? Is it essential for accountability purposes to deliver the curriculum as received? What role does the teacher fulfil in delivering a largely white middle-class curriculum?

Story Three - The Masters Student

At one point in my Masters programme, I enrolled for a paper titled *Teacher Education and Professionalism*¹. This was my first introduction to Hoyle (1974) and his concepts of the ‘restricted’ and ‘extended’ professional. Like Evans (2002), Hoyle has been influential on my thinking. For this thesis I even located my original copy of his 1974 article *Professionalism, Professionalism and Control in teaching*. Clearly, to still have this reading some twenty years later demonstrates the profound effect it had on my thinking. Hoyle still features in my thinking, as this thesis will show.

There is another small part of this experience that is readily recalled. During the course we read widely, pursued ideas about teaching and professionalism and went out into the field to interview educational professionals about their views on professionalism. One interview was with the principal of a local tertiary institution. He gave his views and then asked if there were any questions. I cannot recall why but from the first moment I went into the office I was fascinated with the fact that there was a large television taking up a great deal of space; so when it came to my turn to ask a question I managed, ‘Why is that TV there?’ I am sure the lecturer and the rest of the class were highly embarrassed by the question, but the principal answered that there were a number of staff who enjoyed watching sporting

events during the day and who were welcome to watch in the office away from the students. There is a message about professionalism conveyed in that answer which does not fit comfortably with Hoyle's concepts of professionalism and professionalism. Why would staff want to 'get away' from students? Why would staff see watching TV during the day as part of their professional and moral responsibility? What messages was the Principal giving the staff and visitors about the purpose and value of education?

Story Four - The Teacher Educator

It was possibly as a result of the conference a colleague and I went to in Australia in 1992 that we decided to 'reinvent' the Professional Studies course for third years in the then three year Diploma of Teaching programme. We came back with notes scribbled on anything we found at the time: hotel pads, beer coasters, bus tickets and the like (I still have some of them), so determined we were to change the approach we had to teacher education. We were heartened by the themes of the conference, that teacher education was more than a 'grab bag of good ideas and fail proof methods' and that teacher educators were particularly important in teacher preparation programmes.

We developed a module within Professional Studies 3B, a core course, titled *The Professional Educator*, which the students would study after their six weeks of intensive school-based teaching practice. The Introduction to the module read:

Having completed TE7 you have probably discovered skills, abilities, strategies, knowledge and techniques that were useful to you in your role as a teacher. It's probably also true that you discovered some areas of teaching or curriculum that as a beginning teacher you will need to work at, or seek assistance with. The process of being a teacher is never complete – teachers continue to learn new ideas, adopt new strategies, consider and implement new curricula, and keep pace with the changing sociopolitical nature of education. In schools today there is a need for

teachers who are willing to maintain a professional awareness (Professional Studies 3B Introductory Handbook 1993).

The module contained an eclectic mix of readings ranging from the philosophical–critical approach to developmental psychology with a bit of history and sociology for good measure. Two readings were presented as ‘must reads’ for our students; Crowley’s (1970) *Letter From a Teacher* and Ohanian’s (1985) *On Stir and Serve Recipes for Teaching*.

Crowley writes to his student teacher after a period of practicum offering advice and guidance. There are five specific points². It is difficult to ‘pick’ a favourite, but the second point encapsulates for me the essence or heart of a good pre-service teacher education programme – “Do not be just ‘a teacher’ be a professional teacher. Teaching is the most rewarding, demanding, and important job in the world” (1970, p.11)

Ohanian on the other hand, offers prospective teachers a glimpse of a teacher’s reflections interspersed with sound advice. Having spent many an evening as a New Entrant teacher cutting out butterfly shapes or the like, I always smile at her comment; “My husband gave up reminding me that I had promised to put the cut-and-paste factory in our living room out of business, once I figured out what to teach” (1985, p.57). While amusing, the message here is about approaches and beliefs about learning, teaching and curriculum. Ohanian’s closing comment is apposite to my story of the teacher educator:

We teachers must stop asking education professors for the whole house. I know plenty of teachers who are disappointed, indignant, and eventually destroyed by the fact that nobody has handed them all four corners. But the best we can expect from any program of courses or training is the jagged edge of one corner. Then it is up to us to read the research and to collaborate with the children to find the other three corners (p.60).

The questions I would raise here relate to the observation that currently in pre-service teacher education in New Zealand we do give out all four corners; and that these corners

specify the design of the house, a particular design that is intended to suit all terrains, climates and environs. Why is pre-service teacher education so controlled? Why are teacher educators unable to determine their own curriculum? Why should there be a predetermined set of skills and capabilities that all prospective teachers need to attain?

Making Sense of the Stories

On first reading these stories might be dismissed as romanticism, idealism and revived memories. They are not. In reflecting on these stories, key ideas and concepts become evident to me as I think through the purpose and direction of this thesis. My own dissatisfaction with 'one size fits all', 'think by numbers' techniques in critical thinking, which make it a kind of technical rationality, a control on how teachers think and act. The nature of knowledge; the teacher as a mediator of knowledge and designer of curriculum; practical wisdom and professional judgement; and the importance of situatedness or context is important to my argument. Finally, the need to resist a technical approach to pre-service teacher education and focus on moral agency and a sense of professionalism also contribute to the position adopted within this thesis.

In recalling and reflecting on these stories I have been able to frame and situate my own thinking and reasoning about pre-service teacher education. While my stories span my career thus far it is important to acknowledge that teacher education is a political process and juxtaposed with my own experiences, thinking and reasoning is the political and economic policy-making of the last decade, which has had an impact on the purpose and nature of teacher education in New Zealand.

Political and economic policies both in New Zealand and internationally have had a major influence on the conception of education, teaching and teacher education. Politically, the ideology is one of obtaining and maintaining power, and this is evidenced by positivist views of knowledge, knowledge as a commodity and the drive for a knowledge economy. On the other hand, the economic influence, although underpinned by a labour market orientation, is driven by the need for control and is evidenced by efficiency, regulation

competition and deregulation. When the political and economic forces are entwined, ideologies of power and control, the purpose of education, the role of the teacher, teacher professionalism and, by inference, teacher education are affected. My observation is that these encourage a search for a knowledge base, standards and competencies of teaching, which lead to processes characterised by performativity and technical rationality. This results in a loss of autonomy, moral agency and professional judgement through increased accountability and managerialism which further compromises the teacher role, to the point that teachers become 'deprofessionalised'.

As I shall argue, the teacher in the current education system is controlled and managed through the process of professionalisation by political and economic ideologies. The dominant emphasis in education is national and global economic development, rather than social democratic development. Education thus, becomes focused on the transmission of skills and knowledge aimed at preparing students for participation as workers within an economic society, a knowledge economy. Teachers are 'trained' to deliver or transmit pre-determined, measurable skills and knowledge. Teacher preparation programmes as a result become technicist in nature. This raises questions about the nature and purpose of education and schooling and consequently the role, functions and responsibilities of teachers. At heart this issue is about teacher professionalism. Such questions also bring into focus the interrelatedness of the role of the teacher and teacher education.

My belief is that teacher education ought to be a continuous endeavour; pre-service teacher education should establish a sense of 'becoming', a state that is never quite achieved but is tempered with the desire to continually learn and develop. Teacher education in the broadest sense ought to be lifelong. Realistically, pre-service teacher education can only 'sow the seeds' for continual development. This is as much an attitudinal development as it is an educational and political endeavour. Prospective teachers need to be made aware that their endeavours are situated within a political and economic framework. The nature of teaching, and more generally education, are contested.

In reflecting on the focus of this thesis, questions arise such as, Can changes to education be made without rethinking teacher education in the broadest sense? Will changes in teacher education necessarily change the teacher role? Will changes in teacher education bring about changes to education? Where should change be initiated? Many of these questions are politically orientated and outside the scope of this thesis; however they remain touchstones that need to be considered at some point.

Based on experience, reflection, and research this thesis attempts to address what I believe, ought to underpin pre-service teacher education within New Zealand. The purpose is not to dictate a curriculum or a set of standards but rather to suggest a new conception of pre-service teacher education. It is my belief that education, while incorporating schooling and preparing students for life in the economic world, also has a significant social democratic function and, therefore, teachers need to be professional educators. Teacher education programmes must prepare teachers who are professional educators. Change needs to begin in pre-service teacher education. To prepare teachers to be professional educators pre-service teacher education programmes must be re-conceptualised around the concepts of professional expertise, professional judgement and ethical and moral professionalism.

The Thesis

As previously stated, the central question addressed in the thesis is:

If teachers are to become professional educators what are the implications for teacher education?

To posit such a question is to suggest there is something 'wrong' or 'missing' in current pre-service teacher education programmes. It is my contention that the something 'wrong' is the overemphasis on knowledge and the manner in which it is used to prescribe and control teachers and hence pre-service teacher education. The something 'missing' is the attention to teacher professionalism and its manifestation in graduates who are professional educators. A normative approach would suggest:

- pre-service teacher education programmes need to prepare teachers to engage in an educational role as distinct from a schooling role;
- this educational role has a moral and ethical dimension incorporated into practice;
- in undertaking this role the moral and ethical endeavour together with professional judgement and expertise combine to prepare a teacher who could be described accurately and meaningfully as a professional educator, who embraces teacher professionalism;
- educating ought to occur within a collaborative culture, a community of practice and learners.

The totality of the position outlined is beyond the scope of one thesis. However I have used these points as personal guidelines or parameters in which to situate my argument. In developing my argument I have, in places, such as the use of knowledge as a control, described and explained research, policy, and legislation, in order to provide a backdrop or context. In other places, such as the moral and ethical dimensions of teaching, I have analysed and interpreted philosophical and epistemological positions. Adopting this philosophical approach has involved examining my own thinking, my own ideas about knowledge, and my preconceived, often normative ideas about education, teaching and learning. This analysis has been tempered by positive experience gleaned from my own practice.

The Thesis Outline

Structurally there are seven chapters; the focus of each chapter is detailed below. The manner in which the thesis is structured provides a sequence for the development of the argument. That is to say, the first four chapters directly address teacher professionalism, professionalisation, technical rationality and performativity. It is my belief that pre-service teacher education ought to encompass the dimensions of teacher professionalism, which is at the heart of what it means to be a teacher. A new form or style of teacher professionalism appropriate for today's society is required. However the process of professionalisation and the influences of economic policies and political ideologies underpin much of the current direction and practice within pre-service teacher education.

This is evidenced in the trend towards technical rationality and performativity indicated in the drive to develop standards and competencies and the search for a knowledge base for teacher education. These first four chapters provide a broad base from which to argue that there is a need to rethink pre-service teacher education. Chapters Five and Six narrow the focus and specifically address the central question of this thesis, that is pre-service teacher education which prepares teachers to be more than purveyors of somebody else's curriculum. Such teachers, or in keeping with the ideas expressed within this thesis, educators, are attuned to the purposes of education and perceive their role as professional educators and agents of and for change.

The thesis culminates by proposing a new conception of teacher education, a conception that has at its core professional judgement, professional expertise and ethical and moral commitment, and is situated within a community of practice and learners and just society.

Chapter One: Teacher Professionalism

This chapter begins with an analysis of the concept of professionalism in general. In pre-service teacher education, the importance of the quality of practice, teacher manner and the moral and character virtue aspects of manner are discussed. Particular emphasis is given to the idea that teacher professionalism is at the heart of what it means to be a teacher.

Hoyle's (1974) restricted and extended professionalism heuristic is examined as it relates to professionalism and in particular pre-service teacher education. To illustrate the idea that teacher professionalism can be traced chronologically and that there are political and ideological influences, Hargreaves's (2000) four ages of professionalism are analysed. The final section of this chapter focuses on the need to rethink teacher professionalism for today's society. Goodson and Hargreaves (1996) interpretation of post-modern teacher professionalism and Sachs' (2003) dimensions for a new professionalism are outlined.

This chapter places the concept of professionalism at the centre of the argument and provides the reader with a clear idea of the argument and the concepts to be developed within the argument. Although professionalism is at the heart of the argument, the process

of professionalisation is often used in conjunction with professionalism to mask political intentions. It is therefore important to describe and discuss the professionalisation process.

Chapter Two: Professionalisation

This chapter begins with a brief discussion of how professionalism and professionalisation become interrelated through political processes. The definition of professionalisation adopted within the discussion is that of a social or political process designed to enhance the interests of a particular occupational group and, as such, this process is often linked to the traditional sociologically derived hallmarks of a profession. The discussion is then directed toward aspects of professionalisation, specifically: the competing discourses and the debate about teaching and teacher education, and the status of teacher education and teacher educators. This analysis is followed by discussion of various New Zealand state, ministerial and government agencies initiatives, including the QUALSET project, the Green Paper on Teacher Quality, the ERO Reports- *The Capable Teacher* and *Pre-Employment Training for School Teachers*, the Parliamentary Education and Science Select Committee Inquiry into Teacher Education and more recent Ministry of Education initiatives. The various projects, reports and inquiries all exhibit intentions for control and management of teachers and teacher education. The discussion is illustrated with appropriate examples of international policies. Such examples highlight the widespread nature of the political and ideological struggle in teacher education.

The manner in which control and management through political processes can lead to a state of deprofessionalisation, is discussed. This chapter provides an overview for the following two chapters, the first focuses on the search for 'a' or 'the' knowledge base, and the second on technical rationality and the influence of standards and competencies. These two chapters examine in greater depth the nature of control and management.

Chapter Three: The Search for 'A' or 'The' Knowledge Base.

The Chapter addresses the search for 'a' or 'the' knowledge base of teaching. It begins with an historical look at the development of a science of teaching, and the heavy reliance on empirically based research within education and teaching. The discussion is linked to the

ages of professionalism examined in chapter one. The concept of a knowledge base, with particular reference to the reification of knowledge, the connotations associated with knowledge, the political usefulness of knowledge bases, and the inadequacy of a knowledge base for pre-service teacher education is discussed. To illustrate the inadequacy of a knowledge base for pre-service teacher education, Shulman's (1987) knowledge base is critiqued. Shulman's knowledge base is selected as it is the most commonly cited in literature and can be seen particularly within the United States as underpinning many of the attempts to establish competencies and standards for both teachers and pre-service teacher education.

The chapter assists the reader to understand how knowledge is used as a control mechanism. It links to the next chapter through the assertion that if knowledge is, as the chapter claims, positivist and commodified, there is a climate where technical rationality and performativity flourish.

Chapter Four: Technical Rationality and the Influence of Standards and Competencies

This chapter begins by reiterating the relationships between the knowledge base and positivist views of knowledge, and management and control within teaching and pre-service teacher education. This is followed by an investigation of the concept of technical rationality, focusing on how both educational reform and political reform have contributed to this emphasis on technical rationality and performativity. The links between technical rationality and performativity and the development of competencies and standards are explored and discussed. The development of standards and competencies, and the search for a knowledge base, create an interlinked situation where it could be argued that the combinations of standards and competencies might constitute a pre-service teacher education curriculum and translated therefore as 'a' knowledge base. Alternatively a knowledge base once determined, might be 'carved up' into discrete observable behaviours and constitute the standards or competencies deemed necessary for teacher competence. In other words one can define the knowledge a teacher needs to know.

The chapter demonstrates clearly what is described in the Introduction as being “wrong” and “missing” in current pre-service teacher education; that is to say, the overemphasis on knowledge, the manner in which it is used to prescribe the actions of and control of teachers and pre-service teacher education, and the absence of a moral and ethical dimension within current conceptions or models of pre-service teacher education.

The question that forms the basis of this thesis is *If teachers are to become professional educators what are the implications for Pre-Service Teacher Education?* From the discussion in this chapter and the previous chapters it follows that it is important to move the focus towards positing a new conception of pre-service teacher education. Chapters Five and Six address this new conception.

Chapter Five: Rethinking Education, Teaching and Pre-service Teacher Education

The chapter commences by reminding the reader of the focus of the thesis and the argument presented. The relationship between teaching and pre-service teacher is established and discussion then occurs regarding the importance of determining the nature of the ‘places’ teachers teach in, that is schools, and the kind of teacher that is needed for schools in today’s society.

The next section in the chapter focuses on Codd’s (1998) contrasting conceptions of teaching. This conception is selected as it is cited as a model or heuristic to explain both teaching and teacher education. The model is critiqued essentially from the standpoint that it is formulated on dualistic or dichotomistic positions which do not assist in thinking through the various situational or contextual aspects of teaching and pre-service teacher education.

The chapter then introduces the reader to the new conception of pre-service teacher education proposed in this thesis - a conception based on teacher professionalism expressed through the teacher as a professional educator. The key components of the conception are: professional expertise, professional judgement and moral and ethical commitment. The term ‘conception’ is intended to provide a stimulus for thinking and conversation rather

than a curriculum or template that use of the term ‘model’ might suggest. The chapter concludes by summarising the argument thus far and setting the scene for a more specific discussion of this new conception of pre-service teacher education.

Chapter Six: A New Conception of Pre-service Teacher Education

This chapter addresses the new conception of pre-service teacher education. It begins with the assertion that if teachers are to become professional educators then their role ought to be linked to the educative function associated with social democratic outcomes and therefore situates the conception within a just society. Further it is argued that teacher professionalism is enhanced within collaborative cultures and, therefore, pre-service teacher education needs to be framed and conducted within a community of practice and a community of learners. The concepts of a just society and a community of practice and a community of learners are addressed as these offer a contextual frame for the conception of pre-service teacher education being advanced.

The chapter then focuses on the three core or central components of the conception viz professional expertise, professional judgement and ethical and moral commitment. The three components are inextricably related as can be illustrated by the observation that one’s professional judgement is influenced and underpinned by both one’s professional expertise and ethical and moral commitment. The components are separated out for ease of analysis and discussion. While at first glance the chapter may be viewed in part as a literature review, the nature of this thesis is such that ideas, theories and research from other writers in the field have been used to substantiate the ideas being expressed. Thus the arguments and ideas from MacIntyre (1981) Burbules (1995) Dunne (1997) Carr (2000) and Fenstermacher (2001) have been used to support the position taken. Underpinning the discussion are extracts from Aristotle’s *Nicomachean Ethics*

In terms of ‘Professional Expertise’ three separate but interrelated notions are discussed: practical knowledge, critical reflection and critical inquiry. This is the notion of the teacher as researcher. The section on ‘Professional Judgement’ explores the concepts of *phronesis*, practical wisdom, practical judgement and reasonableness. The final section, concerned

with 'Ethical and Moral Commitment', begins by reiterating the distinction made between ethics and morals³ and then discusses ethical commitment and moral commitment.

Chapter Seven: Conclusion

The final chapter draws the threads of the argument together and offers the reader an opportunity to consider the conception proposed in the thesis. The major points of discussion from each chapter are highlighted. The focus is on making sense of the thesis, drawing the main arguments together in a coherent manner. In providing an answer to the question, which was posed, at the outset of this thesis the implications for practice and the implications for policy are considered. The implications for practice are:

- Developing the teacher as an educated person,
- Developing programmes which are underpinned by professional expertise, professional judgement, and ethical and moral commitment,
- Creating a community of practice and learners, and,
- Rethinking the practicum.

The implications for policy are more suggestions for action by teacher educators to raise the profile of pre-service teacher education in New Zealand.

The chapter concludes by providing an answer to the 'What Now' question. There are three possible areas that have arisen from the thesis that challenge my thinking and irritate me sufficiently to warrant further investigation. The three areas are:

- *Phronesis* as a concept to underpin critical reflection and inquiry,
- The Aristotelian character virtues and their implications for the professional educator, and
- 'Epistemological Stance' as a means to understanding 'Professional Expertise'.

Chapter one begins with a discussion on teacher professionalism.

¹ During the writing of this Thesis, Brian Shaw the lecturer for this paper died suddenly. I had always meant to call him up and tell him how influential he was in my thinking. I didn't call. I acknowledge here my debt to him, and will treasure my copy of the original Hoyle article all the more. Arohanui Brian.

² The specific points are:

1. Develop a philosophy for yourself and your job. Why do you teach? What do you expect of yourself and your students? Do not chisel this philosophy on stone. Etch it lightly in pencil on your mind, inspect it frequently.
2. Do not be just "a teacher" be a professional teacher. Teaching is the most rewarding, demanding, and important job in the world.
3. Always be a learner. Never assume you know all the answers or enough material to teach your class. Read constantly.
4. Develop the feeling of empathy. Try to feel how the student feels. Do not lapse into the warm complacency of a seating chart, names without faces. Do not accept the cold facts of a rank book, marks without personality
5. Finally, alluding to the misadventures of Don Quixote, I would counsel- "Do not be afraid of the windmills!" As a conscientious, professional teacher you will find your path constantly bestraddled with windmills of one type or another (Crowley, 1970,p.12).

³ In much of the current literature the terms ethic, ethics and ethical are used interchangeably with moral, moral philosophy, morality, and to some extent virtue. It is only in close reading that any distinction is detected. One explanation for this may be that the Latin word *moralis* from which the English word moral originates was created by Cicero from *mos* (pl. *mores*) meaning custom or habit. This term *mos* corresponded with the Greek term *ethos* meaning habit or custom and is the English word *ethic*. Further explanations offered distinguish ethics as being a branch of philosophy involving the study of ethics, and morals denoting virtuousness, the moral values and virtues. Similarly ethics can be viewed as a set of principles of right conduct or a system of moral values, whilst moral is concerned with the judgement of the goodness or badness of human action and character.

For the purpose of this thesis the following stance has been adopted. Although there may be some universal set of ethical standards (well known examples being the Kantian ethics and utilitarian ethics), normative ethics (the definition adopted here) are usually associated with specific occupations such as the medical professional or the teaching profession. These ethics are contextualised norms of behaviour which do not describe how people think and or behave but rather prescribe how people *ought* to think and behave. In some cases these norms of behaviour will be codified; others will be tacit dispositions embedded within the thoughts and actions, akin to 'good intentions' of professionals situated within the community of learners.

Chapter One

Teacher Professionalism

The central question addressed in this thesis is: *If teachers are to become professional educators what are the implications for pre-service teacher education?* This question assumes a position that teachers ought to be professional educators and that pre-service teacher education has a role in preparing them to be professional educators. This normative stance is premised on the belief that education in its fullest sense must prepare students for more than participation in the economic aspects of society. Education has a critical role in preparing students for participation in society as ‘good’ citizens. As Dewey (1916) noted there must be “...a type of education which gives individuals a personal interest in social relationships and control, and the habits of mind which secure social changes without introducing disorder” (p.99).

This chapter explores the concept of teacher professionalism and its relationship to teacher education. It is argued that professionalism is at the heart of what it means to be a teacher and is thus central to teacher education, in particular pre-service teacher education. To be a professional educator one must embrace the concept of professionalism. Aspects of professionalism are evident in the professional educator’s practice. The concept of professionalism is explored through Sockett’s (1993) notion of professionalism, Shulman’s (1997) idea of what it is to ‘profess, and Fenstermacher’s (1990, 2001) conception of manner. Hoyle (1974) notes that one’s professionalism is expressed through professionalism; therefore the concept of professionalism is analysed, particularly as it relates to pre-service teacher education.

The concept of professionalism is open to interpretation and a universally shared meaning is not evident within the literature. There are many overlapping discourses which have differing connotations. Hargreaves (2000) suggests these discourses can be viewed as ages of professionalism. Four ages of professionalism: the pre-professional age, the age of the autonomous professional, the age of the collegial professional and the age of the post-

professional are described and discussed. These ages demonstrate both the changing nature of professionalism, as well as the political ideological influences. The chapter concludes with a discussion of Hargreaves and Goodson's (1996) post-modern interpretation of teacher professionalism together with Sachs' (2003) dimensions for a new form of professionalism and her notion of the activist professional.

It is noted here that professionalisation, which is the process of legitimacy, societal recognition, reward and authority as a profession, and which is to be addressed in the following chapter, is often used synonymously and confused with the concept of professionalism. The concepts of professionalism and professionalisation are contested. The separation of professionalism and professionalisation for discussion is difficult given the interplay between them; however it is intentional. The former is a central concept to the argument being presented in the thesis while the latter is a process which is used to control, manage and influence teachers' professionalism and professional identity.

What is Teacher Professionalism?¹

The term 'professionalism' is often used to connote a variety of meanings, and is frequently used synonymously with other terms such as professional, profession and professionalisation. Such use of language and terms moves beyond the boundaries of conversation or dialogue in a general everyday sense. It becomes part of the discourse associated with education. That is to say, the discourse and the analysis associated with it concern the interrelationship of the language and the dominant ideology. Discourse is defined as a particular form of conversation; for example, the concept of professionalism and the process of professionalisation within education have meaning beyond simple definition. Each has a political ideological underpinning; thus to understand the particular concept and process addressed as part of the argument requires analysis in respect of the current political ideology and climate.

The following distinction between professionalism and professionalisation is used within this thesis; the concept of professionalism relates to *being professional*, that is the quality of

what teachers do, their conduct, manner, demeanour and the principles and values that guide their behaviour. The professionalisation process relates to *being a professional* and is associated with how teachers are viewed by others, their status, standing and levels of reward. The public perception of teachers as members of a profession and their quest for professional recognition is allied to the professionalisation process. Frowe (2005) suggests this public perception is a form of moral legitimacy, that is to say indicating the degree to which the public trust the profession (p.42). The impact on teachers, teaching and teacher education of both the concept of professionalism and the process of professionalisation can lead to their empowerment or exploitation, as the following discussion will attempt to show.

Professionalism is about quality of practice and the manner in which this practice is executed. Professionalism has a moral and ethical dimension. In considering the concept of teacher professionalism, one is drawn to Sockett's (1993) notion of professionalism, Shulman's (1997) idea of what it is to 'profess, and Fenstermacher's (1990, 2001) concept of manner. The quality of practice, professing and the manner in which that practice is undertaken are related concepts.

In Sockett's view, professionalism is about integrating the various aspects of practice, such as service, knowledge and skill, and moral and ethical commitment within collegial contexts. One's professionalism is expressed through professionalism in practice (Hoyle, 1974), which is evidenced in attention to education rather than schooling, and understanding the wider social and political contexts in which education occurs. As Sockett (1993) notes professionalism:

...describes the manner of conduct within an occupation, how the members integrate their obligations with their knowledge and skill in a context of collegiality and of contractual and ethical relations with clients. Every action within the role is judged by standards² specific to the profession. The collection of those constantly changing standards is the corpus of understandings, values, insights, and knowledge we call our professionalism (p.9).

Within Sockett's definition, key elements of the concept of professionalism are evident. In extrapolating his vision of professionalism, Sockett identifies four dimensions viz: the professional community, professional expertise, professional accountability and the professional ideal of service.

The dimension of a professional community is addressed more fully in chapters five and six. However it is important to note here that teachers work in institutions made up of like-minded people, they are in effect a community built on professional relationships and ways of working. These relationships are about collegiality and trust and have a moral basis. The strength of the community, in the terms of this thesis communities of practice and learners, means a collective focus aligned to moral purpose and education in its fullest sense. Where there is a community there is a cooperative sense of purpose, which ought to be focused on the purposes of education.

In Sockett's terms, teachers are concerned with knowledge and understanding. Sockett's use of the term 'knowledge' should not be considered as suggesting a knowledge base as he has argued elsewhere (1987) of the futility of searching for "some elixir called the knowledge base of teaching" (p.210). Sockett's interpretation of knowledge aligns more with Oakeshott (1981) who considers that knowledge has two components; information, (which is the facts and artefacts found in dictionaries and textbooks) and judgement. In his terms judgement cannot be taught directly as it is resistant to systematic formulation. Judgement is the tacit implied component of knowledge, which the practitioner develops through the process of becoming and critical reflection. Judgement enables the educator to identify the significant principles that are important to the context, to evaluate alternative strategies and make decisions about actions in what Schon (1987) referred to as the "swampy ground". It is professional judgement that mediates what ought to be taught with how it ought to be taught.

Teacher professionalism requires more than subject content knowledge and pedagogical skill. Professionalism demands an understanding of the situatedness and contextual nature of learning, and an ability to use professional judgement. A professional educator is one

who embraces professionalism of this nature. In the new conception of teacher education proposed within this thesis and addressed specifically in chapter six, professional expertise and professional judgement are two of the core components.

In terms of Sockett's third dimension, professional accountability, political and economic policies and ideologies are influential. The increasing accountability through management and control of teachers' work necessitates accountability for learner outcomes and measurement of teachers efficiency and effectiveness. Professional accountability as it relates to professionalism has a moral base, which is responsive to the needs of people involved; it is situated within a moral obligation and is related to moral agency and practice. Whilst a teacher is held accountable by outside agencies, the teacher is at all times accountable to the moral obligations established through the community. There is also a sense of personal responsibility associated with service, and this is where the character virtues, discussed in chapter six, are critical.

Sockett's final dimension is that of the ideal of service. The term 'service' has connotations of delivery of some kind or other; however that is not the meaning intended here. A professional educator is not in the 'service industry' delivering pre-conceived outcomes, but rather one who understands the context in which they work and one who is able to facilitate and provide appropriate learning experiences. Service is also about trust; it is linked to the idea of care and caring, in that teachers as professional educators are trusted to take care of something the truster cares about. Parents, pupils and communities value education and, therefore, teachers are trusted to take care of it through their service. Allied to trust is the moral aspect of service where there is a vision for the betterment of society, and a commitment to social justice which links with the purposes of education.

Sockett's notion of professionalism has some similarity with Shulman's (1997) view of what it means to 'profess'. While not addressing the concept of professionalism directly, in his discussion and defence of liberal education, Shulman (1997) uses the term 'profess' to mean one's allegiance or commitment to the characteristics of professional learning. He claims that in preparing people to 'profess', there are six characteristics of professional

learning. He notes these characteristics as: service, understanding, practice, judgement, learning and community.

To Shulman, the first goal of a profession is service. Challenging professional educators to embrace the idea of service is, in keeping with Sockett's view, to see education as the pursuit of important social ends; that is, viewing education as more than providing for the acquisition of qualifications to engage in the economic world, but rather to educate for citizenship and the promotion of a just and democratic society. Service means having a moral understanding which guides practice. Such an understanding, which is Shulman's second characteristic, requires more than knowledge of the theories that are created, tested, refuted and elaborated on within universities; understanding is mediated in practice through judgement (the third and fourth characteristics). Practice is a contested term and is addressed more fully in chapter six. However, it is important to state here that 'practice' is not the antithesis of theory; it involves many intangibles such as tacit and situated understanding, reasoning, preferred ways of acting and behaving, and virtue. Shulman suggests that knowledge and understanding are not of a professional nature "unless and until...enacted in the crucible of the field" (ibid. p.4); in other words knowledge and understanding become meaningful in practice. The dimension of judgement has been described and it is noted that professional judgement is one of the core components of the new conception of teacher education proposed in this thesis. However, it is pertinent to reiterate that judgement is a moral aspect which assists in bridging theory and the particularities of situated practice.

The final two characteristics, learning and community, are central to the concept of professionalism. If professionalism, as is claimed in this thesis is central to what it means to be an educator then learning and continuing to be a learner in the lifelong learning sense are pivotal. No teacher can ever claim to know and understand everything about learning and teaching. Knowledge is constantly changing, being reinterpreted and revised. A professional educator is one who embraces the concept of 'becoming'. That is to say, a professional educator is always open to new and differing views, theories and understandings which are systematically examined through judgement and tempered by

experience and practice. Such understandings are scrutinised and critiqued within the community, where the community is based on trust and mutual understanding of purpose.

From the discussion thus far of the elements of professionalism described by Sockett and Shulman, it can be established that service, practice, and judgement, which have a moral dimension, and professional expertise or learning together with a sense of community are crucial to the concept of professionalism. The final consideration in terms of the concept of professionalism addresses Fenstermacher's (2001) notion of manner. This is important to the argument being presented. In the Introduction it was claimed that within current pre-service teacher education programmes there is something 'wrong' or 'missing'. The contention was that the something 'wrong' was the over-emphasis on knowledge and the method in which it is used to prescribe and control teachers and, hence, pre-service teacher education. The something 'missing' is the moral and ethical dimension of teacher professionalism.

In his conception of professionalism, Fenstermacher highlights its moral nature and links this back to the purpose of education, that of cultivating the moral and intellectual virtues of pupils. He suggests that virtue cannot be taught like arithmetic or table manners, and in the context of the classroom, the teacher is a model for the students. Teachers model the character virtues of friendliness, truthfulness and honesty, caring, generosity and courage through their actions and the manner in which they organise every aspect of classroom life. Fenstermacher (1990) states:

Every response to a question, every assignment handed out, every discussion on issues, every resolution of a dispute, every grade given to a student carries with it the moral character of the teacher. This moral character can be thought of as the *manner* of the teacher (emphasis in original, p.134).

Just as pupils cannot be taught virtue, neither can teachers 'learn' professionalism or how to be moral or develop the character virtues from reading a book on the topic, or from listening

to a teacher educator lecture on the topic. Teaching is located within a set of beliefs, values, ways of thinking, traditions and habits; these are shared and understood by teachers but rarely articulated. For this reason, teachers and prospective teachers need to be interacting with and behaving amongst moral and virtuous people, hence the importance of the collegial contexts or communities of practice. Teachers need to be able to comprehend the moral aspects of their own practice and their manner within the classroom. Having the opportunity for conversation, or “saying out loud what one believes and hopes in the presence of sympathetic but critical listeners, helps one understand those beliefs and hopes much better – to see their promise, their flaws, their appeal, their limitations” (Hansen, 2001, p.733), is important. Hansen adds:

For teachers and teacher candidates, engaged as they are in a time-honoured, immensely significant moral endeavour, it seems crucial to create regular opportunities for talking about what matters in the practice. Such opportunities, whether inside or outside the school, make it possible for teachers to talk their way more deeply into the role, so that they can take on the role that much more and shape it in ways that serve both their students’ and their own development as persons (2001,p.734).

As Hansen (ibid) suggests, pre-service teacher education ought to provide opportunities for students to talk their way into their role more, to put their ideas up for scrutiny, and to more fully comprehend their role as professional educators. Understanding and developing one’s professionalism is part of the process of ‘becoming’. A teacher is never in receipt of all the skills and knowledge necessary for effective teaching, and effective teaching requires more than skills and knowledge. As Hansen (ibid) notes, it is a ‘significant moral endeavour’. Teacher education is a lifelong journey. One has never ‘become’ a teacher, as in the completed journey, a sense of arrival, or acquiring a qualification, but rather ‘becoming’ a teacher is a journey undertaken collectively and collaboratively with others in a community of practice and a community of learners.

The pre-service teacher education programme has a significant role to play in promoting this notion of 'becoming' and developing a sense of professionalism. Rather than a sequential, incremental process, teacher education in the fullest sense is governed more by conversation and engagement within a community of practice than by some taxonomic, lock-step, developmental process. The orientation of the pre-service teacher education programme is central. Furthermore, Hoyle's (1974) distinction between restricted and extended professionalism is apposite.

Professionalism

Hoyle (1974) suggests that one's professionalism is expressed through one's professionalism. He argues that the individual practice of teachers may be placed on a continuum between restricted professionalism and extended professionalism. This continuum is illustrated in Figure 1.

Hoyle (ibid) maintains that the model should be used for heuristic purposes and remains empirically untested. The restricted professional is intuitive, classroom focused, and bases their actions on experience rather than on theory. The extended professional is concerned with situating their practice in a much broader educational context, engaging in conversation with other teachers and maintaining a professional awareness through continued development. The extended professional is one who encompasses the notion of 'becoming'.

The continuum is not a distinction between competent and incompetent teachers, since some of those exhibiting the characteristics of restricted professionalism are technically very competent. Extended professionalism is likely to lead to continuing professional development and a sense of professionalism. The concept of extended professionalism, now some 25 years old, has received a revival of interest particularly from writers concerned with the nature of teaching and professionalism. Evans (2002), writing about teacher development, defined professionalism as "...an ideologically, attitudinally, intellectually and epistemologically-based stance on the part of an individual, in relation to the practice of the

profession to which s/he belongs, and which influences her/his professional practice” (p.130).

Figure 1 Restricted and extended models of professionalism (Hoyle 1974)

Restricted Professionalism	Extended Professionalism
Skills derived from experience	Skills derived from a mediation between experience and theory.
Perspective limited to the immediate in time and place	Perspective embracing the broader social context of education
Classroom events perceived in isolation	Classroom events perceived in relation to school policies and goals
Introspective with regards to methods	Methods compared with those of colleagues and with reports of practice
Value placed on autonomy	Value placed on professional collaboration
Limited involvement in non-teaching professional activities	High involvement in non-teaching, professional activities (esp. teachers' centres, subject associations (research))
Infrequent reading of professional literature	Regular reading of professional literature
Involvement in in-service work limited and confined to practical courses	Involvement in in-service work considerable and includes courses of a theoretical nature
Teaching seen as an intuitive activity	Teaching seen as a rational activity

The concept of professionalism has implications for pre-service teacher education, in particular the values and beliefs held by teacher educators regarding the role of teachers and teacher professionalism, and how best to prepare teachers for this role. If these values and beliefs tend towards technical rationality and teaching as a skill-based endeavour, then resultant programmes will tend to develop restricted professionals. However, if these values and beliefs are focused on professionalism in its broadest sense, then teacher education programmes will at the very minimum develop teachers who have attitudes and values associated with extended professionalism. Evans' (2000) definition suggests that there is a place within pre-service teacher education programmes for a greater emphasis on assisting pre-service teachers to understand their own beliefs, attitudes and epistemological stance in terms of their practice. This aligns with the notion of becoming.

Historically pre-service teacher education programmes can be located along the continuum Hoyle (ibid) suggests and, in more recent times, it is the concept of the restricted professional that appears to drive or influence the nature of teacher preparation programmes and thus teacher professionalism. Hargreaves (2000) argues that the development of teacher professionalism can be traced over four historical phases; each phase or discourse carries significant features and traces of the previous age (in an earlier analysis Hargreaves and Goodson (1996) suggested these ages or phases were in fact discourses which had their own grammar and language). The images of and notions about teacher professionalism from earlier ideas and times remain within the minds of policy makers and the public. Outlining and describing these ages or discourses is important to the argument being developed within this thesis as through describing and analysing these ages the politicisation of teaching and pre-service teacher education becomes evident. The discussion now turns to Hargreaves' four ages.

The Four Ages of Professionalism

Hargreaves (2000) suggests that there are four phases or ages of professionalism. These are:

- the pre-professional age,

- the age of the autonomous professional,
- the age of the collegial professional, and,
- the fourth age -post-professional (p.153).

According to Hargreaves these four ages are not universal but are evident and common in many countries. They are not sequential or taxonomic. Each has a grammar or discourse which becomes highly stable and slow to change. For example, Hargreaves suggests that the early pre-professional age is still evident and considered an appropriate conception of teaching. The point that needs to be made here is that teacher professionalism is contested, is politically controlled and managed through the professionalisation process.

The pre-professional age

This age is associated with mass education and the basic teaching methods of recitation and question and answer teaching. The visual connotations are in the 19th-century depictions of the teacher at the front of the room lecturing the class, or of the teacher at the desk with queues of pupils waiting patiently to seek clarification, or reprimand from the teacher. This view of teacher professionalism was one of managing the class, which was demanding; the teaching component was technically simple in that the teacher role was one of transmission of predetermined knowledge. This age of professionalism is akin to Hoyle's (ibid) restricted professionalism and technical rationality, a concept to be discussed later in the thesis. Teachers learned their 'craft' through trial and error; they were isolated in their own classrooms and practice developed practice. The preparation for this role was via an apprenticeship model.³

While progressive teacher educators might eschew such a view of teacher professionalism, Apple (2001) would argue that such a view is not incongruent with the current neo-conservative longing for a return to a perceived 'rosy' and somewhat myopic past. The call is for a return to lost traditions and a need to return to the basics. As Apple (ibid) suggests;

Against the fears of moral decay and social and cultural disintegration, there is a sense of the need to 'return'. In conditions

such as these, a romantic past is often constructed, a past that glorifies (particular versions of) family and tradition, patriotism, Victorian values, hard work, and the maintenance of cultural order (p.21).

This discourse or grammar resonates with the public, whose perception, drawn as it is through experience, is of 'school' encapsulated in this 'rosy' view. The fact that it is historical provides a 'common sense' rationale.

The second age, that of the autonomous professional, shifts from a focus on management and crowd control to an emphasis on pedagogy and increased autonomy within the teacher role.

The autonomous professional age

The teacher role and, hence, teacher professionalism in this age (the 1960s onwards) is individualistic and the isolationist. Although the central focus is on autonomy in decision-making, it is also autonomy tempered with individualism in terms of practice. This is teacher professionalism where the teacher has opportunities to express and demonstrate autonomy in curriculum matters within their own classrooms. Although not chronologically situated within this age the reader will recall the personal conversation or story shared in the Introduction. Professional autonomy enabled that teacher to contextualise content and structure of the learning experiences to suit the needs of the learners. This example does demonstrate how aspects of each age overlap and continue to influence practice.

The significant development in this age was educational research with the child-centred versus the subject-centred approaches to the teacher role; in short, the traditional versus the progressive methods. Increasingly, the teacher was confronted with product-process research and effective teacher research, the influence of which is discussed fully in chapter three of the thesis. This age was significant in that the teacher role shifted from predominantly classroom manager and crowd controller to that of teacher-cum-educator. The teacher role, however, began to be 'controlled' by forces 'outside' the classroom. These forces were shaped by educational research of a positivist nature. Such research

presented 'objective' data and ignored the moral, ethical and political concerns in analysis and practice. In an educational context, the positivist discourse and concern with exactness and precision paid no attention to the complex, ever changing nature of the classroom. The focus was on devising and implementing universally applicable rules and strategies. The process-product research of the era heralded the call for teachers to emulate the 'hallmarks' of effective teachers irrespective of situation or context. Such practices were not confined to teachers but infiltrated the realm of teacher education as well. The story in the Introduction of the pre-service teacher being required to use the 'one size fits all' techniques for critical thinking is apposite. In describing the increasing influence of proficiencies and competencies through the use of behavioural objectives Kincheloe (2004) cites an example from a teacher education programme where the objective for the students on a lesson on planning was that "The student will be able to (TSWBAT) begin each component of a lesson plan with TSWBAT" (p.10).

Appeals to emulate such characteristics or implement the outcomes of educational research are both historical and topical. The strength of positivism and scientific certainty continues to pervade pre-service teacher education in the twenty-first century, thus reinforcing Hargreaves' (2000) view that the grammar and discourse are stable and slow to change, to the point that the understanding and meaning of teacher professionalism becomes an amalgam of public perception (akin to professionalisation), political influence and educational research. This point will be addressed in a later chapter. However, it is important to note here that preparing the 'autonomous professional' described by Hargreaves remains problematic in the sense that the 'theory' regarding effective teaching espoused within pre-service teacher education programmes rarely matches the 'real' world of the school or classroom. The pervading disaggregation of theory and practice, and teacher preparation and 'real' teaching, intensifies and dominates. Supervisory teachers of pre-service student teachers on teaching practica reinforce the theory-practice dichotomy through comments and observations about the value of theory in underpinning practice. Educational research continues to influence both practice and pre-service teacher education. However in the next age the changing nature of society and the political ideological forces have an increasing effect on teacher professionalism.

The collegial professional age

Hargreaves (2000) suggests that this age becomes evident around the mid to late 1980s and is significant because individual teacher autonomy is unsustainable. Two aspects are important; first, the proliferation of pedagogical approaches and increasing curriculum content, and second, the impact of the educational reforms of this period.

During this age the choice of approach to practice was not a simple matter of child-centred versus subject-centred, or traditional versus progressive; many of the 'old' theories that underpinned practice were being questioned. For example Piagetian notions of cognitive development, and Skinnerian theories about learning from a behaviourist perspective were being scrutinised. New ideas about learning and development such as constructivism and social constructivism, multiple intelligences, metacognition and alternative assessment approaches appear in the research. Added to this, new curriculum content, for example technology, created a tension for teachers who were now faced with having to teach in ways and in curriculum areas that they had not experienced as learners themselves or within their own pre-service teacher education programmes.

Teachers had two options, to continue as individuals within their isolated classroom largely ignoring these new developments, or to turn to their peers and colleagues for support and collaborative development. Both options are evident in practice. Those who embraced working together naturally form early versions of communities of practice and pool ideas and resources, and undertake conversations to make shared sense of the new demands on their practice. School-based professional development replaces the previous 'one-day' in-service courses which had little or limited influence on practice. The syndicate-based organisational model within schools allows for shared planning and a degree of subject specialisation. No one teacher is able to have expertise in the increasing number of curriculum areas they are expected to cover. Autonomy and professional judgement in curriculum decision-making are lacking. While curriculum content is burgeoning, educational and political reforms are simultaneously creating a hierarchy of subjects within the curriculum and placing pressure on teachers' work.

The economic, political and educational reforms of this age are far-reaching. (These are addressed more fully in subsequent chapters of this thesis.) Control and management of teacher practice occur on two levels. First, in respect to economic reform and the adoption of neo-liberalism and a market orientation, education becomes just another commodity or state asset to be traded and controlled. Teachers are an expensive budget item and as such efficiency and return for investment are demanded. This puts the budget-setters and investors, in this case the state, in a position to make demands on teachers to produce a return for that investment in the shape of pre-determined knowledge outcomes. For example, The New Zealand Treasury (1987) reinforced the idea of education as a commodity in the statement that:

Education is never free as there is always an opportunity cost to the provider. Those who provide the inputs to formal education naturally seek to defend and develop their interests. Hence, formal education is unavoidably part of the market economy and the Government can afford to be no less concerned with the effectiveness and 'profitability' of its expenditure on education, in relation to the state's aims, than private providers would be in relation to their own (Vol.1 p.133).

To ensure effectiveness and profitability, often presented as 'quality' teaching, teacher practice is controlled through performance management systems and appraisal and school performance through reviews by outside agencies, leading to a culture of technical rationality and performativity. Such actions limit teacher autonomy and professional judgement, thereby controlling teachers' work and professionalism. Added to this is the second level of control and management, that of curriculum control instigated through educational reform.

Efficiency gains can be made through determining what counts as knowledge and narrowing down the curriculum to a hierarchy of largely commodifiable content and the accompanying development of standards and competencies. The teacher is 'handed down'

the content conceived from sources outside the school or classroom and is increasingly required to teach and assess efficiently. Outputs supplant learning processes, teaching becomes a means to a predetermined end and, consequently, education becomes schooling where assessment and efficiency drive content and pedagogical approaches. This creates a tension for teacher professionalism, particularly in terms of service, practice and judgement. Teachers are unable to use their professional expertise and judgement to determine contextually appropriate learning experiences.

The tension is also evidenced in the maintenance of communities of practice through working collaboratively to cope with educational change while individualistic processes of appraisal operate at a managerial level. Teacher professionalism is then not collegially situated but becomes a process aligned to professionalisation. A climate of distrust emerges. Trust is an essential component of a community of practice; it is also fundamental in terms of service, particularly service which has a moral base. The climate of distrust, which emerges from the tensions created through curriculum control and educational reform, is addressed more fully in respect to deprofessionalisation in the following chapter. It is important to note here, however, that where there is an emphasis on predetermined outcomes and a breakdown of collegiality, there is little room for negotiation and professional judgement. Less trust is invested in the moral competence of the professional teachers by policy makers. In the final age of the professional, the post-professional age, the tensions and struggles become more entrenched.

The post-professional age

As the twenty-first century approached there was speculation (Carr, 2000, Eisner, 2000, Hargreaves, 2000) that a new form of teacher professionalism would emerge, one which built on the more positive aspects of the collegial age. To date there is little evidence to suggest that this has occurred. As Hargreaves (*ibid*) notes:

The fate of teacher professionalism in this era is by no means fixed, but is being and will be argued about, struggled over and pulled in different directions in different places at different times (p.167).

The struggle in teacher professionalism is characterised through two forces - economic and communicative - an intensification of the forces and tensions of the previous age. The marketisation of education deepens and schools increasingly become small businesses to be managed as any other successful business, that is, one showing a profit on investment. This profit is evidenced through efficient management. The 'managers' previously titled school 'principals' receive additional business and micromanagement training, while teachers receive fewer opportunities, if any, for professional development (Helsby, 1995).

As an example, in his discussion of the nature of secondary schools in New Zealand, Hood (1998) posed the question 'Can education learn from business?' He took the position that business is geared towards getting results and noted:

The reality, of course, is that schools are businesses; they have clients and shareholders (the government on behalf of the taxpayer), they have customers, they provide products and services, they have managers and workers, and they have systems and processes. Thinking about what this means in terms of school organisation, design and practices would do as much for improving schools' efficiency, effectiveness and productivity as it does for business (p.20).

Hood's view of the school stands in stark contrast to that of the school, that is established or underpinned by professionalism and professional teachers who are moral agents, attuned to the purposes of education. Any notions of moral service, manner, contextual awareness, professional judgement or professional community are ignored with preference given to efficiency, effectiveness and productivity. Schools are meant to show a profit on the balance sheet both in financial and educational currency.

This investment profit is also apparent in the role of schools in the production of skilled workers for the knowledge society. The introduction of the National Certificate of Educational Achievement (NCEA) demonstrates the linkage between curriculum and

economic development and furthermore the influence business and industry expect to have on the shape and content of the curriculum.

Baker (2001), writing about NCEA for BusinessNZ, which claims to be 'the leading national organisation representing the interests of business and employing sectors to government and the wider community', states:

There is a need for a comprehensive, skill-focussed school leaving qualification, with minimum literacy and numeracy standards. The NCEA is shaping up in this direction, though further work on minimum literacy and numeracy standards is needed. A major strength is that it offers greater opportunity for learning based on industry-developed standards in schools. There are concerns over the capability of schools and teachers to manage the internal assessment component of the NCEA (p.2).

The autonomy and judgement in decision-making inherent in teacher professionalism is diminished when outside forces determine a narrow skill-based curriculum and when testing regimes viewed as efficient take precedence.

Occurring alongside the economic reforms is the communication and digital-electronic revolution. A proliferation of knowledge and information challenges views of what is essential to teach in today's society. With the advent of the Internet and globalisation, information is instantaneous, and there is a flurry of concern about teaching as a dying practice. Suggestions are made that teachers will ultimately be replaced by computers and this adds to the demise of teacher professionalism.

Two popular stereotypes of teachers exist (Denning, 1999). First, the 'sage on the stage' or 'talking head', the teacher who is an information provider, who lectures to a room full of students and occasionally tests them to ascertain how much information they have received and remembered. This is a stereotype aligned to the pre-professional age.

The second stereotype, that of 'guide on the side', suggests that teachers are facilitators and coaches, offering suggestions and guidance. The guide creates an environment in which learners discover knowledge for themselves without having to submit to the teacher's authority. This second stereotype proves popular as a model for constructivist approaches; however, neither metaphor is capable of realising the expectations of students, parents, employers, politicians or teachers (Denning, *ibid*)

The digital revolution, the globalisation of knowledge, automation and the greater use of new educational technologies have made considerable inroads within education and teaching; however, they can not replace the primary social function of a teacher, the expert at inspiring, motivating, guiding and managing learning and learners. No machine, however smart, can provide the moral and ethical dimensions within the teacher role, for there is more to teaching than the dissemination of information and the associated coaching or training. Teaching is a moral endeavour that should be undertaken with skill, not a set of value neutral, discrete skills carried out morally.

In terms of pre-service teacher education, this final age is apposite. If the dual forces of economics, and communication prevail, then teacher preparation can be prescribed and reduced to training. Professionalism and the notion of the teacher as a professional educator are deemed unnecessary. In fact, such a direction in pre-service teacher education might be seen as subversive and undermining of state policies. Instead, compliance is demanded not only in action but also in thinking thus maintaining the status quo in education.

Many current pre-service teacher education programmes have adopted and accepted the training orientation not because of any educational rationale, but as a consequence of funding. Further, the desire to shift a greater proportion of the preparation of teachers from the universities to school-based models, as currently evidenced in the United Kingdom with the Articulated Teacher Scheme and the School-Centred Initial Teacher Training Scheme (Furlong et al., 2000), is attractive as greater efficiency and control can be achieved. The

result is a return to the apprenticeship model of the pre-professional age, in which teaching reverts to being a 'craft' learned by the novice from the expert.

In this discussion of the four ages of teacher professionalism several factors become clear. The characteristics of each age are not discrete, nor are they necessarily chronological although some specificity of period is evident. The dual themes of control and management in various guises underpin each age, and in each, teacher professionalism is put under scrutiny. In periods of economic unease and crisis teachers being the 'face' of education and schooling are blamed for all of society's ills. Teacher education is identified as the prime suspect (Hoyle & John, 1998). In respect to changes to the role of teachers, teaching and teacher education, Hargreaves (1994) states:

People are always wanting teachers to change. Rarely has this been more true than in recent years. These times of global competitiveness, like all moments of economic crisis, are producing immense moral panics about how we are preparing the generations of the future in our respective nations...Few people want to do much about the economy, but everyone – politicians, the media and the public alike – wants to do something about education (p.5).

Against a backdrop of continual struggle and political influence there must surely be an alternative, a better way to establish and sustain teacher professionalism. The struggle is one that Hargreaves and Goodson (1996) see as "guided by moral and socio-political visions of the purposes which teacher professionalism should serve within actively caring communities and vigorous social democracies" (p.20). The discussion now turns to a potential new view of teacher professionalism for today's society.

Teacher Professionalism for Today's Society

During the twentieth century the major thrust or focus in education was on the right of everyone to access education, as set out in Article 26.1 of the Universal Declaration of Human Rights. Power (2000) suggests that the struggle during the twenty-first century is about the purposes of education for all. He notes that:

Whereas education must and should contribute to the productive life of every society, its fundamental purpose is clearly set out in Article 26.1 of the Declaration: 'Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among nations, racial and religious groups' (p.152).

The Human Rights Declaration emphasises the full development of the human personality, yet formal education systems tend to emphasise the acquisition of knowledge and skill to the detriment of other forms of learning, such as citizenship, living within communities and the moral aspects of living peacefully. Schools, and the education they provide, currently have a narrow focus. If the purpose of education is about educating and developing the learner, rather than schooling or training, then significant shifts in the nature and provision of education need to occur. This would similarly mean a shift in the nature of teaching and the preparation of teachers.

The Report to UNESCO by the International Commission on Education for the Twenty-First Century (1996), known as the Delors Report suggests that the concept of learning throughout life is a key to the twenty-first century and a means of meeting the challenges posed by a rapidly changing world. The report endorses the spirit of Article 26.1 of the Human Rights Declaration, proposing four pillars of learning:

- Learning to know, incorporating learning to learn,

- Learning to do,
- Learning to live together, and,
- Learning to be (p.37)⁴.

The first two pillars are not exclusively related to knowledge and skill acquisition. There is scope for learning to learn to take advantage of opportunities for development throughout life. The second two pillars reinforce Power's (2000) suggestion of the important role education has to play in creating and sustaining social democracy. This means educating learners within schools to be active participants in democracy, assisting them to be critical thinkers, preparing them to lead rich and rewarding personal lives and to be responsive members of their community. Clearly, this focus on education in its fullest sense demands a form of teacher professionalism which incorporates the dimensions proposed by Sockett, Shulman and Fenstermacher discussed earlier in this chapter. If teacher professionalism is at the heart of what it means to be a teacher or professional educator then professionalism has to be established at the heart of pre-service teacher education programmes.

Hargreaves and Goodson (1996) suggest that the post-modern interpretation of teacher professionalism will include:

- increased opportunity and responsibility to exercise *discretionary judgement* over the issues of teaching, curriculum and care that affect one's students;
- opportunities and expectations to engage with the *moral and social purposes* and value of what teachers teach, along with major curriculum and assessment matters in which these purposes are embedded;
- commitment to working with colleagues in *collaborative cultures* of help and support as a way of using shared expertise to solve the ongoing problems of professional practice, rather than engaging in joint work as a motivational device to implement the external mandates of others;
- occupational *heteronomy* rather than self-protective *autonomy*, where teachers work authoritatively yet openly and collaboratively with other partners in the wider

community (especially parents and students themselves), who have a stake in the student's learning

- a commitment to active *care* and not just anodyne *service* for students. Professionalism must in this sense acknowledge and embrace the emotional as well as the cognitive dimensions of teaching, and also recognise the skills and dispositions that are essential to committed and effective caring;
- a self-directed search and struggle for *continuous learning* related to one's own expertise and standards of practice, rather than compliance with the enervating obligations of *endless change* demanded by others (often under the guise of continuous learning and improvement);
- the creation and recognition of high task *complexity*, with levels of status and rewards appropriate to such complexity (p. 21).

There is a synchrony between this interpretation of post-modern professionalism and Sachs' (2003) views on transforming teacher professionalism. Both are couched in educational terms which are suggestive of the importance of teaching and learning with a moral basis within a community. Sachs' suggests that there are five elements that contribute to a new form of teacher professionalism, viz: learning, participation, collaboration, cooperation and activism (p.31). The development of this new form of teacher professionalism lies with teachers re-thinking and recasting professionalism in a pro-active and responsible manner.

Learning is at the core of teacher professionalism and teachers who embrace this notion would see themselves as learners, thus reinforcing the notion of 'becoming' expressed earlier. For the teacher who sees herself as a learner, the relationships within the school and classroom are reshaped especially if the school and classroom are established on democratic values. Sachs' suggests that learning for teachers has three dimensions; personal, professional and political. Personal and professional learning relate to the teacher continuing to grow and understand their own world and maintaining an awareness of the skills, content and competence required for professional expertise, akin to Hargreaves and Goodson's *continuous learning*. Political learning, requires the professional to be informed

and able to mount compelling arguments for and against proposed policies and initiatives that may not be in the best interests of students, teachers and teacher education. Such political learning ensures teachers view themselves as having a legitimate voice and a role in shaping policy.

Sachs' second dimension of participation links with Hargreaves and Goodson's ideas of *collaborative cultures* and *occupational heteronomy*. Participation requires re-thinking the organization of the school which in turn requires a change in the relationships of the participants. Learning is not confined to schools. There is a greater need to build an educational community around the school and to involve parents and whanau in the learning experiences. In breaking down the barriers, trust becomes important and this trust must be reciprocal amongst community members. Building this community provides opportunities for collaboration both with parents and other educational institutions, such as the university.

Sachs' (2003) distinguishes between her third and fourth dimensions, collaboration and cooperation, by suggesting that:

Collaboration involves joint decision-making, requires time, careful negotiation, trust and effective communication – all parties are learners in which the outcome is improved professional dialogue. For cooperation, role boundaries and power are left unquestioned and reinforced through formal and informal structures. There is little mutual learning in what is in essence an expert – client type of relationship, where the benefits are more one way, that is in the interests of those who have most to gain (p.32).

While collaboration and cooperation have their roots in Hargreaves (2000) collegial age of professionalism such practice has rarely explored its potential. As Sachs (2003) notes, teachers have not developed or sustained a collective expertise either orally or in written form; nor is there a common language with which to initiate conversation about expertise

and practice. In the Introduction to this thesis the idea of conversation was discussed. A particular kind of conversation, as a means of scrutinising ideas, testing out assumptions and understanding one's epistemological stance, is central to this thesis. This professional dialogue assists in breaking down the individualism and isolationist nature of teachers' work. It is part of the learning process, where new ideas, new approaches and policy can be debated in a trusting environment. Sachs' final dimension, activism, incorporates the previous four dimensions, learning, participation, collaboration and cooperation, and forms the basis for her new professional identity: that of the activist professional.

The activist professional is one who is a change agent, one who sees their role as deeply rooted in the principles of equity and social justice. Such a professional identity is based on democratic principles. It is negotiated, collaborative, socially critical, future orientated, strategic and tactical (Groundwater-Smith and Sachs, 2002). Developing such an identity is not straightforward; nor is it particularly simple in the current climate where the management and control of teachers is so strong. However, to shift the emphasis from instrumentalism and technical rationality such professionals are needed to embrace the new form of professionalism.

Within Hargreaves and Goodson's (1996) post-modern interpretation of teacher professionalism and Sachs' (2003) notion of a new form of teacher professionalism, critical concepts and ideas pertinent to this thesis begin to emerge. In the discussion thus far, an understanding of the concept of professionalism has developed. The initial conception included the idea of *being professional*, meaning the quality of what teachers do, their conduct, manner, demeanour and the principles and values that guide their behaviour. As the discussion progressed, this initial conception broadened to include professional expertise, professional judgement, professional accountability, moral and social purposes, service, learning and a sense of community. There is correspondence between the concept of professionalism being argued in this thesis and the post-modern interpretation of teacher professionalism proposed by Hargreaves and Goodson. This interpretation of teacher professionalism provides a sense of hope that there can be alternative conceptions of pre-

service teacher education, conceptions that consider the purpose of education and the role the teacher has in pursuing this purpose.

To summarise, the concept of teacher professionalism has been discussed in relation to teacher education and the importance of the quality of practice and teacher manner, particularly the moral and character virtue aspects of manner, have been discussed. Hoyle's (1974) restricted and extended professionalism heuristic has been examined as it relates to professionalism and, in particular pre-service teacher education.

To illustrate the idea that teacher professionalism can be traced chronologically and that there are political and ideological influences, Hargreaves's (2000) four ages of professionalism have been analysed. The final section of this chapter focused on the need to rethink teacher professionalism for today's society. Hargreaves and Goodson's (1996) interpretation of post-modern teacher professionalism and Sachs' (2003) notion of a new form of teacher professionalism were outlined.

The next chapter addresses the process of professionalisation. The emphasis is placed on how this process is used to undermine professionalism through the management and control of teachers. This management and control of teachers' work and practice can lead to deprofessionalisation. Professionalisation and deprofessionalisation affect the nature and conception of pre-service teacher education. Chapter Two also provides an introduction to the arguments presented in Chapters Three and Four.

¹ Parts of the discussion within this section appear in another form in Chapter One of *Teachers' Work in Aotearoa New Zealand* (2005) which is a Chapter I wrote with Hine Waitere-Ang and Paul Adams. I have their consent to use the material within this thesis.

² In chapters two and four of this thesis the initiatives regarding the development of standards within pre-service teacher education are discussed. It is important to note here that there are two approaches to the development of standards, regulatory and developmental. Regulatory standards are used as a management tool for measuring the efficiency and effectiveness of systems, institutions and individuals, these are the focus in chapters two and four. Developmental standards on the other hand, which Sockett is referring to are standards which provide opportunities for further professional learning and are aimed at improving the quality of teacher practice.

³ For a detailed discussion of the apprenticeship model in New Zealand see Openshaw & Ball (2005)

⁴ The Delors report outlines the four pillars of learning as follows:

Learning to Know, by combining a sufficiently broad general knowledge with the opportunity to work in depth on a small number of subjects. This also means learning to learn, so as to benefit from the opportunities education provides throughout life.

Learning to do, in order to acquire not only an occupational skill but also, more broadly, the competence to deal with many situations and work in teams. It also means learning to do in the context of young peoples' various social and work experiences which may be informal as a result of the local or national context, or formal, involving courses, alternating study and work.

Learning to live together, by developing an understanding of other people and an appreciation of interdependence – carrying out joint projects and learning to manage conflicts – in a spirit of respect for the values of pluralism, mutual understanding and peace.

Learning to be, so as better to develop one's personality and be able to act with ever greater autonomy, judgement and personal responsibility. In that connection, education must not disregard any aspect of a person's potential, memory, reasoning, aesthetic sense, physical capacities and communication skills (UNESCO, 1996).

Chapter Two

The Professionalisation Process

The focus of this chapter is the professionalisation process with particular reference to how this undermines teacher professionalism through the control of teacher education and the management of teachers' work. The chapter is structured around three topics. First, the professionalisation process is defined and discussed with reference to the New Zealand context and, where applicable, selected international contexts. Second, the professionalisation process and its impact on teacher education is analysed. The third topic focuses on a critical analysis of the deprofessionalisation process.

In the analysis of the relationship between the professionalisation process to teacher education there are three subsections. The first focuses on the competing discourses and the rhetoric of debate. This is important to the argument being advanced because, as noted earlier, it is through understanding the use of language in a political context that a clearer picture of the professionalisation process is obtained. The second subsection looks at the status of teacher education and teacher educators. There is evidence to support the view that the status of pre-service teacher education and teacher educators has a direct influence on the status of teachers and teaching. The final subsection is concerned with policies, reports and reviews which impact on the professionalisation process and its influence on pre-service teacher education. Six policies, reports or inquiries are analysed. These are: QUALSET (1993-1999), The Ministry of Education (1997) Green Paper *Quality Teacher for Quality Learning: A Review of Teacher Education*; ERO's (1998) *The Capable Teacher* and their subsequent (1999) report *Pre-employment Training for Teachers*, The Parliamentary Education and Science Select Committee (2001-2004) *Inquiry into Teacher Education*, and finally the Ministry of Education (2004) initiative *Teaching Quality: The Role of Initial Teacher Education and Induction*. While it is acknowledged that there were many other reports and policies produced during this period, the six selected for analysis and discussion have significance for the argument underpinning this thesis because each

addresses in a different way the tensions associated with the concept of professionalism and the process of professionalisation.

The third area addressed within the chapter is the deprofessionalisation process. Political and economic policies and resultant actions often undermine teachers' work which can ultimately lead to deprofessionalisation, a state evidenced by repetitive tasks, increased accountability and a loss of integrity and trust.

Finally it should be noted that the chapter serves as a foundation for the two chapters which follow. Chapter three focuses directly on the search for a knowledge base, and chapter four focuses on the influence of standards and competencies, technical rationality and performativity. Together, these influence the provision, direction and conception of pre-service teacher education.

Professionalisation

Professionalisation is the contested political process whereby an occupational group acquires professional status. This process of professionalisation is linked to the concept of what it means to belong to a profession. There has been long debate about the nature of a profession. Sociologists in particular have sought to define the characteristics or hallmarks of a profession. Historically these characteristics have included: specialised knowledge, service, and an association of members. Rather than describing what a profession ought to be like, such characteristics tend to be derived from an examination of the commonly accepted professions such as medicine, the law and the church. The argument here is not about whether teaching is a profession, a 'quasi-profession' or some other vocational occupation, though it should be noted that this argument about the professional status of teachers tends to occupy a great deal of intellectual energy.

Burbules and Densmore (1991) suggest that nearly all the proposals that call for teaching to be considered a profession, adopt a 'taxonomic approach', presenting a list of the

characteristics of the occupations that have traditionally been identified as professions. Their list of 'taxonomic features' includes:

- Professional autonomy; working free from supervision;
- Motivation based on a public service ideal rather than self-interest;
- Expertise grounded in specialised theoretical or scientific knowledge;
- University education rather than on-the-job training;
- Control of training and certification of new practitioners;
- Self-governing, self-policing authority, especially in professional ethics (p.49).

Burbules and Densmore suggest that once the characteristics have been identified; those who drive the proposals encourage teachers to gain or develop these characteristics. Arguing that teaching 'cannot and should not' become a profession, they suggest that economic and organisational changes have rendered even the traditional professions different from the very characteristics that identified them in the first instance. They note: "Even the purest traditional professions such as law and medicine...are being conducted in increasingly bureaucratic settings, exercising less autonomy, and losing some of their public service orientation" (p.50).

Views about the professionalisation process are varied and often contradictory. In an historical overview of the professionalisation movement in the United States, Labaree (1992) addresses the difficulties of comparing teaching to the established professions. He considers the drive towards professionalisation as reinforcement of the vision of teaching as a technical activity, an activity firmly founded on technical competence, thus ignoring the moral and ethical judgements which occur daily within a classroom. Andersen (1993) suggests that professionalisation can be achieved through accreditation procedures, licensure, and certification. Rigorous accreditation procedures ensure that the public are protected from incompetents, charlatans, and imposters. Licensure provides for public sanction of the enterprise of teaching and a system of certification affirms for the public the validity of teachers' knowledge, skill, and competency to practice (p.12).

As Anderson notes, the public perception of teachers and teaching links to the professionalisation process. Thus, how the public perceive teachers contributes to their status and standing. Contemporary monthly magazines capture the public imagination with cover stories such as *'The lost generation - Why your child can't read, write or count'* (Coddington, 2001), *'Classroom crisis - our high schools are in trouble. Why is the education minister dithering?'* (Philp, 2002), and *'Answers now please: How to...get good teachers...'* (Welch, 2005). Rather than directly focussing on status and standing as in the professionalisation process of *being a professional*, the public response, is indirectly focused on *being professional*, that is the quality and manner of teachers and teaching. In other words the public link status and standing to the 'outcomes' of teaching and schooling demonstrated through for example published league tables and descriptive stories in contemporary magazines. The public have nostalgic memories of the past, so anxiety about schools increases and calls for greater prescription, monitoring and assessment become common. This illustrates two things: first, the interrelatedness of the concept of professionalism and the professionalisation process; and secondly, the importance of understanding the discourse. Enmeshed within the language of these headlines are strong political and ideological messages. The public is meant to respond in the manner they do. Their responses provide sufficient groundswell to add additional layers of control and bureaucratic management and the discourse legitimates the subsequent policy initiatives.

When public scrutiny of teachers becomes the norm, teachers themselves begin to express doubt about their own status and standing. For example, New Zealand principals interviewed for a magazine article on the crises within secondary school classrooms (Philp, 2002) reiterate the shift in thinking and opinion about teachers and the teaching profession.

One principal states:

Twenty years ago, teaching had status: people went into teaching because it was a really worthwhile job, but there's been a subtle but

inexorable shift so that now success and personal worth are evaluated by the size of your salary (p.43).

It is evident that this principal understands the status associated with the professionalisation process, acknowledging this status and the associated rewards, and implying that the current salary levels are more an indicator of 'value' in economic terms rather than service to a profession. A second principal uses public opinion to demonstrate both the status of teachers in the eyes of the public and the fickleness of such perceptions.

Teachers always come out near the top of those bizarre polls that they do that show firemen are the most trusted people, politicians the least. But that's just funny Sunday newspaper stuff. Deep down there's not much respect for the business of education, of which teachers represent the front end (ibid).

The final comment is insightful. This principal links policy with perceptions and actions by the state particularly over the period of accelerated change in education. The comment reinforces the link between professionalism, the profession and policy.

The problems go back over 20 years, where so much public policy formulation in education has been based on the assumption that if you kick hell out of teachers, you'll somehow improve the standard of education. Politicians and others have created a profession which is not sufficiently highly regarded (ibid).

Clearly the influence of political ideology is evident in these comments. Words and concepts such as 'status', 'the business of education' and 'the standard of education' suggest how entrenched the language or discourse of the ideology has become, part of everyday speech. Of note too, is the reference to politics, public policy and politicians; education is political, and the principles of economic efficiency are applied to education

just as stringently as to any other aspect of state organization. In short, education in general, teachers and teacher education are controlled and managed by the state.

The Professionalisation Process and Teacher Education

Internationally, teacher education is under enormous political pressure. State governments are continuing with a professionalisation agenda in which standards are tightly specified and elements of the teacher education curriculum are ostensibly mandated in many States within the United States (NCATE, 2002)¹ and in Great Britain (TTA, 1998, 2002)². The technocratic professionalisation process, as Anderson (ibid) notes, is viewed by teachers and teacher educators as an attack on the wider more inclusive conception of professionalism. Kincheloe (2004) suggests that where there is increasing specificity of regulation; the result is a standardised effort to “stupefy” teachers. When teacher educators raise questions of social justice, democracy and diversity, each an element of the manner and moral component of professionalism, they are placed under suspicion as agents whose motives are questionable (p.9). Discourses about social and moral purpose are thereby replaced with discourses about advanced skills and performance targets, the latter often linked to economic inputs or targets. Teaching is defined as a technical craft-based vocation rather than a moral practice.

Cochran-Smith (2004) suggests teacher education is a ‘problem’, but not in a pejorative sense. Rather it is a challenge to provide well-prepared teachers within a highly political environment. Teacher education is a political and policy ‘problem’, in the sense that politics has become a way of life in teacher education. There are many ways that the professionalisation process influences teacher education and teachers’ work. These are now addressed.

Competing Discourses and the Rhetoric of Debate

It was noted earlier in this chapter, in the discussion of the professionalisation process, that headlines of the contemporary press, the public perception of teachers and their status and standing, provide ready traction for policy development and change. It is therefore not

surprising that education, and the links between education and teacher education, are 'hot topics' in most election campaigns. Politicians use the concept of professionalism (the quality manner and moral components of practice) and the professionalisation process (achieving status), as vehicles to attain economic and political ends. As Cochran-Smith (2005) notes:

Political debates about teacher education are to a great extent enacted in pithy face-to-face debates, sound bites, bold-printed newspaper headlines, and policy briefs with pie charts, bar graphs, and five or fewer bullet points (p.184).

What is of importance in these political debates is the language or discourse used to appeal to potential voters. A balance between 'educational' and 'political' rhetoric is needed to demonstrate simple, linear and causal relationships that are presented as commonsense and easily achieved. Adding the term 'professional' or 'quality' to political statements is intended to suggest a professionalism orientation. Hence, in political statements, the rhetorical use of language, the ideological discourse and the professionalisation-professionalism connection are clearly evident. Analysing or deconstructing the discourse provides an understanding is gained of how the process of professionalisation is politically constructed. To illustrate this point four 'political' statements are included here.³

In referring to problems within secondary schools, Trevor Mallard, the Minister of Education, is able to appeal to the nostalgia of voters through alluding to a previous era (see below). In the previous chapter, Apple's (2001) argument relating to the current neo-conservative longing for the return to this romantic past was noted. Mallard suggests a link between excitement and schooling. However, the most significant point in his comment is that speaking as the Minister of Education he uses 'we' to refer to the state and suggests that the state 'hasn't done nearly enough' in terms of the quality and manner of teaching. His comment reads:

I think there's a certain 1960's time warp about the organisation of secondary schools. They could be more exciting....And while we've done a lot of work on assessment recently, we haven't done nearly enough on teaching and learning with secondary teachers. We need to lift the skills (cited in Philp, 2002, p.43).

In a more recent comment to the Auckland Secondary Schools Principals' Association Mallard (14 June, 2005) appeals to his audience with carefully selected words and phrases. A 'carrot' is offered to principals: become effective leaders, develop effective schools and you can share the money we have earmarked. Professionalism and professionalisation have an economic value. He states:

Effective leadership is essential for effective schools. Many of our students are achieving at the highest levels by international standards. ...Highly effective schools are those making use of student data to drive their teaching practices and improve student outcomes. Budget 2005 earmarked \$28.5 million over four years for highly effective schools, so that they continue to develop their high standards and share this best practice by collaborating with colleagues across the sector.

The 'sound bytes' in this statement show how significant and powerful the discourse in political debates is. Consider, for example, "Highly effective schools are those making use of student data to drive their teaching practice and improve student outcomes" (Mallard, 14 June, 2005). On face value one cannot argue with the notion of using assessment information to guide teaching practice. However, the student data in question is that which is gained from narrow assessment tasks and the improved student outcomes are in skill or knowledge based domains. There is no mention of creativity or imagination. The fact that the additional funding is ear-marked for 'effective' schools suggests that for a school to attract this additional funding and be deemed 'effective', it must ensure that the teachers adopt a particular kind of practice, one preferred by politicians. This reinforces Labaree's

(1998) view that pedagogical decisions are made by non-practitioners. The further one works away from the classroom, the more authority one has to dictate practice.

In a Speech to the New Zealand Kindergarten Incorporate annual conference, "Creating a Confident Future", Mallard (24 June, 2005) ensured that there was a 'mix' of educational language and political rhetoric.

It's a good theme ["Creating a Confident Future"] that, as you will know, is also reflected in the early childhood education curriculum Te Whariki which expresses the importance of children growing up as confident and competent learners and communicators. By keeping this vision firmly in mind we can create a New Zealand where every youngster does have a confident future. ...We've known for a long time that good adult: child ratios are associated with better outcomes for children, so it was no surprise that the feedback on this supported making improvements. Feedback on group sizes told us that, at this stage, change through regulation could lead to negative outcomes for children.

What is of particular interest are the comments on the adult:child ratios. While acknowledging that good ratios are associated with better outcomes for children, he notes "...change [to group sizes and ratios] through regulation could lead to negative outcomes for children". In this example it would appear that size and ratios lead to better outcomes rather than the quality of the relationships, and the reader is left to ponder how 'regulation' of group size might lead to negative outcomes. Again, this statement provides evidence of how aspects of professionalism, are used in this instance the moral components of caring through relationships linked to policy development. That is, juxtaposing conditions of service, staffing levels, with educational and social outcomes.

Finally, Bill English (25 June, 2005) the National Party of New Zealand Education Spokesperson provides many of the pithy bullet points Cochran-Smith alludes to. When

releasing aspects of the party policy English manages to cover everything from bulk funding, performance pay, unions, professional teachers, and learning to curriculum, in small carefully crafted statements.

No one is in a better position to help a child's learning than the teacher in the classroom and the principal of the school. Direct resourcing gives the professional teacher the capacity to decide how to get the best results. We don't guarantee more money. We do want better value for money...We stand for children first...In the end, though, it's learning in the classroom that makes the difference. The curriculum needs to be stripped down to bare essentials and simplified. How often have you heard people say "the answer is education" on everything from sex to budgeting? Give the teachers a chance. There are only so many hours in a day. National will stop telling our schools to do more and more. We will tell them to do less, better.

Inherent in the statements from English are direct appeals to the public, not in the sense of teacher bashing but in controlling teacher practice as evidenced in the concluding comment, "National will stop telling our schools to do more and more. We will tell them to do less, better". If, as English suggests, "no-one is in a better position to help a child's learning than the teacher in the classroom", why would a government or the state need to tell teachers how to do their job? However, on 'first listen' even teachers are initially attracted to the 'do less better' mantra; yet, autonomy in decision-making, the level of trust accorded to teachers, and their professionalism are all undermined through such statements.

Language is powerful. The nature of discourse as a particular value-laden form of conversation is used to convey subtle messages which are difficult to counter. Discourse is influential when, for example, in their attempts to influence political debates about education and teacher education, teacher educators are accused of trying to protect their own turf and to maintain their own place within the system. To illustrate this point, Labaree (2005) notes:

When people call for alternative routes into teaching...our reflex is to berate this as an effort to undermine teacher professionalism; and we respond by arguing vociferously in support of existing programmes of teacher education, justifying our own role as gatekeeper to the profession (p.190).

Teacher education is often seen as both the problem and the solution to questions relating to 'effective' and/or 'successful' education. Yet, as Labaree points out, teacher educators themselves perhaps unwittingly contribute to the professionalisation process and the struggles associated with professionalism.

The Status of Teacher Education and Teacher Educators

In their report, *Tomorrow's Teachers*, the Holmes Group (1986), a consortium of deans of colleges and schools of education at leading United States universities, harshly criticised teacher education and teaching.

Unhappily, teaching and teacher education have a long history of mutual impairment. Teacher education long has been intellectually weak; this further eroded the prestige of an already poorly esteemed profession, and it encouraged many inadequately prepared people to enter teaching. But teaching long has been an underpaid and overworked occupation, making it difficult for universities to recruit good students to teacher education or to take it seriously as they have taken education for more prestigious professions (p.6).

Accordingly, a key obstacle to the professionalisation of teachers and their attempts to achieve professional status is the weakness of teacher education and teacher educators themselves. It is acknowledged that the Holmes Group statement is almost two decades old. However, in New Zealand the move to incorporate teacher education programmes within the university and hence establish a graduate profession is relatively recent⁴. Thus, if graduate

status is deemed important in the professionalisation process, the link between pre-service teacher education, teaching and status, is pertinent to the argument being advanced in this discussion.

The move to professionalise the teaching profession through its establishment as a graduate profession in New Zealand in the university sector, or through accreditation within the NZQA structure, is evidenced in two ways. First, the relationship of teacher education programmes to the university programmes in terms of research and establishing a research base. Secondly, situating teacher education programmes within a university setting to take advantage of the university culture and autonomy means little; because the programmes are still answerable to other organisations in terms of quality assurance and accreditation. As noted by Anderson (1993) earlier in the chapter such accreditation procedures, licensure and certification are critical to the professionalisation process.

In New Zealand when two institutions, such as the then Palmerston North College of Education and Massey University merged, the provision of teacher education appeared on the surface to continue much as it had prior to the merger. However, the overt situation masked angst and disjointedness as the various groups achieved cohesiveness and a sense of community⁵. In some sectors, teacher education is viewed as a vocational programme affixed to a university faculty with little credibility or status. Research-focused universities that have pre-service teacher education programmes face challenges when incentive systems provide few rewards for preparing teachers. In such universities and faculties, teacher education is not always considered a priority when it comes to resource allocation. Traditional academia is prioritised (Goodlad, 1994).

The perception of teacher education programmes within the university is further exacerbated in terms of the need for research to underpin teaching. In New Zealand, teacher educators were traditionally recruited as practitioners from schools on the quality of their practice and their understanding of contextual and situational application of pedagogical knowledge. In today's climate anyone recruited to a tenure track position within a university normally requires a doctoral qualification. This requirement effectively rules out classroom

practitioners. This situation is also complicated by the introduction in New Zealand of Performance Based Research Funding (PBRF), a system linking funding of universities to research productivity. Such funding is linked to the quality of the research determined by the prestige of the journals in which the research is published. In this system, teacher educators are disadvantaged. Their knowledge, skill and understanding do not 'rank' in terms of research outputs because, if they publish at all they tend to do so in journals that are accessible to teachers. Their status as 'academic' staff members is diminished. Teacher educators within the university setting are, then, at the mercy of the other faculty members. Whilst teacher education programmes secure government funding for programmes, more prestigious funding comes from 'real' research carried out by 'real' researchers, who traditionally are those staff who were in the university prior to the merger.

As Clifford and Guthrie (1988) have argued:

...schools of education, particularly those located on the campuses of prestigious research universities, have become ensnared improvidently in the academic and political cultures of their institutions and have neglected their professional allegiances. They are like marginal men, aliens in their own worlds. They have seldom succeeded in satisfying the scholarly norms of their campus letters and science colleagues, and they are simultaneously estranged from their practising professional peers (p.3-4).

Where teacher educators do engage in research, it is usually deemed to be of a practical nature and is only published within practitioner journals, which do not rate as highly in terms of PBRF or similar 'output' ranking systems. This situation does little to foster a view of teachers as professionals or of teacher educators as professionals or academics within the university setting. Students graduating from the university still believe they attended the 'teacher's college' or worse the 'training college'; the opportunity to engage in broader university study is often limited.

In the United States (Labaree, 1992) and the United Kingdom (Furlong et. al. 2000) the manner in which teacher educators established themselves within the university setting was to 'buy into' the research culture and to develop legitimacy through developing and promoting research that was scientifically based and hence quantifiable and measurable. This provided evidence to the population at large that the profession possessed the skills and know-how to control outcomes. Such research was linked to educational psychology and cemented the behavioural orientation and the outcomes approach. This is akin to pursuit of a knowledge base for teaching and teacher education, a point elaborated within the following chapter. The problem of locating teacher education within the university does not end with research or vocational and academic aspirations. The problem is further exacerbated by the tension created between the university culture of autonomy and the requirements from accreditation bodies and quality assurance of teacher education for professional certification and registration purposes.

By statute, in New Zealand at least, universities are charged with being the critic and conscience of society and, as such, possess a certain degree of autonomy and independence in their course and programme development and 'curriculum'. When supposed 'vocational' courses, which are linked to registration bodies, are integrated within the university setting the autonomy and independence is lost and with it the ability to integrate faculty or university⁶ research. Such programmes are subject to scrutiny and accreditation by outside institutions and agencies. In teacher education, the main controlling body is the New Zealand Teachers' Council (NZTC) who determine the criteria for the registration of teachers. It is the NZTC who ostensibly determine the curriculum for teacher education programmes. Quality assurance, paper and programme monitoring are constant. The intention by the NZTC to establish standards for teacher education, as noted in their Strategic Plan 2003-2006 (NZTC, 2003) suggests that the university will be forced to relinquish even more of its ability to independently determine what is pertinent to quality education, teaching and teacher education. Even more critical is the prospect that, as in the United Kingdom, funding will depend on adherence to narrow skill-based programmes with exit criteria and official competencies⁷.

If the NZTC as a state organisation adopts a similar approach for pre-service teacher education to that of the UK, one of technical rationality and standards, (concepts to be addressed in chapter four), it follows that the curriculum for such programmes will be rigid, resulting in greater control of teachers and pre-service teacher education. Graduates from any teacher education programme would need to exhibit the skills and behaviours deemed to be essential for 'effective' teaching. Yet, observable behaviours do not necessarily cohere with the notion of the teacher as a professional educator which embraces the idea of the teacher as a moral agent and professionalism in its fullest sense.

In New Zealand, this quest for standards and competencies in teacher education is not a new initiative. The establishment of standards and competencies has a history, albeit recent. In this regard, the major thrust was the QUALSET (Qualification Standards for the Education of Teachers) project which raised many questions about the nature and purpose of teacher education. The issue of standards, competencies, technical rationality and performativity is to be discussed in full in chapter four. However, it is pertinent to the argument here to discuss the attempts to establish standards for teacher education and to influence the professionalisation process.

Initiatives, Policies, Reports and Inquiries

In the last two decades, there have been numerous reports, initiatives, policies, potential policies and inquiries into teacher education. It is beyond the scope of this thesis to examine each report, policy or inquiry. The six initiatives reports, policies and inquiries selected for inclusion within this thesis are chosen because they assist in illuminating the argument. That is to say, their intention and substance illustrate the one-dimensional nature of pre-service teacher education, that is premised on a view of preparing teachers to deliver a skills-based curriculum conceived by officials distanced from the context of teaching and education. The initiatives, reports, policies and inquiries to be analysed and discussed in this section have little correspondence with the concept of the teacher as a professional educator, one who embraces quality, manner and the moral and ethical components of professionalism.

The six initiatives, reports, policies and inquiries to be discussed are: Qualset (1993-1999); The Ministry of Education (1997) Green Paper *Quality Teacher for Quality Learning: A Review of Teacher Education*, ERO's (1998) *The Capable Teacher* and their subsequent (1999) report *Pre-employment Training for Teachers*, The Parliamentary Education and Science Select Committee (2001-2004) *Inquiry into Teacher Education*, and, finally, the Ministry of Education (2004) initiatives *Teaching Quality: The Role of Initial Teacher Education and Induction*. The discussion now focuses on the first of these, the Qualifications Standards for Teacher Education (QUALSET) initiative.

1. QUALSET

In 1993 the New Zealand Qualification Authority (NZQA) contracted Palmerston North College of Education (specifically Colin Gibbs and Rae Munro) to prepare unit standards for teacher education, with the intention of registering these standards on the National Qualification Framework. A NZQA subcommittee, the Teacher Education Advisory Group (TEAG)⁸, was charged with overseeing the development of QUALSET. Both TEAG and the original writers, Gibbs and Munro, were concerned that the development of unit standards could lead to pre-service teacher education being reduced to a collection of pre-determined measurable outcomes. There was a tension between the NZQA interpretation of unit standards, which was behavioural and measurable, and that of the writers who believed that pre-service teacher education had to encompass more than what could be demonstrated. Munro, in particular supported this view.⁹ The development of the QUALSET caused interest, debate and alarm within the education community. Supporters of the move to develop standards saw it as a potential curriculum developed by members of the 'profession' (Gibbs & Munro, 1994; Gibbs, 1995) whilst those who felt standards would reduce teaching to a set of demonstrable behaviours criticised the move (Snook, 1993; Sullivan, 1994).

Following wide consultation¹⁰ on the development of unit standards using a needs analysis methodology, Gibbs and Munro (1994) concluded that primary and secondary teaching encompassed a diverse range of occupational roles. Through their methodological approach, Gibbs and Munro shifted the emphasis from teaching as a profession to teaching as an occupation. They surmised that such occupational roles could be clustered, so that teaching

as an occupation, could be seen to include a teaching role, a managing role, a supporting role and a welfare role (p.14). Further analysis by Gibbs and Munro suggested key outcomes of those roles, expressed in unit standard terms as domains. From the six domains, some fourteen sub-domains were developed¹¹. It is interesting to note that having identified a welfare role as part of the 'occupation' of teaching, akin to aspects of professionalism, there was no transference in terms of caring and other associated moral virtues in the sub-domains.

From the set of domains and sub-domains some 200 unit standards were developed; which in Alcorn's (1999) view, constituted a 'rigidly technicist set of standards' (p.116). Throughout the development of the unit standards, TEAG and the consultative groups within their institutions or organizations critiqued the process of each 'batch' of unit titles. It was a lengthy, complicated, and expensive process.

In 1995 the Chairperson of TEAG, Dennis McGrath (Principal of Auckland College of Education), instigated a re-think of the project. He wrote to TEAG members raising a number of issues, including the then pending merger between Massey University and Palmerston North College of Education, the on-going criticism of the National Qualifications Framework, and the level of response from consultative groups. McGrath pleaded for a debate on the very nature of the project at the next TEAG meeting. McGrath asked TEAG members to consider the following questions:

- Is the matrix a matrix of *standards* or a *curriculum*?
- Is it possible to cluster or clump unit standard titles in some more coherent way?
- Is the unit standards approach we are developing too assessment-bound and assessment-driven?
- How can these be moderated? What will be the cost of the moderation? How will we administer the moderation (ie keep records) within providers?
- Is teaching such a complex activity that we miss the essential nature of teaching by the unit standard approach? (McGrath, 1995).

These questions raised fundamental issues and echoed the earlier criticisms of opponents of the establishment of unit standards. Palmerston North College of Education ceased its involvement with the QUALSET project at the end of 1996. TEAG continued to endorse and register unit standards until late 1998 by which time there had been several changes in the writing team. By 1997 the unit standard titles and the standards themselves had changed dramatically¹² from the original 1993 proposal. Reasons given at the time for this deviation were: the need for expediency, the lack of commitment from teacher education providers particularly those within the university setting, and the increasing debate about the use and usefulness of registered unit standards. There was considerable optimism amongst teacher educators that the move to establish unit standards for teacher education had been avoided. By late 1999 the project reached an inconclusive end. NZQA had contracted two 'outside' consultants to complete the task, neither of whom were teacher educators.

The QUALSET initiative illustrates the process of professionalisation; if the unit standards could provide the means to establish a knowledge base for pre-service teacher education then teaching would achieve one of the hallmarks of a profession. The problem with QUALSET was that in determining this knowledge base, teaching was reduced to observable behaviours among which the quality of practice, manner and the moral components essential to the concept of professionalism were non-existent. Indeed, even, though The Education Forum, an arm of the New Zealand Business Roundtable, whose membership "is drawn from primary, secondary and tertiary sectors of education, together with leaders of industry and commerce" (The Education Forum, 1998, p.115) accepted that the QUALSET Unit Standards might provide a useful overview, it nevertheless cautioned that "it would be unwise to rely on their detailed application for assessing the quality of thought or performance of student teachers" (ibid, p.87). Such comment is rare from a group who consistently advocate accountability, efficiency and the implementation of neo-liberal policies in the state sector.

In New Zealand in terms of policy development, there is a tendency for overlap in the initiation and production of inquiries and reports. Given the number of state agencies for whom pre-service teacher education is a concern, there is little coordination between them in

terms of initiating and publishing reports. For example, during the final three years of the QUALSET initiative the Ministry of Education (1997) released the Green Paper *Quality Teachers for Quality Learning-A Review of Teacher Education* and the Educational Review Office (ERO) released two Reports *The Capable Teacher (1998)* and *Pre-Employment Training for Teachers (1999)*. The discussion now focuses on the first of these, the Green Paper.

2. The Green Paper

The Green Paper, *Quality Teachers for Quality Learning-A Review of Teacher Education* (Ministry of Education, 1997), revealed the government of the day's intention of aligning teacher education with the other public sector reform processes of the time; that is to say, to increased productivity and efficiency through control, albeit in the name of quality teaching and aspects of professionalism. Professionalism was used to legitimate facets of professionalisation. The resulting discourse attempted to make 'quality' teaching look attractive in terms of status, while simultaneously dealing with chronic teacher shortages. Policies for teacher supply or, in the words of the review, "a broad teacher labour market strategy", appeared critical, as did issues of accountability and cost effectiveness. For example, the latter ideas are conveyed in the archetypal statement "the public must be assured that public spending on teacher education produces and maintains a consistently high quality teaching profession" (ibid, p.10).

The title of the Green Paper *Quality Teachers for Quality Learning* suggested that professionalism, in terms of quality, was a matter of concern. However, as Alcorn (1999) noted, no nationally consistent means of identifying quality teaching had been established. The paper reported that the government had identified four points which could be used to encourage quality outcomes alongside economic efficiency:

1. recruitment initiatives which would encourage high calibre individuals to enter pre-service teacher education;

2. professional standards for teachers and the configuration of a professional body to develop and 'own' the standards and monitor compliance with them through all stages of the profession;
3. professional standards for pre-service teacher education which would serve the following two purposes:
 - to define the qualitative outcomes Government requires in turn for funding;
 - to provide the basis for quality assurance of providers to ensure that trained beginning teachers meet the professional standards for teaching;
4. resourcing arrangements for in-service teacher education which are based on maintaining and improving professional standards throughout a teacher's career (ibid, p. 22).

In making the claim for professional standards, the Green Paper acknowledged that there were already various sets of standards in existence, developed by different education bodies for different purposes. These included:

- the unit standards for pre-service teacher education, developed by TEAG for NZQA;
- the Teacher Registration Board criteria for teacher certification¹³;
- the secondary teachers' and area schools teachers' collective employment contracts, where there were broad competencies set out for teachers; and
- the new Performance Management System (PMS) guidelines for New Zealand schools (Ministry of Education, 1997).

The main problem for the government was the plethora of standards and competencies, and no nationally consistent means of defining or identifying quality teaching. The Green Paper's proposed solution was to develop a nationally agreed set of standards for pre-service and in-service teacher education. These national professional standards could also, it was

argued, provide a common basis for school management to develop more specific performance criteria for such purposes as staff appraisal, the identification of professional development needs (in association with Performance Management Systems (PMS)) and in negotiating links between pay progression and performance through remuneration (ibid, 1997).

In discussing the principle of nationally agreed professional standards, the Green Paper set out only the broad parameters for the pre-service sector. It was suggested that these standards would include 'functional competencies' and 'in-depth knowledge'. Under functional competencies, the 'new version' of the TEAG unit standards were suggested as a possible "basis for Government's specification of the functional competencies it wishes to fund" (Ministry of Education, 1997, p.30). 'In-depth knowledge' for primary teachers was to be broad and encompass curriculum requirements, whilst for secondary teachers there was to be depth of subject specialist knowledge. An emphasis was to be placed on Mathematics, Science, English, and Maori.

In their response, The New Zealand Council for Teacher Education (NZCTE) argued that the Green Paper assumed that there had been an absence of professional standards for teachers. They pointed out that prior to 1989 the moderation of minimum standards had been part of the role of the Departmental Inspectors. On the question of new nationally agreed professional standards, two questions were raised: How explicit should these standards be? and, Who would set them? NZCTE cautioned that:

Lists of competencies or standards do not of their own make for better quality teachers. They are simply a tool to help teachers identify strengths and weaknesses and in many cases to put words to actions that are intuitive for skilled practitioners (NZCTE, 1997, p.4).

In their submission the Policy Response Group (1997) at Massey University College of Education rejected the development of what they saw as competencies with a dominant behaviourist focus. They argued for a "move away from the discredited 'competencies

approach' towards a recognition that teaching is complex and contextual and requires high levels of conceptual understanding" (p.26). In contrast, The Education Forum (1998) argued that while the government needed to ensure that taxpayer funding for teacher education was appropriately distributed, questions were raised as to whether the standard setting and monitoring of pre-service teacher education was warranted. They asked why teacher education was to be put under closer scrutiny than other undergraduate courses, noting that there did not appear to be common standards for economists or historians at the end of their undergraduate degrees.

If the over-abundance of 'standards and competencies' was viewed as problematic in 1997, then the publication of the Educational Review Office (ERO) report *The Capable Teacher* in 1998 was to add to the concern.

3. ERO-The Capable Teacher

The Introduction to the ERO Report (1998), *The Capable Teacher*, acknowledged that "Teaching is a complex process that requires the use of professional judgement as well as specific knowledge and technical skills" (p.3). Such a statement would appeal to readers who subscribed to views on professional judgement such as those proposed by Fenstermacher (1990) and Sockett (1993). ERO then suggested that "Teaching, like other professions, also has ethical dimensions" (p.4), although the explanation was linked more to teachers as role models than as thinking ethical practitioners. The moral, ethical and situated nature of teaching was largely forgotten. Concepts such as Schon's (1987) 'swampy ground', where "confusing problems defy technical solution" (p.3), were absent. As O'Neill (1998) claimed, ERO was more concerned with teaching performance measured against the attainment of specified results and the periodic assessment of teacher's performance outcomes by line managers.

The 'agreed set of competencies' outlined within the Report could, according to ERO, be used for a multitude of purposes, including:

- the recruitment and selection of teacher trainees;

- the design and development of teacher education programmes;
- the recruitment and selection of teachers by schools;
- the preparation of training and development programmes plans for teachers (ibid, p.3).

Ostensibly ERO set out to “make explicit the characteristics that the Education Review Office expects to see demonstrated by capable teachers in its review of schools” (ERO, p.3). As Clark (1998) pointed out, ERO’s monopoly position privileged it to assess teacher performance in accordance with the criteria it established within the report. He claimed the report could be interpreted as ERO ‘inventing’ their own rules and means of assessment. O’Neill (ibid) concurred with Clark in suggesting that all of ERO’s reports during the period 1994-1998 were “designed both to secure ever closer control of teachers’ activities and, more recently, to carefully reposition ERO as the agency best equipped to quantify and monitor teachers’ work” (p.201). This again illustrates the professionalisation process as a means of control of teachers and teacher education.

ERO suggested that teacher development occurred over time and could be seen as a continuum from ‘novice’ to ‘expert’. Individual teachers, depending on their level of competency or teacher behaviour, could be positioned at varying points on the continuum. To illustrate this point ERO used the TRB dimensions of being a teacher in New Zealand to identify some 100 behaviours. Clark (1998) suggested that the strategy of reducing competencies to directly observable behaviours leads to an instrumentalist perspective on education conducive to the vocationalisation of the whole education system. This is reminiscent of the occupational status Gibbs and Munro adopted in QUALSET. The emphasis on observable behaviour leads to a rather simple understanding of teacher capability, relying on the expression of technical skills and ignoring the contextualised abstract thought that shapes teacher professional practice (p.193). O’Neill (ibid) likened the approach taken to “mirroring that of factory or industry training” (p. 204).

In its report, ERO illustrated the competencies with case studies and vignettes of teacher practice. Given their stance on observable behaviours, it was not surprising that the

vignettes contain no evidence of the professional judgement or ethical nature of teaching. O'Neill (1998) stated that these were 'banal', 'mundane' and 'embarrassing' given that:

...in seeking to understand the teaching dynamic, the real insights lie not in the quantifiable behaviours teachers exhibit, but in the *thinking*, reasoning and *judgement* that underpin them and this, it goes without saying, is not immediately self-evident and can, therefore, *only* be explained by the teacher herself (p. 208, emphasis in original).

Apart from a passing mention in the Introduction to the report ERO neglected to make further mention of the situated nature of teaching and the ethical and moral dimensions associated with being an educator. The professionalisation process was yet again juxtaposed with the concept of professionalism; that is to say, status-seeking processes are used to infer quality teaching. Through focussing on quantifiable teacher behaviours teaching is reduced to what can be observed. Such behaviours are deemed to equate to quality teaching. There is no understanding of teaching which incorporates manner, service, and moral and ethical practice.

Clark (1998) suggested there was a failure to acknowledge the whole point of what it is to be a teacher. He concluded that a teacher who has no conception at all of what it is to be an educator responsible for educating children to become educated persons falls well short of being a good teacher, let alone a capable one.

What is being argued here is that teaching is a complex moral task; it cannot be reduced to a set of competencies, standards, rules or skills. On this argument, ERO failed to ascertain the elusive nature of 'high quality teaching' in their report. As noted previously, professionalism is about quality, so increased monitoring and surveillance is unlikely to reveal or promote quality teaching purely by the observation of discrete skills and behaviours. In 1999, ERO issued a further report focused on teacher education prepared for the Minister responsible for the Education Review Office. This revealed a close similarity in the discourse around potential policy making for teacher education between the United

Kingdom (see the TTA (1998) *Framework for the Assessment of Quality and Standards in Initial Teacher Training*¹⁴) and New Zealand.

4. ERO-Pre-employment Training For Teachers

From the title to the very last statement the ERO Report (1999) *Pre-employment Training for School Teachers*, typifies O'Neill's (1998) view that ERO had:

...successfully appropriated, apparently without question, the public sector management positions of both State Services Commission and Treasury and embodied them through vigorous application in the education sector (p.209).

Recall from chapter one the New Zealand Treasury (1987) comment: "hence, formal education is unavoidably part of the market economy and the Government can afford to be no less concerned with the effectiveness and 'profitability' of its expenditure on education, in relation to the state's aims, than private providers would be in relation to their own" (Vol.1 p.133). ERO were in effect carrying out the government's wishes and intentions.

The terms of reference of the report began by implying that quality teaching, that is, aspects of professionalism, were critical to learning. Therefore quality teacher 'training' was critical to the government's efforts to improve the educational outcomes for students. ERO claimed that the "quality of pre-employment teacher 'training' services is not subject to systematic external evaluation by the Crown" (p.58). This appeared to ignore the quality validation procedures, the programme approval mechanisms and the extensive monitoring of pre-service teacher education programmes that occur through various government agencies such as the New Zealand Qualification Authority (NZQA) and the Teacher Registration Board (TRB). Given the short time frame and the limited financial resources with which to produce their report, ERO (1999) chose to:

...evaluate a specific dimension...the extent to which exit standards for those graduating from training programmes and institutions reflected a reasonable and efficient balance between;

- (a) the demands and expectations of local school employers (boards of trustees and principals); and
- (b) the broader policy purposes of the Crown as a dominant stakeholder in teacher training (p.9).

The report was divided into four sections:

- sources and drivers of demand and supply within the teacher training market;
- the involvement of government agencies in the market;
- standards for entry to and exit for pre-employment training courses as defined by training providers; and
- key issues and policy priorities for the future, including conclusions and recommendations (ibid).

Of particular interest to the present argument is the third section, the standards for entry and exit for pre-employment training courses as defined by 'training' providers. ERO acknowledged that although their terms of reference specified the examination of 'standards' adopted by training providers, the providers who cooperated with the review did not express their requirements in terms of standards and, therefore, ERO were forced to consider the 'requirements' rather than standards. ERO concluded that the information they received precluded them from making any evaluative comparisons of the standards or requirements of the providers, or of the standards approved by the different quality validation agencies (ibid. p.30).

Behind this statement, however, the report was 'deeply flawed' methodologically in that the four universities who provide teacher education programmes (Auckland, Waikato, Massey and Otago) refused to cooperate with ERO. At the time of the launch of the report Meyer, Pro Vice Chancellor College of Education, Massey University (1999), stated:

Universities did not participate in the ERO review. Our concerns prior to the exercise were threefold. First, the review team lacked the necessary expertise in teacher education to carry out this review. Secondly, expertise in teacher education and teacher education research was not represented on the Project Reference Group. We were informed that this was a deliberate exclusion as it was employers alone who would define the standards for teacher education, and the ERO chief review officer went on to expand on this as a 'market model' which would be New Zealand's unique, international contribution to teacher education. Finally, it was clear that the proposed methodology was unsound. Now that the report has been released, it is clear that our concerns have been validated (p.7).

As a result of the non-cooperation of the universities, the validity of the statistics used and much of the reported information about programmes was questionable. On the quality of the report as a piece of research, Meyer (1999) commented "what is so remarkable about the report is that it is not an evaluation report: It is a litany of summary statements, interpretations and conclusions stated righteously without an accompanying database" (p.7). Clark (2002) was of the opinion that it "fails abysmally ... falling well short of what would be expected of an undergraduate research project" (p.16).

In terms of entry requirements, ERO noted in the report that providers took into account the TRB *Criteria for Registration as a Teacher*. Some providers had developed their own criteria as well. ERO saw the main problem with entry requirements and selection procedures as the inability to identify subject knowledge gaps. ERO cited the Third International Mathematics and Science Study findings that teachers' lack of knowledge in mathematics and science contributed to the relatively poor performance of New Zealand pupils (ibid, p.30). Entry requirements appeared to differ according to the type and length of the 'training programme'. For example, there were distinct differences in the requirements for entry to the one or two year postgraduate programmes and the three or four year primary programmes.

In the report ERO noted the discrepancies between providers in terms of exit or graduation requirements. In order to graduate and gain provisional registration as a teacher, a 'trainee' had to successfully complete all the programme requirements provided by a TRB approved and accredited programme. ERO noted¹⁵ that:

There are no standards for graduation that relate to the content of the New Zealand Curriculum which graduates will then go on to teach. This evaluation concludes that neither the policy objectives of the Government nor the increasing demand for excellence in teaching will be met if the current situation persists (ibid, p.37).

The report made 16 recommendations arranged under the headings, 'Consistent standards for graduates of teacher training and education', 'Improved accountability arrangements', 'Independent external evaluation', 'Authorisation of institutions and programmes and avoidance of confusion and conflicts of interest', and 'Practical experience during teacher training' (ibid, p.6). Some 15 issues identified for future consideration supplemented these recommendations. Both the recommendations and the issues for future consideration imply of the management of teachers' work through greater centralised bureaucratic and professional accountability.

Such proposals for increased accountability and control (and economic efficiency) are well illustrated in the recommendations related to the 'Consistent standards for graduates of teacher training and education' where it was recommended that:

- graduation standards be established for teacher trainees graduating from any training institution, service or programme supported in any way by public funds;
- these standards be met by all teacher trainees graduating from any training institution, service or programme supported in any way by public funds;

- the definition of the standards be overseen and promulgated by the Secretary for Education, in active consultation with school teachers' employers and teacher education/training providers; and
- the standards established for all graduates from any training institution offering programmes, courses or education for teachers be reviewed not less than three-yearly (ERO, 1999, p.4).

Although the ERO report, *Pre-employment Training for School Teachers*, did not appear to have the impetus or influence to direct policy formation to the extent envisioned by ERO, the issues it canvassed did continue to be mentioned within the debates relating to teacher education. For example, in the *Report of the Literacy Taskforce* prepared for the Minister of Education (Ministry of Education, 1999), the Taskforce drew attention to the variability in the skills and knowledge of literacy learning of recent graduates from the current teacher education providers:

...it was difficult to find out about the current teacher education programmes and how they prove their suitability for teacher registration purposes. Not enough appears to be known in an area of critical importance to the quality of teaching and thus the achievement of children (p.12).

The Taskforce recommended that "the Government investigate how and why teacher education programmes, particularly in respect to literacy learning, are approved for the purposes of teacher registration" (ibid, p.12). This recommendation was to be reiterated within a subsequent Parliamentary Education and Science Committee (2001) report titled *Me Panui Tatou Katoa Let's All Read*, a report emanating from an Inquiry into the Teaching of Reading in New Zealand. In the section on pre-service teacher education, the committee made specific reference to the ERO (1999) report *Pre-employment Training for School Teachers*, drawing attention to ERO's recommendations which had not been implemented. Although the Education and Science Select Committee report was primarily concerned with reading, the committee commented on teacher education since "it is clear that children need

access to well-trained and well-prepared teachers if they are to learn to read to a competent level” (Education and Science Select Committee, 2001, p.23). The Ministry of Education, in its submission to the committee, advised that guidelines for the approval of courses leading to teacher registration needed to include statements of clear exit standards for, amongst other things, literacy. Thus the committee recommended that “priority needs to be given to establishing a nationally-based competency standards that students from all teacher training providers must reach” (ibid, p.24).

The Education and Science Select Committee acknowledged the Ministry of Education’s concerns that “not all trainees, upon completion of their training, possess a complete set of teaching strategies for use in the classroom” (ibid, p.24). The committee concluded that teacher education providers needed to be informed of Ministry of Education expectations that all teacher education programmes should be competency based, and that students should not be able to graduate until they could demonstrate that they had met certain standards of proficiency, at high levels of competency, measured against nationally-agreed standards (ibid, p.24). Such a statement is reminiscent of the recommendations in the 1997 Green Paper, *Quality Teachers for Quality Learning: a Review of Teacher Education* where it will be recalled that nationally agreed standards were advocated.

In these official reports and associated discussions, teacher education, as noted earlier, is seen as both the problem and the solution to dissatisfactions with education. When questions are asked about education in terms of learning and achievement pre-service teacher education comes under scrutiny and there are calls for more intensified centralised control and surveillance. The politically expedient solution is to call for yet another inquiry into teacher education.

5. The Parliamentary Select Committee Inquiry into Teacher Education

As a consequence of the Literacy report, and troubled by the proliferation of teacher education programmes, the Education and Science Select Committee put in train an Inquiry into Teacher Education (2001). They were seeking information on:

- the length and scope of teacher education courses
- the differentiation into early childhood education, primary and secondary courses and its effects
- whether graduating teachers are properly equipped to meet the challenges of the modern classroom
- whether the proliferation of teacher education courses has altered the quality of teacher education, and, if so, in what ways, and
- the suitability of entrants to teacher education courses (Education and Science Select Committee, 2001, Terms of Reference).

Whilst the list was not exhaustive, and the Select Committee invited submissions on other issues, it was clear that the content and quality of teacher education programmes was of primary concern. The strong endorsement of the 1999 ERO report by the Committee meant teacher educators were concerned that many of its recommendations would provide the basis for future policy direction.

Writing in response to notification of the Inquiry, the Principal of Auckland College of Education, John Langley (2002), questioned the need for yet another review, noting that ‘the ink had not dried’ on the last review. He claimed that the past decade had seen seemingly endless reviews of teacher education, none of which had produced much of value or led to significant change; rather, the attitude towards teacher education had been one of relentless criticism. He wrote, “The fact that the term ‘inquiry’ has been used places this whole operation in the same category as a train crash even before it begins. So why have another inquiry or review? Reviews are often things we do when we don’t know what else to do or are not prepared to do what needs to be done” (p.5).

The period within which submissions were required was short, being some two months; the Education and Science Select Committee intended to hear the submissions in August 2002 and to present their report in November of that year. A ‘snap’ election was called in June 2002 for late July 2002, and the work of the Select Committee was put into recess. The newly established Select Committee of 2002 did not reinstate the Inquiry immediately, and

there was reason to suppose that teacher education had survived another interrogation. In February of 2003, however, the new Select Committee announced that they were re-establishing the Inquiry, and that they would begin with the existing submissions, further submissions would be received, and that again a very short timeframe was involved.

It is indicative of the nature of change associated with pre-service teacher education that the 2003 Education and Science Select Committee had not released even a preliminary report on their Inquiry into Teacher Education nor any indication of their thinking before the Minister of Education established in August 2003 another Working Party related to teaching and teacher education. This Working Party was ostensibly established to sort out the pay relativities between primary and secondary teachers; that is, issues of professionalisation. It was interesting to note that buried within the terms of reference were the three issues the Working Party were charged with deliberating on, viz:

- The quality of graduates from initial teacher education programmes
- Incentives for teachers to develop and aspire to high levels of teacher effectiveness, and
- The impact of the Alternative Disputes Resolution Panel's decisions on primary teaching qualifications (Alcorn, 2003).

The Working Party were given a two-month time frame for deliberations. When the Working Party released their report (*Report of the Working Party on Qualifications for Primary School Teachers*), in February 2004, it was evident that a considerable period of time had been given by the working party to developing a set of guiding principles and a vision for the ideal state for primary teaching. Whilst addressing the three issues outlined above, the report appeared to go beyond, perhaps, what the Minister of Education had wanted, which was describing standards and common curriculum content. The guiding principles and vision statements demonstrated a much wider view and understanding of the purposes of education and the links between these purposes and the teacher education programmes. Having described the global, structural or systematic changes and the changes to community, family and schooling, the Working Party then posited questions about what such changes and trends meant for teachers and teaching. In other words, the Working party

shifted the focus from the professionalisation issues (remuneration and status) to the concept of professionalism (the qualities, manner and dispositions required to be a teacher in a global society). In answer to the question, 'What knowledge skills and attitudes and values and dispositions will teachers need?' The Working Party (2004), suggested that:

In recognising that teaching will involve an increasingly complex and dynamic construction of relationships and connectedness (integrated action), teachers will need to be able to:

- Engage all students to enhance social and academic outcomes;
- Be responsive to increasing diversity and difference in students;
- Be conversant with new theories of literacy including being unconsciously competent with technologies;
- Be conversant with what it means to be a New Zealand individual in a global society. They will need to examine their own understandings of themselves as a learner, a teacher and a New Zealand citizen;
- Be resourceful learners, able to adapt to take account of new knowledge, for example, the best evidence syntheses, and using assessment as an information tool;
- Have an increased role in relating to and working with parents, caregivers and community members;
- Manage complex tensions and opportunities between community and school expectations of teaching and learning;
- Be key life-long learners and teachers within a learning community;
- Be researchers, where research informs and is informed by practice;
- Continue to be active members of the teaching profession, with support for collaborative and co-operative ways of working together, including having a responsibility for the induction of new teachers and engaging in on-going professional learning (p.18).

In recognising the complexity and situatedness of teaching, and in describing the knowledge, skills, attitudes, values and dispositions a teacher will need, the Working Party produced a vision of a teacher not dissimilar from Hargreaves and Goodson's (1996) post-modern interpretation of professionalism discussed in chapter one. The working party's vision perhaps provides hope that alternative views and opinions about teachers and teacher education might gain traction. However, as Wilkin (1994) argues, the ongoing dialogue between the ideology of the ruling elite and the culture of the professional community appear to have more influence on policy development than reasoned thoughts and principles on learning and teaching and teacher education. This point is well illustrated in the recommendations of The Education and Science Select Committee Inquiry into Teacher Education who finally released their Report in November 2004. Among the recommendations were:

- that minimum standards be developed for entry into teacher training courses, and that these be applied nationally;
- that bridging programmes be developed to enable people who demonstrate potential but do not necessarily hold the prerequisite academic qualifications to train and qualify as teachers;
- that greater recognition of prior learning should be made in pre-service programmes;
- that the education profession establish consistent and transparent national exit standards;
- that primary teachers be required to be capable of teaching the core curriculum subjects to a competent level;
- that primary teachers be provided with the opportunity to specialise in at least one other subject area beyond the core curriculum;
- that the selection process for associate teachers be more rigorous and that incentive be provided to ensure that the best possible teachers apply for associate teacher position;
- that training programmes be provided to help principals to apply the Satisfactory Teacher Dimensions consistently, to ensure the development of nationally

moderated registration standards to be applied when recommending year 2 teachers for full registration;

- that policies and resource provision regarding the quality of practicums be reviewed;
- that the role of normal schools and their attachment to traditional providers be reviewed in terms of equitable resource provision for student teachers; and
- that the five approval and quality assurance agencies work together to ensure there is a unified set of standards with common approval and quality assurance mechanisms for the approval of teacher education courses (p.17).

Within the list of recommendations, the intention is clear. That is, greater control is to be exerted within pre-service teacher education. Not only is the question of national standards for entry and exit raised but there is also evidence of a desire for more control in programme content, in short, the curriculum for pre-service teacher education. Consider, for example, the statements requiring primary teachers “to be capable of teaching the core curriculum subjects to a competent level” and “that primary teachers be provided with the opportunity to specialize in at least one other subject beyond the core curriculum”. These statements assume that there is an identifiable and agreed upon core curriculum and that it is essential in terms of both teacher education and primary school teaching.

Of note also is the return to the use of the term ‘teacher training’, which echoes the concern raised by O’Neill (1998) and Clark (2002) in respect of the ERO reports discussed earlier. ‘Training’ is the likely model where standards and competencies determine the content and outcomes. To suggest that such training will ensure capable teaching to a competent level reinforces the performative nature of such programmes. In the UK, when standards for the award of Qualified Teacher Status (QTS) were established (*Qualifying to Teach: Professional Standards for the Award of Qualified Teacher Status and Requirements for Initial Teacher Training* TTA, 2002), the next step was to suggest that most of the standards that led to the award of QTS could only be fully demonstrated in schools and that training would be most effective where practising teachers were involved. This further endorsed and promoted the existing School-Centered Initial Teacher Training (SCITT)

pathway for teacher training. It became the officially preferred option. The view was of the teacher as someone who could be taught and trained 'on the job'. It is a view that contradicts one of the taxonomic features of a profession, university education rather than on-the-job training, noted by Burbules and Densmore (1991) noted earlier.

In New Zealand, the recommendations of the Education and Science Select Committee contain four specific recommendations related to the teacher education-teaching practice connection. Of note is the link to expenditure and resource provision; if the 'drivers' behind the recommendations are economic then it is less of a financial cost to situate a greater proportion of teacher education within schools than with the traditional teacher education providers. This naturally fits with the intention of focusing on a core curriculum, as the only 'subject content knowledge' pre-service teacher education students would encounter would be the that observed and 'practised' within the school context. This potential shift in delivery reiterates the university-based teacher educator's perennial lack of autonomy to determine and implement teacher education programmes underpinned by research and an understanding of professionalism.

Langley's (2002) comment referred to earlier in this chapter in respect to the proliferation of reports, inquiries and reviews into teacher education is apposite; for the 'ink had not dried' on the Education and Science Select Committee report (in fact they were still finalising their report) when the Ministry of Education issued a discussion document on teacher quality. Thus, in the space of some six months, there had been three such reports or reviews. The Ministry of Education was working closely with the New Zealand Teachers Council. In their 'Strategic Goals and Functions' the Teachers Council were charged with: defining professional standards for professional development, promoting quality induction programmes for teachers, contributing to the quality of teacher education and being recognized as the professional body which sets and maintains standards in teaching (NZTC. Strategic Plan, 2003. p. 5). Although the Ministry of Education initiative was not a report or inquiry, per se, it came at a time when there were already a number of reports 'on the table' or in circulation. There was little time to understand and critique the reports; each was quickly surpassed by newer reports or initiatives. However, the threads of earlier

reports and the recommendations from previous inquiries were evident in the Ministry of Education initiative. There was a common discourse.

The selection of this Ministry of Education initiative for final comment is intentional, for it draws together many of the themes and directions expressed in the previous discussion. Of note is that, unlike ERO, the Working Party on Qualifications, and the Education and Science Select Committee, the Ministry of Education is charged with developing policy for the state and is clearly interested in working with the New Zealand Teachers Council to achieve this end.

6. Ministry of Education Initiatives

In the background paper *Teaching Quality: The Role of Initial Teacher Education and Induction* the Ministry of Education (August 2004) state:

Last year the Ministry identified eight potential levers that could be used to give greater assurance of the quality of graduates from initial teacher education programmes. These are:

- mandating entry standards for student teachers;
- mandating exit standards for student teachers;
- revising provider and programme quality mechanisms
- mandating a curriculum for teacher education;
- rationalising the number of providers;
- changing the length of initial teacher education programmes;
- implementing more central control over programme delivery including practice;
- increasing support for beginning teachers (induction) (p.2).

There is a similarity between the 'potential levers' identified by the Ministry of Education and the recommendations suggested by the Education and Science Select Committee. The Ministry of Education are more direct, in that they make it very clear that not only will there be entry and exit standards and a mandated curriculum for teacher education but also more central control over programme delivery. The use of the term 'quality' in this thesis by the

writer refers to practice and professionalism. In the 'levers' metaphor, quality is once more suggestive of technical rationality, performativity and increasing centralised control.

The influence of the professionalisation process on teacher education is political and economic. The prevailing view of the teacher educator is one of a trainer of technicians. The teacher as technician becomes little more than an implementer of curricula devised by distant experts. Kincheloe (2004) put it this way:

Such technical orientations imply a hierarchical impulse that is incompatible with an inclusive, democratic worldview. In such a hierarchy a small elite group at the top of the pyramid conducts the scholarly decision-making while a larger corps of worker bees at the bottom carry out their directives (p.5).

The teacher educator is not in the scholarly decision-making group but is, rather, one of the worker bees, being held to account for economic investment and desired educational outcomes. The argument in this thesis is that the emphasis in pre-service teacher education ought to be on developing professionalism, that is, the quality, manner and moral and ethical components of practice. The design and delivery of this programme ought to fall within the ambit of teacher educators. However, it is not such a simple matter. Professionalisation and professionalism are used internationally as trading options in the agendas of reform (Hall and Schulz, 2003, Cochran-Smith, 2004, 2005). That is to say, teachers and teacher educators try to achieve a sense of professionalism yet the political ideology creates a situation where professionalism becomes inseparable from the professionalisation process. And ironically the professionalisation process in reality becomes a deprofessionalisation process. The defining of standards of practice is achieved in technical and scientific ways as standards of skill and knowledge, which downgrade the emotional dimensions and moral and ethical components of teachers' work. The emphasis is placed on greater centralised control and accountability to the point where even the process of professionalisation is rendered obsolete. The influence of political policy and ideology has the effect of leading to a state of deprofessionalisation. In terms of the argument underpinning this thesis,

deprofessionalisation is an important consideration, primarily because the deprofessionalisation process not only influences the status of teachers and pre-service teacher education but also affects the very nature of what it means to be a teacher, specifically the quality of teaching, and the manner and moral and ethical commitment of a teacher who is a professional educator.

Deprofessionalisation

In semantic terms, deprofessionalisation ought to refer to the process whereby teacher's professional standing, status and rewards, that is their moral legitimacy, is called into question. However, this is not the case. Deprofessionalisation is the outcome of direct rule or control over teachers, teaching and the teaching profession and, as such, is directly related to the erosion of professionalism and the undermining of teacher's practice. Deprofessionalisation has become an international phenomenon where there has been a decline in the notion of what it means to be professional, that is the ability to embrace the concept of professionalism (Ozga 1988, 1995). This decline is attributable to the influence of 'new right' policies and the marketisation of education. In linking the ideology of the 'new right' to policy consequences for teachers and education in general, Landman and Ozga (1995), state:

Marketisation is also, of course, heavily implicated in the deprofessionalisation process, as it privileges clients at the expense of providers (ie. teachers), increases pressures on teachers to perform well according to simplistic performance measures (examination scores are published as league tables for parents/consumers) and contributes to differentiation, stratification and insecurity in the teaching profession (p.23).

Such pressures, measures and outcomes are symptomatic of the audit culture which Groundwater-Smith and Sachs (2002) address. This audit culture, established through neo-liberal policies, uses its resources to achieve pre-determined outcomes which are

observable and measurable. In such circumstances, professional judgement and professional expertise are rendered obsolete, the curriculum to be enacted is 'handed down', the state has pre-determined the desired outcomes. Compliance and regulation become the norm.

For teachers, the deprofessionalisation process creates a climate of distrust (Codd, 1999, 2005). In work cultures where trust is evident, cooperative problem solving, collaborative endeavours, risk-taking and non-hierarchical relationships flourish. Participants in such cultures are freed to express their creativity and imagination in non-threatening ways and continuous improvement of practice is a collective undertaking. Where there is low-or-no trust, such as occurs within the audit society, insecurity, uncertainty, vulnerability and increasing surveillance curtail any collaborative or cooperative actions, preclude any risk-taking, and the focus of teacher's work is largely technical and instrumental.

Deprofessionalisation is characterised by increased pragmatic training, reduced discretion over goals and purposes and increased dependence on detailed learning outcomes prescribed by others, removed from the context of the classroom. Teachers are engaged in form-filling and busy work. The outcome is increased standardisation, low morale, low status and centralised curriculum control.

Jeffrey and Woods (1996), who studied the impact of school inspections by the Office for Standards in Education (OFSTED) in the UK, conclude:

Deprofessionalisation involves the loss or distillation of skills, routinisation of work, the loss of conceptual, as opposed to operational, responsibilities, the replacement of holism by compartmentalisation, work and bureaucratic overload, the filling and over-filling of time and space, loss of time for reflection and for recovery from stress, the weakening of control and autonomy, and in general, a move from professional to technical status (p.325).

Deprofessionalisation is not confined to the classroom context. Ozga (1995), for example, traced the history of teacher-state relations with particular reference to curriculum control, influence in educational direction and autonomy within the profession. Her interpretation suggested that in Britain, prior to 1980, teacher professional groups cooperated with the state and were involved in policy formulation. However, according to Ozga, Margaret Thatcher's conservative government brought a complete sense of separation between teachers and the state, silenced the professional flow of information and forced the professional teacher organisations into confrontation with the government. The only role left for these organisations was to provide industrial support and advice to their members, particularly after the restructuring of teaching through the direct regulation of pay and promotion.

In New Zealand, the pattern was similar. Prior to the complete reorganisation of the education system in 1989, teachers or their representatives were regularly involved in curriculum development working parties and taskforces to inform the work of the then Department of Education. Teacher unions had a professional role alongside their industrial role. They were either participants in such working groups or could nominate members from the union to participate. The reforms of 1989 were to change this alliance, as unions and teachers themselves were perceived as obstacles to the full implementation of the 'new right' agenda, they were seen as preserving their own patch and unwilling to endorse change. The 'new right' coined the term 'provider capture' to express the ideological assumption that teachers, and all other 'professionals' were primarily motivated by self-interest.

Further deprofessionalisation occurred in New Zealand in the latter part of the 1990s when for example, schools could opt for bulk funding with the deregulation of salaries and the reversal of compulsory teacher registration. The prospect of deprofessionalisation confronts teachers and teacher education globally and the reinterpretation of professionalism and professional identity continues amid this. It is indicative of the power of the discourse and control that teachers have become impotent in the deprofessionalisation process; they

appear to have 'bought into' the audit society and its accompanying controls and management strategies.

In her analysis of teacher professionalism, Sachs (2003) uses the term 'professional identity' to represent both how teachers view themselves and how they are viewed by others, a combination of personal professionalism and moral legitimacy. Sachs and others have suggested that as a result of 'new right' ideology there are two competing discourses shaping the professional identity of teachers; first, a democratic professionalism where the emphasis is on collaborative, cooperative action between teachers and other educational stakeholders, with high trust and an emphasis on quality of practice, as discussed within chapter one; and, second, a managerial or entrepreneurial professional identity which emphasises:

...a professional who clearly meets corporate goals, set elsewhere, manages a range of students well and documents their achievements and problems for public accountability purposes. The criteria of the successful professional in this corporate model is of one who works efficiently and effectively in meeting the standardised criteria set for the accomplishment of both students and teachers, as well as contributing to the school's formal accountability processes (Brennan, 1996, in Sachs 2003, p.26).

This managerial or entrepreneurial professional identity embodies aspects of deprofessionalisation. The teacher is held accountable to and controlled by performance goals set outside the profession. Such goals are of a political and economic nature. Whilst democratic professionalism may emerge from the profession itself, supported by unions and teacher groups, managerial or entrepreneurial professionalism is foisted on teachers through policies on teacher development and the emphasis on accountability and effectiveness. In New Zealand, the ideology of economic rationalism and its resultant policies have created a climate in which this managerial or entrepreneurial professional might flourish. Writing specifically about New Zealand, Sachs (1999) suggested that:

....managerialism and marketisation characterised education policy and practice during the late 1980s until the present. Standardised measures of performance enabled schools to be ranked by their customers, market competition penalised non-conformity in teaching and learning, and the national curriculum functioned as a system of cultural control, a standardised language, a narrative history of national destiny, so a normative, monocultural definition of community claiming the legitimacy of familiar values and an external identity [prevailed](p.5).

In this statement, it is evident that the new right or neo-liberal policies have had a direct influence over teachers' work and education in general. Such influences control practice and the very nature of what occurs within classrooms and schools. When such influences occur at the teacher practice and school level the flow-on effect is the control exerted within teacher education, that is the need to prepare prospective teachers for current realities.

Hoyle (1995) noted that, as a result of 'new right' ideology, a new concept of a professional and professionalism is emerging, one that has some resonance with Sachs (1999) managerial or entrepreneurial identity. Hoyle described this as:

...perhaps conveyed by a particular connotation which is now given to professional as noun or adjective. To be 'professional' is to have acquired a set of skills through competency-based training, which enables one to deliver efficiently according to contract a customer-led service in compliance with accountability procedures collaboratively implemented and managerially assured (p.60).

What is apparent from Hoyle's description and the previous discussion is that the words 'professional', 'professionalisation', and 'professionalism' have, as a consequence of the

educational reforms of the last decades, taken on new meanings. These new meanings have been shaped not through a re-examination or redefinition of education, per se, but from economic and political ideology. As suggested previously, pre-service teacher education is political and a site of struggle. However, this not a single struggle, or even a single site but many increasingly complex and contradictory contested fields of educational and specifically professional practice. The struggle is not confined to New Zealand. It is an international phenomenon and the influences in one sphere of the world can be replayed in another (consider for example, the similarity of reforms in the United States and Great Britain with respect to school-based 'training' and standards and competencies). Cochran-Smith (2001) suggests there are three agendas driving the reforms in teacher education namely: professionalisation, deregulation and over-regulation. Political and economic directions and incentives underpin such agendas.

To conclude this chapter, there is value in considering the agendas suggested by Cochran-Smith, as they encapsulate the international trends in pre-service teacher education, particularly with reference to the establishment of standards and competencies, the role of universities in pre-service teacher education and the increasing state control over pre-service teacher education.

Competing Agendas in Teacher Education

The argument at the heart of this thesis is that pre-service teacher education ought to focus on the concept of professionalism, which in this thesis is defined as the quality of what teachers do, their manner, demeanour and the principles and values that guide their behaviour. These attributes or components of professionalism are absent in the current political climate, ideology and accompanying discourse. Cochran-Smith's (2001) three competing agendas, namely: professionalisation, deregulation and over-regulation, are symptomatic of the international trends in pre-service teacher education.

The professionalisation agenda for the reform of teacher education is linked to the efforts of educators who favour the establishment of a professional knowledge base for teaching and

teacher education. Whereas Cochran-Smith cites the United States examples such as the National Council for the Accreditation of Teacher Education (NCATE) and the National Board for the Professional Teaching Standards (NBPTS), similar endeavours have been identified within the United Kingdom and New Zealand. These standards will be addressed more fully in the chapters that follow. The professionalisation agenda focuses on regulating the teacher preparation programmes, initial teacher licensing and accreditation and the continued certification of experienced teachers. In short, a common national prescriptive system is the preferred option.

The de-regulation agenda focuses on eliminating 'provider capture' and the perceived 'monopoly' that the profession and educational institutions have supposedly enjoyed for a significant period of time. On this argument, there is a need to dismantle the very institutions which have a long-standing reputation for the education of teachers. In New Zealand, in 1996, for example, a teacher shortage provided the impetus for the government to establish a contestable pool of funding for eighteen-month postgraduate courses for pre-service teacher education. The six traditional teacher education providers were forced to concede to central government pressure and establish the shortened course. The number of providers rose from six to twenty almost instantly, and the number has continued to grow. In the United States and the United Kingdom, private corporations, largely conservative in nature, have argued that the current teacher education programmes keep the 'bright young people' out of teaching through the use of unnecessary hurdles. This is reminiscent of the Education and Science Select Committee (2004) recommendation "that bridging programmes be developed to enable people who demonstrate potential but do not necessarily hold the prerequisite academic qualifications to train and qualify as teachers". The claim is that what teachers need to know is subject content knowledge and that this can be acquired outside the domains of schools and colleges of education; anything else can be picked up on the job. The School-Centred Initial Teacher training pathway for teacher training in the UK illustrates this point. Those supporting the de-regulation agenda tout alternative routes into teaching together with the use of high stakes tests as the appropriate means to quality teaching and, as a consequence, quality education.

The third agenda, that of over-regulation perhaps combines the worst of the previous two agendas, in that entry standards, exit standards, curriculum control within teacher education programmes and high stake tests are all deemed essential. In short there is state control over each and every component of teacher preparation and teaching.

As Cochran-Smith (*ibid*) notes:

Ironically, state agendas that over-regulate teacher education do not function in opposition only to the professionalisation agenda - by prescribing teachers' and teacher educators' work and circumscribing their opportunities to make professional decisions, construct curriculum and programs, and develop innovative programs in keeping with the missions of their institutions. Rather, they also work in opposition to the de-regulation agenda - by mandating tighter controls and establishing more hoops and hurdles for prospective teachers rather than opening up more entry ways into teaching and allowing for free market reform, as the de-regulationists advocate (p.264).

Internationally, the economic policies of marketisation and managerialism have had a major influence on education and teacher education. It can be argued on the basis of the evidence presented in this chapter that education and teacher education, particularly, is in a state of disarray. Such an argument might well be met with cries of derision, for economic policies have become so entrenched that alternative views and opinions are often considered unrealistic and not worthy of consideration - there is no alternative. Of course, dissenting views remain and there *is* another way. Some literature (see for example: Beyer, 2001, 1997, Burbules, 1997, Cochran-Smith, 2001) suggests that there is a groundswell of support for reclaiming education and for preparing teachers who are more than purveyors of somebody else's curriculum. At the heart of this alternate research is the belief that teacher professionalism is critical, particularly a professionalism which encompasses professional judgement, professional expertise and moral and ethical commitment and which is situated in quality practice, a theme to be returned to in chapter six.

In this chapter, the process of professionalisation has been defined and discussed as a political process and a variety of policies, reports, and inquiries have been used to illustrate the influence of this process on teacher's work and teacher education. The chapter ends with the three agenda Cochran-Smith (2001) has identified as driving contemporary reforms in teacher education. These agenda are not only contemporary, they are universal. The first agenda - professionalisation - is, as this chapter has highlighted, evident within the New Zealand context. There is also evidence in New Zealand of the second agenda - deregulation - and the elimination of 'provider capture' in both established policies and current Ministry of Education initiatives. The examples cited include the increase in the number of pre-service teacher education providers in response to the teacher shortage, which effectively ceased the 'monopoly' the six traditional providers had enjoyed. A further example is the suggestion that pathways and bridging programmes for people with 'potential' but without the academic qualification, be established. The final agenda - over-regulation- combining the worst of the previous two agendas, is evident in the mindset of politicians and policy makers. Recall the English statement "The curriculum needs to be stripped down to bare essentials and simplified....National will stop telling our schools to do more and more. We will tell them to do less, better". Combine these ideas with the plethora of reports and initiatives still in the political arena and the direction for potential changes in pre-service teacher education in New Zealand appears ominous.

This chapter serves to provide a link to the next two chapters. The Chapter three narrows the focus and addresses the search for a knowledge base for teacher education. Chapter four is concerned with technical rationality, performativity, and standards and competencies.

¹ In 2000 the National Council for the Accreditation of Teacher Education (NCATE) ratified their standards and the US Secretary of Education officially recognised NCATE as the national professional accrediting agency for schools, colleges and departments of education that prepare teachers administrators and other professional personnel. The standards then determined the curriculum within pre-service teacher education programmes. An example of the NCATE standards for Teacher candidates is as follows:

Standard 1: Candidate Knowledge, Skills, and Dispositions

Candidates preparing to work in schools as teachers or other professional school personnel know and demonstrate the content, pedagogical and professional knowledge, skills and dispositions necessary to help all students learn. Assessments indicate that candidates meet professional state and institutional standards.

Content Knowledge for Teacher Candidates:

1. Pedagogical Content Knowledge for Teacher Candidates
2. Professional and Pedagogical Knowledge and Skills for Teacher Candidates
3. Dispositions for All Candidates
4. Student Learning for Teacher candidates.

For the latter element the rubric states:

Unacceptable

Teacher candidates cannot accurately assess student learning or develop leaning experiences based on students' developmental or prior experience

Acceptable

Teacher candidates focus on student learning as shown in their use of assessments in instruction, and development of meaningful learning experiences for students based on their developmental levels and prior experience.

Target

Teacher candidates accurately assess and analyse student learning, make appropriate adjustments to instruction, monitor student learning, and have a positive effect on learning for all students (NCATE 2002, p.16)

² In 1998 the Teacher Training Agency (TTA) established a framework *Framework for the Assessment of Quality and Standards in Initial Teacher Training*. The framework was used for inspections of providers of Initial Teacher Training. In terms of the teacher training curriculum, inspectors were to ascertain the:

Quality of trainees teaching against national standards for the award of QTS

- The trainees' subject knowledge and understanding
- The trainees' planning, teaching and class management
- The trainees' monitoring, assessment recording, reporting and accountability
- The trainees' knowledge and understanding of other professional requirements (TTA/OFSTED, 1998, p.7)

In 2002, TTA, in order to accommodate the various pathways into teaching, revised the 1998 Framework and produced the requirements for initial teacher training in the report *Qualifying to Teach: Professional Standards for the Award of Qualified Teacher Status and Requirements for Initial Teacher Training* (TTA, 2002). The standards and curriculum were more prescriptive than the 1998 version and there was evidence of more centralised control of both the curriculum and both the manner and site in which initial teacher training would occur.

³ It is acknowledged that these statements do not refer to teacher education directly. At the time of writing, neither party had made specific or direct comment on Teacher Education. The statements do, however, illustrate the political nature of education and the use of language.

⁴ Hamilton College of Education merged with Waikato University in 1991, Palmerston North College of Education merged with Massey University in 1996, and Auckland College of Education and Wellington College of Education merged with their respective universities in 2005. Plans are in place for the remaining Colleges of Education to merge.

⁵ This assertion is based solely on personal experience of the Palmerston North College of Education – Massey University merger.

⁶ Massey University has, for example, a long tradition in social, critical and ethical research which until recently with the development of the 300-level Professional Inquiry and Practice paper and accompanying text, did not figure significantly within the teacher education programmes the university offered.

⁷ In the UK in 1993 the Department for Education (DfE) issued a Circular (14/93) detailing the 'official' competencies required to be covered within teacher education courses. Although these were not intended to provide a complete syllabus, they did however define the criteria against which accreditation would be granted by the government. Institutions were free to offer courses and programmes beyond the competencies but additional courses had no relevance in the accreditation process, nor did they attract additional funding.

⁸ The writer was a member of TEAG from 1994 until the project lapsed in 1999. Therefore, much of what is written about TEAG and the development of the standards is from notes and minutes from meetings, and personal recollections.

⁹ Again, this is a personal recollection of meetings of TEAG with the writers.

¹⁰ McGrath (1996) notes “...hundreds of people have been involved in [these] consultations – people from all aspects of education – students, teachers, lecturers, school trustees, principals, special interest groups and Ministry officials” (p.17)

¹¹ The Domains and sub-domains established by Gibbs and Monro were as follows:

DOMAIN	SUB-DOMAIN
Works with Students	<ul style="list-style-type: none"> • Supports student learning through assessment • Creates learning opportunities for students • Shapes the learning environment • Enables self-managing behaviour in students • Facilitates learning
Works with colleagues	<ul style="list-style-type: none"> • Supports colleagues personally and professionally • Values team approach • Shares information with colleagues • Assists colleagues
Works with school system	<ul style="list-style-type: none"> • Values partnership within school system

Works with parents/caregivers, whanau and community	<ul style="list-style-type: none"> • Values partnership
Works with education system	<ul style="list-style-type: none"> • Knows roles and functions of education and support agencies
Develops self	<ul style="list-style-type: none"> • Develops self knowledge • Develops professional knowledge

¹² In 1997 the TEAG registered Unit Standard titles were:

Works with students

- Assess to support student learning
- Plan and prepare for student learning
- Create and maintain a learning environment
- Implement planned learning episodes and sequences

Curriculum Knowledge and Application

- Demonstrate and apply knowledge of curriculum statements and/or subject specialisms

Professional Knowledge

- Relate knowledge of human development and learning to teaching
- Relate knowledge of cultural and linguistic diversity to teaching
- Relate knowledge of national education policy documents to teaching

Demonstrate knowledge of Te Reo Maori and Tikanga Maori in teaching

Communicate with parents and caregivers in a school setting

Ability to reflect critically on

- Own teaching, as informed by assessment
- Social and political issues in education as they impinge on teaching and learning

¹³ The Teacher Registration Board (TRB) had developed what they referred to as 'The Dimensions of Being a Teacher in New Zealand'. The Dimensions were classified under the broad headings:

- Professional Knowledge
- Professional Practice
- Professional, Relationships and
- Professional Leadership.

¹⁴ The Framework was designed for use by inspectors of providers of Initial Teacher Training. Three key areas or 'cells' were to be assessed; the quality of trainees' teaching against national standards for the award of QTS; the quality of training and assessment of trainees; and, the selection and quality of trainee intakes. The specific assessment areas were:

Quality of trainees teaching against national standards for the award of QTS

- The trainees' subject knowledge and understanding
- The trainees' planning, teaching and class management
- The trainees' monitoring, assessment recording, reporting and accountability
- The trainees' knowledge and understanding of other professional requirements

Quality of training and assessment of trainees

- The quality of training
- The accuracy and consistency of the assessment of trainees against the standards for QTS

The effectiveness of the management and quality assurance of the training

(these aspects underpin good training and will always be considered by inspectors when evaluating the quality of training and the assessment of trainees on individual courses)

Selection and quality of trainee intake

- The appropriateness of the admission policy and selection process
- The trainees' qualifications and suitability for ITT (TTA/OFSTED, 1998, p.7).

¹⁵ Along with the general conclusion stated, ERO illustrated the perceived problem by highlighting the following:

- Exit requirements are not consistent across all providers
- Exit requirements are not explicitly linked to either national policies like the New Zealand Curriculum or the systematically articulated demands and expectations of employers
- Exit requirements cannot at present be moderated or consistently evaluated at a national level
- Exit requirements are confusing and difficult for employers to interpret
- There are no national standards for graduation in relation to pedagogical practice, including technical competency in the assessment of student learning
- Most providers expect graduates to be confident in a modern technological environment. Some providers specify their own exit standards in this area
- Aspects of te reo and tikanga Maori are included in most programmes, but have no nationally defined performance or graduation standards. Beginning teachers themselves felt they were not well trained in these areas (ERO, 1999, p.37).

Chapter 3

The Search for 'A' or 'The' Knowledge Base of Teaching

In the previous Chapter the process of professionalisation and the consequential control and management of teachers was discussed. The resultant deprofessionalisation of teachers' work was examined. This Chapter sharpens the argument by focusing specifically on knowledge and the search for a knowledge base of, or for, teaching. The chapter begins with an historical overview of the search for a knowledge base and then addresses the question of the 'problem' of knowledge in pre-service teacher education. The discussion of the types and purposes of knowledge leads to a critique of the most commonly accepted knowledge base, that of Shulman (1987). The argument proffered is that, given the changing nature and instability of knowledge, the search for and codification of a knowledge base for teaching and, by inference, pre-service teacher education is a misguided if not futile endeavour.

The Concept of a Knowledge Base

In the United States Galluzzo and Pankratz (1990) suggest the origins of the knowledge base concept can be traced to the National Council for the Accreditation of Teacher Education (NCATE, 1987) revised standards for the accreditation of pre-service teacher education programmes within the United States. While this is one explanation, the use of the term 'knowledge base' occurred prior to 1987. For example, Smith (1983) edited the invited papers from the American Association of Colleges for Teacher Education (AACTE) conference *Essential Knowledge for Beginning Teachers*, and in 1986 Wittrock edited the publication *Handbook of Research on Teaching*. Both volumes contain papers relating to the 'knowledge base' for teaching and pre-service teacher education. The search for the elusive knowledge base was so focused that in 1988 an entire issue of the *Journal of Teacher Education* (Vol. xxxix, n.5) was devoted to 'The Knowledge Base of Teacher

Education'. This concept of 'a' or 'the' knowledge base can also be sourced far earlier than 1987, albeit in a different guise, that of the 'science of teaching'

Three ideas are apparent here: the standards, the 'knowledge base' and the added concept of a 'science of teaching'. The relationship between these ideas is important. The ideas or concepts are not synonymous, nor should they be assumed to be; the problem is, which came first and how do they relate to one another? More critically, how do they relate to the central question of this thesis? The purpose of seeking answers to these questions is, of course, the wider issue of assessing to what extent, if any, the idea of a knowledge base as a separate identifiable entity is useful as either a positive or normative explanation for policy formation.

'A' or 'The' Science of Teaching

It is not surprising that, from the strong influence of empiricism and scientific method, the proposal for the development of 'a' or 'the' science of teaching should emerge. The positivist view of knowledge lent credibility to educational research particularly in the field of psychology. Thorndike (1910), writing of the contribution of psychology to education in the inaugural issue of the *Journal of Educational Psychology* stated:

A complete science of psychology would tell every fact about everyone's intellect and character and behaviour, would tell the cause of every change in human nature, would tell the result which every educational force – every act of every person that changed any other or agent himself – would have. It would aid us to use human beings for the world's welfare with the same surety of the result that we now have when we use falling bodies or chemical elements. In proportion as we get such a science we shall become masters of our own souls as we are now masters of heat and light. Progress toward such a science is being made (p.6).

It is also worth noting that psychology - eager to emulate the stature and status accorded physics and medicine in the natural sciences – looked to education since the ‘scientific laws of learning’ undoubtedly seemed to offer promise, perhaps more promise, than the traditional fields of psychology’s core such as personality or intelligence.

There was faith in science to provide those generalisable facts that could be applied universally. The outcomes and codification of the process-product research that would influence education for much of the twentieth century might well be seen as a ‘quasi’ science of teaching. Behaviourism, for example, was one small step from Newtonian law if not a literal translation of his second law that for every action there is an equal and opposite reaction. The 1924 text from Bobbitt, *How to Make a Curriculum*, likened curriculum development to work in the applied science of engineering. Cubberley, the acknowledged ‘father’ of educational administration, likened schools to factories and endorsed the idea of scientific management for schools (Donmoyer, 1996). This accounts quite literally for the ‘mechanistic feel’ of early educational psychology.

Thorndike, whilst promoting a science of education, was by inference suggesting that there was a reality ‘out there’ distinct from the knower that could be known and used for the greater good. Although he did not use the term expressly the original notion of a knowledge base can be sourced to Thorndike (Donmoyer, 1996).

Gage’s (1978) *The Scientific Basis of the Art of Teaching* set forth his view of the relationship between science and teaching. Gage did not contend that teaching could or should be a science but rather an art based on a science. For Gage that science was psychology, particularly that practised within universities. His view was that a scientific basis consists of scientifically developed knowledge and as such the knowledge is nomothetic. Berliner (1987), in honouring Gage’s contribution to research on teaching, suggested that researchers were on the verge of creating a scientific basis for the art of teaching that would be acceptable to the general public as truly specialised knowledge. Berliner contended that educational science had made practical contributions to education through the research into areas such as “success rate, structuring, academic feedback,

monitoring, motivation, expectancy, and wait time” (Berliner, 1987, p.18). This research is easily identifiable as the process-product research which dominated education from the 1960s to the 1980s.

The Holmes Group (1986) revived the idea of developing ‘a science of teaching’, and in doing so, sought to promote the preparation of teachers as analogous to the preparation of the medical profession. While the intentions of the Holmes Group were to respond to the shortcomings of teachers and teacher preparation exposed in *A Nation at Risk* the outcomes had more of a political flavour. In short, the development of ‘a science of teaching’, also referred to in the report as the ‘science of education’, became a vehicle for professionalisation, that is the pursuit of improved status, of both teachers and teacher educators.

As Labaree (1992) noted, the professionalisation of the teaching profession depended greatly on the professionalisation of teacher educators. At this time, pre-service teacher education in the United States, the UK, and Australia but not as yet in New Zealand, had become university-based and was a poor relation of other university-based professions. Teacher educators did not meet the primary professional standard of ‘within university’ staff, that of research productivity. According to the sociological definition of a profession, it would be necessary to fulfil the requirement of a ‘specialised body of knowledge, codified and transmitted through professional education and clinical practice’. Promoting a ‘science of teaching’ satisfied this requirement. Constructing this specialised knowledge of teaching naturally followed the most powerful form of intellectual investigation available, that of the law-seeking science, and the canons of scientific method. Having utilised all the findings from educational psychology and other related disciplines, teacher educators within the United States at least, abandoned the notion of ‘a science of teaching’ and focused on developing knowledge *of* teaching which could then be abstracted into the knowledge *for* teaching to be used in the preparation of teachers. Within a short period of time the word ‘base’, had been added to this knowledge to form the expression ‘knowledge base’, an expression or concept that has particular connotations. As a discourse it has powerful educational, ideological and political meaning.

‘A’ or ‘the’ Knowledge Base or Bases

The title of this section indicates two problems with the concept ‘knowledge base’. The use of ‘a’ or ‘the’ demonstrates the first problem. ‘A’ knowledge base suggests that there may be a variety of knowledge bases which are applicable to, perhaps, different situations, contexts or teaching programmes (eg. Heibert, Gallimore, Stigler, 2002, *A Knowledge Base for the Teaching Profession: What Would it Look Like and How can We Get One?*). ‘The’ knowledge base suggests that there is one universal knowledge base. (Strom, 1991, *The Knowledge Base for Teaching*) There does not appear to be any agreement as to whether there is ‘a’ knowledge base, particular to given circumstances, or ‘the’ knowledge base, which is applicable universally.

The second problem emerges when the term ‘knowledge bases’ is used; there is a suggestion that a single knowledge base is unworkable in describing the essential teacher knowledge and that multiple bases are needed. Turner-Bissett (1999) in *The Knowledge Bases of the Expert Teacher*, whilst decrying the use of standards which “ignored the substantial knowledge base that teachers require in order to do the job well” (p.40) but then goes on to suggest eleven knowledge bases¹.

The differences in labelling might be explained as the result of academic freedom within research, or mere debates over nomenclature. Another explanation could easily be a lack of clarity and agreement amongst teacher educationalists and researchers. The latter explanation does, however, provide some optimism, in the sense that new insights into teachers’ professional knowledge, which would include wisdom and practical reasoning, may have sufficient time to gain traction.

Beyond the immediate problem of how the concept of the ‘knowledge base’ is labelled, further problems arise; these can be identified as:

- The reification of knowledge within the concept of the knowledge base;
- The connotations associated with the concept;

- The political usefulness or purposes of the knowledge base;
- The inadequacy of the knowledge base in pre-service teacher education².

It is to these problems the discussion now turns.

The reification of knowledge within the concept of the knowledge base

Etymologically, the term 'reification' suggests the making or turning of something into a thing or object, that is, something that is not a concrete or material object becomes concrete or material. In everyday discourse, abstractions such as 'justice', 'democracy' and 'the economy' are spoken of as though they were active agents. Within the notion of a knowledge base the term 'knowledge' when associated with the word 'base' becomes reified. Knowledge takes on an existence of an external object or reality that can be grasped independently of the knower. Knowledge becomes a marketable commodity. Consider the following.

If one had purchased a Microsoft operating system prior to 1998, one would have received an operator's manual with troubleshooting advice and convenient tips for using the system which sat on the shelf for ready reference. Post-1998 there were no hardcopy manuals, since any Microsoft operating system purchase came with access to the web-based 'Knowledge Base', a giant database in the ether which is added to daily as new problems surface. The development of this knowledge base came from 'object oriented' programming, where ideas and functions became 'objects'. The user 'inputs' a specific question that specifies an 'object'. The programme looks for instances of the 'object' and develops an answer. If, however, searching the database fails to 'fix' the problem the advice is to seek help from a human. Bill Gates and Microsoft know that knowledge cannot be static or fixed but is added to as new insights are discovered. The users define, maintain, augment and enhance the usefulness of this database. It is not static. However, in another sense it is technician; the programme produces a skill-based response.

The possibility of conceiving an educational system where 'perceived' problems can be typed in and the questioner awaits a logically derived solution may seem far-fetched. Yet

Web sites already exist for those who desire the 'quick fix'. Whilst such sites might not construe a knowledge base in the sense of the foundations for a pre-service teacher education programme, there is an increasingly reductionist, technologically-based, problem-solving system which allows teachers to avoid the hard, often critical, aspects of the decision-making processes associated with teaching.

The object in education called a knowledge base - the construct of skills and information considered desirable and important for prospective and experienced teachers to know - is presented as relatively static, and, as such, is stripped down to essential technicist skills and translated into and published as performance standards and competencies. In other words, the knowledge base becomes the curriculum for pre-service teacher education. As an example, in the UK in 1993 official competencies were published. Although these competencies were not intentionally meant to determine the complete syllabus, and institutions were free to add and teach additional programmes and courses, the latter attracted no funding, and were marginalised.

The connotations associated with the concept of the knowledge base

In simple terms the knowledge base is, as indicated, a base of knowledge. While that is a reasonable explanation, there is the problem if the word 'knowledge' used in an adjectival sense to describe the base, as in *power* base, (which one might conceivably consider the knowledge base to be), because it is the base that takes prominence rather than the knowledge. Hyphenating knowledge and base might alleviate the problem, as in knowledge-base or perhaps speaking of the base of knowledge, although neither expression appears in the literature.

In common parlance the word 'base' connotes a foundation on which something is constructed, as in a plinth for a statue or piles for a house. If the base is faulty, then the resultant 'creation' to be placed on top of the base is insecure and likely to collapse. Builders do not, for example, add to the base or piles of existing houses as new technological advances are made. The converse of this argument is to suggest that a new style of base is created as new insights are discovered, which, in the sense of the knowledge

base, would imply that a new improved version would need to be recorded or codified regularly, as in the case of the Microsoft knowledge base. To put faith in the establishment of a knowledge base that would provide a firm foundation for the preparation of teachers seems to imply that there is this body of knowledge that is secure, relatively stable and unlikely to change over time. This then begs the question of why one should have a knowledge base in the first place. The knowledge base can never serve its purpose except, perhaps, in the case of the history of education, which even then is constantly reinterpreted.

In the 1988 issue of the *Journal of Teacher Education* dedicated to the discussion of the knowledge base for pre-service teacher education, concern was raised about the constitution of the said knowledge base. Ayers (1988) noted:

What constitutes the knowledge base of teaching and teacher education? The answer is elusive. Some will argue that more empirical research is the remedy. But that argument begs the question, for the project of knowledge base identification is in fact many projects. Indeed, it is not a project that can ever be completed, given that knowledge is in a constant state of flux, constructed by people in time and place and surrounding (p.28).

Ayers' views were not heeded and the search for the elusive knowledge base continued, if not intensified during the following two decades. It continues into the twenty-first century with renewed vigour. If the knowledge base had purpose then it was more likely to be tied to a political motivation.

The political usefulness or purposes of the knowledge base

Galluzzo (1999) wrote of working with faculty members within teacher education providers across the US to develop their knowledge base statements. The need to create these knowledge base statements linked directly to the accreditation of the provider and subsequently to funding. If there were no knowledge base statement linked to the NCATE standards then no accreditation or funding. Teacher education providers were coerced into

connecting their programmes to the standards. (A similar situation to that which occurred within the UK (Furlong et.al.2000)). Galluzzo (ibid) noted that a great deal of criticism was heard at workshops and training sessions from faculty members about the existence of 'a' knowledge base. There was however little acceptance of the process-product research on which the knowledge base statement was founded. One solution was to create multiple knowledge bases as a means of satisfying concern from those academics who wished to situate the knowledge base statement within a more philosophical perspective linked to "an analysis of the purposes of education and perspectives on what schools are for, what school should become, and in what domains children should be learning" (Galluzzo, 1999, p.76). Linking the knowledge base to accreditation and funding is a not-so-subtle means with which to control curriculum and, in doing so control teacher educators and teachers. This point is important. The state has a political purpose in controlling teacher educators and pre-service education. Such control aligns with economic rationalism.

Orton (1993) highlighted the political or social forces surrounding the quest for the knowledge base. He suggested that there were perhaps two motivations for the establishment of a knowledge base: first an attempt to professionalise teaching; second, to evaluate teachers. Orton's first motivation ties in with the views of Labaree (1992) discussed earlier within this chapter; the knowledge base would satisfy that requirement of a body of exclusive knowledge deemed important for a profession. The second motivation, that of wishing to have something to evaluate teachers with or against, is more importantly an " attempt to scrutinise the nature of teaching in order to better clarify ways in which teachers should be held accountable" (p.1).

In New Zealand, ERO (1998) were certainly 'scrutinising the nature of teaching' in their publication *The Capable Teacher*. ERO state:

In order for ERO to evaluate classroom practice, there needs to be agreement on what teachers are expected to demonstrate and what skills and behaviours should be observable by an external reviewer (p.5).

This statement is clearly based on behaviourist notions of teaching to the point of technical rationality, and more than hints at accountability and the desire for some knowledge base.

The inadequacy of the knowledge base in pre-service teacher education.

While the debates concerning the establishment of a knowledge base continue, it is evident that making decisions about what would constitute this knowledge base is problematic. A much fuller discussion of this problem, including the inadequacy and futility of the knowledge base concept for pre-service teacher education, will follow in later sections of this chapter. However, it seems apposite to offer by way of illustration an example of the inadequacy and the problems with determining the 'content' of this knowledge base. The illustration is an excellent example of Cochran-Smith & Fries (2001) evidentiary warrant, where debates and challenges are empirical versus ideological, and proponents of the various positions seek to defend their positions from indisputable 'evidence'.

Education is fraught with dualisms. In New Zealand one such dualism is manifest in the current entrenched positions associated with literacy and the teaching of reading. In one corner are the 'whole language' supporters (Clay, 1990, Hood, 1991) who subscribe to the teaching of reading contextually within language. These approaches to teaching reading call for language experience and using meaning to determine unknown or unfamiliar words. In the other corner are those (Chapman and Tunmer, 1993, Nicholson, 1998) who believe in phonics based reading where phonemes, phonograms and 'sounding the word out' become important. The current debates see neither group willing to compromise or adopt a third integrative position; again it is the case of academics talking past each other and regularly producing the 'evidence' to refute the arguments of the other parties.

Now, if aspects of the teaching of reading were to 'appear' within the knowledge base essential for beginning teachers, then the question must be asked, which system? Given that a knowledge base would contain those essential skills and dispositions, one can only surmise that the 'system' included in a specified knowledge base, as in the case of the US and their knowledge base statements, would reflect the beliefs of the academics within a particular faculty to the exclusion of 'the other' approach. In New Zealand, where the debates on

reading are aired at Parliamentary Select Committee level, the likelihood of agreement as to what might be included within the knowledge base, or indeed the teaching of reading skills ERO might wish to observe, are fraught with difficulty.

The literacy debate provides one example of the inadequacy of the knowledge base quest; in any given curriculum area further examples would surface. There is never a point in time where all the 'knowledge' about teaching and learning, effective or not, can be codified. As to the relationship between standards and competencies and the knowledge base, it is a powerful relationship, for the very essence of both standards and the knowledge base is one of power. The earlier comment about the knowledge base as being a *power base* was apposite. Whether the standards and competencies combine to form the knowledge base, and hence curriculum, or the knowledge base is carved up to create standards and competencies, is more a matter of interpretation (both scenarios are possible). The point remains that notions of 'a' or 'the' knowledge base for pre-service teacher education fail to take into account that teaching is a moral endeavour and that 'practical' knowledge, wisdom and moral reasoning which are at the heart (as opposed to the base) of teaching and educating, cannot be reduced to observable skills in a technicist manner. The central argument within this thesis is that pre-service teacher education endeavours, largely fuelled by both positivist research and political ideologies, have 'lost' the moral and ethical dimensions essential to education in the twenty-first century. Conceptions of teacher knowledge are problematic, and it is to this discussion that the thesis now turns.

The Problem of Teacher Knowledge

The heading 'Problem of Teacher Knowledge' might imply that there is only one problem with teacher knowledge. Dewey's (1972) classic *The Significance of the Problem of Knowledge* certainly identified more than one problem with knowledge; Orton (1993) suggested that there were at least two problems with teacher knowledge - the tacit and the situated nature of knowledge. Given the stance of Dewey and Orton one could contend that there are innumerable 'problems' with teacher knowledge. To begin with there is the epistemology itself; as well as the methodological interpretations and, more specifically,

problems such as the purposes or functions of knowledge. Issues to do with the producers of knowledge, and the basic question underpinning any discussion of teacher knowledge- 'Whose knowledge counts?' also deserve attention.

The Concept of 'Knowledge'

Fenstermacher (1994) suggested that many philosophers regard the word knowledge as a 'purr' word, "it feels so good to use it and hear it that we almost purr when doing so" (p.35). To such philosophers, knowledge is a concept with legitimating qualities, it is something special which elevates one's thoughts beyond mere belief or opinion. Knowledge as a concept has epistemic importance, however this value has encountered slippage in the contemporary use of the concept, and through changing philosophical interpretations.

The word 'knowledge' has become an all-embracing term to describe all manner of ideas and concepts. In Bloom's *Taxonomy of Educational Objectives* (1956), for example, knowledge, which appears at the first level, is subservient to the more critical functions of cognition: comprehension, application, analysis, synthesis and evaluation. The fact that the taxonomy took on an ideological life of its own and became a rubric for course design further complicated the meaning of knowledge. Pre-service teacher education students preparing lesson plans in the 60s and 70s were faced with questions such as 'Do I have the right balance between higher and lower-order questions?' or 'Am I putting too much emphasis on knowledge?' History and hindsight allow interesting reflections.

In the discussion of the knowledge base it could have been possible to substitute the word 'knowledge' for 'information', 'data' as in information base or database. To do so would have denied the epistemic importance of knowledge related to teaching and pre-service teacher education. Some current researchers on teacher knowledge (Cochran-Smith and Lytle, 1999, Alexander, Schallert and Hare, 1991) use the term as a grouping concept to include a teacher's personal accumulation of information, skills, experiences, beliefs and

memories, which then links the term more to a dictionary definition. This grouping concept is acceptable if one makes clear that there is no reason to appeal to the epistemic use of the word. However, in the case of Cochran-Smith and Lytle, they would claim that through teacher research teachers become both the producers and users of knowledge.

The concept of knowledge is of central importance, particularly as it relates to pre-service teacher education. One could accept the grouping concept and pursue the argument that beliefs and knowledge **can** be used synonymously. However, if teachers as educators require wisdom, prudence, practical reasoning and a habit of epistemological inquiry, then a dictionary definition of knowledge is insufficient; a more robust philosophical understanding is required.

Towards an Understanding of Knowledge³

Epistemology, or the theory of knowledge, is that branch of philosophy that focuses on the nature and possibility of knowledge. This focus or inquiry occurs on various levels; at one level there is the traditional empiricist versus rationalist argument; on another, the justification of what counts as knowledge; or another, on the shifts in meaning and status of knowledge; and, finally, on the 'types' of knowledge identified and used by various philosophers. The intention here is not to rehearse the history of philosophy or epistemology but rather to highlight and discuss those arguments that provide insight into what teacher knowledge might involve or include.

Classical Interpretations and Analyses

Historically, the early epistemological explanations of knowledge were created as arguments against scepticism. Although in modern society there is possibly a place for healthy scepticism using the common parlance of scepticism, the early philosophers were interested in defending the claim that there was no knowledge at all. As with so many ideas and concepts, dualistic positions are taken, and it is not surprising that in explaining the theory of knowledge such positions arise. On the one hand, there were the empiricists (e.g. Locke, Hume), who claimed that all knowledge was ultimately derived, as in the

sciences, from our sense perceptions. While on the other hand, the rationalists (e.g. Descartes), claimed that all knowledge required direct insight or demonstration for which our faculty of reason was indispensable (Clark 1997). Although compromise positions between the two camps might have eventuated, philosophy was to undergo change during the early to mid twentieth century and a different direction, more focus on conceptual analysis, eventuated. Epistemology as a branch of philosophy was considered moribund or dead. Taylor, (1987) for example, urged philosophers to 'overcome epistemology'. A ground swell interest in epistemology did occur, largely through the research of David Carr, Siegel and MacIntyre. Siegel and Carr, whose interests lie in the relevance of epistemology to education, address the notion of the conditions of knowledge.

From Plato to the twentieth century the traditional investigation into knowledge concentrated on what it is for someone to know. The general agreement or classical analysis of the conditions of knowledge - 'justified true belief' (JTB), followed the argument that a person *s* knows *p* if and only if *s* believes *p*, *p* is true, and *s* has good grounds for believing *p* is true (Siegel, 1998). This standard analysis or classic view of knowledge has survived as a touchstone for the traditional epistemologists. Various attempts to discredit it have been made, including what is referred to as the Gettier problem, an argument based on an assumption that one could have a justified true belief that *p* without knowing that *p* (Fenstermacher, 1994). The classical view of knowledge is generally accepted as the scientific view of knowledge, and the relationship of scientific views to epistemology has been challenged.

Wilfred Carr (1995) iterates Habermas's view that science has become so dominant that "Instead of accepting that science has to justify its knowledge claims against epistemological standards derived from philosophy, it is now assumed that epistemology has to be judged against standards laid down by science" (p.114). In other words, only knowledge that is scientific knowledge as defined by scientific epistemological standards counts as knowledge. Further questions surrounding this classic analysis have been raised by feminist writers (e.g. Code, 1991) who, like critical theorists, acknowledge the importance of context or situation. This is a position not to be dismissed lightly, because

teaching is situated and context-bound. Similarly as previously noted, one of Orton's problems with teacher knowledge was related to the situational nature of knowledge, a point to be returned to later in this discussion.

McCloskey (1994) suggested that epistemology has not solved its self-imposed problem [regarding the nature of knowledge] in 2,500 years of trying. He noted "...the main mischief arises out of the very idea of epistemology, the idea that there is an intellectual free lunch out there waiting to be seized that will allow us to decide whether such-and-such is True for all time" (p.191). In so much as McCloskey appears to discredit epistemology as a discipline, he does allude to the fact that knowledge as determined by the classical analysis (JTB) cannot be True forever. McCloskey distinguishes between upper-case 'K' Knowledge, "what is in the mind of God, what we will know at the end of history or what we will never, ever come to disbelieve" (ibid) and lower-case 'k' knowledge, "the effective persuasions by which we run our lives" (ibid). Neither Knowledge nor knowledge is a 'purr' word for McCloskey. Whether this distinction is helpful to the argument it depends on the difference between upper-case 'T' Truth and lower-case 't' truth. Both are more than a matter of capitalisation, but the distinction may lead towards creating hierarchies of knowledge and truth or relegating (or elevating) epistemology and philosophy to the domain of esotericism. Epistemological inquiry has an essential role to play in pre-service teacher education if at base this is simply to continually seek answers to the question 'why?' in relation to knowledge.

Post-positivism and Popperian Interpretations

Associated with the classical notion or conditions of knowledge is truth, a concept of importance in methodology especially for those like Popper (1972) who subscribe to a post-positivist methodology. In terms of knowledge within pre-service teacher education, the appeal of the post-positivist methodology rests within the idea that it provides a constant reminder of the temporary and interim nature of the so far discovered truths. Fallibilism, a central tenet of post-positivist methodology, suggests that all knowledge claims are provisional, knowledge is always revisable, and that there is the ever-present possibility of error. The growth of knowledge, in this sense, occurs through the discovery of inadequacy

or error. Fallibilism suggests a path not towards truth but away from error. The pursuit of knowledge occurs through an awareness of dissonance, in Piagetian terms the search to gain equilibrium. It is through problem posing and solving that knowledge is attained. Problem posing or the clear identification of an error to be investigated is an essential step in post-positivism. This is more than solving a problem with a skill-based solution as one might imagine within the realm of technical rationality or competency based solutions. Those in search of solutions, or knowledge make tentative steps to solve the problems they have. Their solutions, however, are temporary and guaranteed to be inadequate in the long term. A solution or theory can account for, or explain, new ideas but the problem solver can never claim to have a final theory that contains the truth. Truth, for Popper at least, is useful as a regulative ideal to guide problem solving but remains elusively distant (Swann, 1999).

Part of the value of the post-positivist methodology for knowledge within pre-service teacher education lies within the focus on problem posing and problem solving. The notion that tentative or trial solutions can be posited is worthy of consideration in a quest for gaining an understanding of knowledge. If, as Popper suggests, truth is fallible, or falsifiable, then the standard analysis of knowledge in epistemological terms 'justified true belief' is questionable. If one considers that a positivist epistemology about knowledge led to a positivist methodology then, working in reverse, one could claim that a post-positivist methodology about knowledge and truth might usefully have a corresponding post-positivist epistemology. The post-positivist epistemology of knowledge might read – s knows p if and only if s believes p , p is true at this point in time but could be falsifiable or revisable, and s has grounds or justification for p only at this point in time. From this analysis, it can be ascertained that post-positivism offers a useful explanation of the provisional nature of truth, which as the discussion has shown, has significance in determining knowledge.

Pragmatism

A further challenge to the classical or traditional theory of knowledge can be sourced within pragmatism. Dewey (1929), like Popper, rejected the quest for certainty and the notion of

absolute objectivity. He stressed instead the human agency and subjectivity involved in inquiry. Dewey connected philosophy with practice, experience, and critique. Philosophy became a form of thinking, a means of assessing the kind of society one lives in and of determining conduct. The quest for certainty was replaced with a quest for ways of knowing that addressed specific social problems. Getting reality right was replaced with concerns about improving the conditions of life. In terms of Dewey's view Connell (1995) noted:

... separate subjectivity is replaced with a transactional subjectivity, which highlights the dynamic, interconnectedness of subject and object of knowledge. Transactional subjectivity makes knowing a complex combination of habits and purposes generated from an individual embedded in and mediated by a historical, social and cultural context. Knowing is a constitutive or transformative activity, a new meaning takes the place of an old meaning through the process of public exchanges, thus changing both subject and object of knowledge in some fashion (p.2).

Pragmatism appeals for three reasons. First, there is an emphasis on action, practice and change within a context. Second, pragmatism has an element of pluralism in that it recognises different types of or forms of knowledge. Third, it suggests the importance of the need for communication within a community of inquirers. Garrison and Neiman (2003) suggest that pragmatism is an ideal theory for the field of theory and practice in education. They add that while positivism is dead philosophically, it remains dominant practically. In many western nations throughout the world the talk is Dewey but the practice is Thorndike. That is to say, the conversation in educational circles relates to progressive approaches. Learning is regarded as an active process where questions posed by the learners help shape the curriculum, and facts and skills are important but not ends in themselves. However, what happens in reality within classroom is traditional and conservative. The classroom is teacher-centred and learning is considered as the acquisition of very specific skills and bits of knowledge; a process which is linear, incremental and measurable. The learner

progresses from step to step in a predictable sequence, interrupted by frequent testing and reinforcement. Not only is there a lack of integration of theory and practice, but there is also a division between what teachers' think and what they do, illustrating the disjunction between philosophical interpretations and practice.

Emerging from the theory of meaning, pragmatism can be described as the theory that holds that a proposition is true if holding the belief to be true is practically successful and advantageous. A true belief is one that leads to successful action, hence a theory of truth is the result of reasoning about action. This is more than 'truth' being 'what works'. Within the classroom, a teacher's practical knowledge is of critical importance. Experienced teachers accumulate strategies and practise and trial them as tentative solutions in the post-positivist sense. These then become part of that teacher's personal practical knowledge. But this practical knowledge is more than a simple technicist solution; it is the reasoned response to situations that confront the teacher in that particular context on that particular day. It may 'work' on Monday but not on Wednesday. Teacher's reasoning and actions are contextual and often tacit. There is an parallel here with Schon's (1987) swampy ground. Whilst this may be interpreted as mere application of 'tried and true' solutions to universal classroom problems; the pragmatic solution is situated and contextual.

Throughout this thesis, the point has been made that academics often 'talk past' one another. In areas of political and ideological 'point scoring', this has become the nadir of academic discussion. Pragmatism offers an accord to other philosophies and ways of thinking about knowledge. Pluralism, particularly fallibilistic pluralism 'listens' quite well to other philosophies. It is interdisciplinary and avoids suppressing plurality of thought, feeling and action (Garrison and Neiman. 2003). In other words, pragmatism can accommodate other philosophical ideas and interpretations, such that there is no absolutism involved.

Finally, the attractiveness of pragmatism rests with the notion of a community of critical inquirers or, in keeping with the concepts being explored within this thesis, a community of practice and learners. The individual is 'shaped' by community and culture and as such

within the pragmatist theory, community is writ large. This is quite counter to the ideology of the neo-liberal adherents who view individual goals and aspirations as key in economic and social causes, the notion of private good as opposed to public good. On the other hand, the community of critical inquirers readily supports the notion of social democracy and education toward a good society. Dewey, who can, perhaps, be termed a pragmatic epistemologist, appreciated the usefulness of knowledge in the practical sense and had strong connections with the notion of 'us' as the community (Fenstermacher and Sanger, 1998).

In terms of determining knowledge from a pragmatist's perspective, Garrison and Neiman (2003) suggest:

The goal of inquiry is to investigate the consequences of our hypotheses and habits of belief in order to determine the validity of their meaning and the soundness of their claims to truth. The ideally educated person would hold their habits of belief with full consciousness, complete self-control, and in accordance with the results of the finest inquiries thus far carried out by the largest, longest lasting community possible (p. 22).

Of note in this statement is the importance of community and inquiry; this ideally educated person holds these habits of belief individually and collectively. Thus the construction of knowledge becomes a social or community endeavour.

Post-modernist Explanations

Further understandings about knowledge can be gained from the postmodernist methodology, particularly in relation to the changing status of knowledge as evidenced through technological advancements. Lyotard (1994) suggested that "the status of knowledge is altered as societies enter what is known as the post-industrial age and cultures enter what is known as the postmodern age" (p. 3). His fundamental claim is that knowledge ceases to be an end in itself and becomes an exchange value; in other words, a commodity which can be sold as if it were a primary product. In-keeping with Lyotard's

commodification of knowledge, Lankshear, Peters and Knobel (2000) suggest that, under postmodernism, the changing status of knowledge comprises the following aspects:

- Availability of knowledge as an international commodity becomes the basis for national and commercial advantage within the emerging global economy;
- Computerised uses of knowledge become the basis for enhanced state security and international monitoring;
- Anything in the constituted body of knowledge that is not translatable into quantities of information will be abandoned;
- Knowledge is exteriorised with respect to the knower, and the status of the learner and the teacher is transformed into a commodity relationship of 'supplier' and 'user' (p.22).

It is evident here that the commodification of knowledge, that which can be bought or sold, becomes of greater significance than the actual nature of knowledge. Knowledge here is, as indicated previously, reified, a concrete object of material worth. So how does this help in advancing the argument? First, knowledge that 'counts' needs to be translatable into a quantity; quantifiable knowledge is knowledge that is observable; for which read technicist; or, performativity. Second, the knowledge that 'counts' is divorced from the knower. It is supplied like power or water services. The user has no control over the creation, distribution or price. In terms of pre-service teacher education this has notions of a received curriculum the genesis of which has occurred elsewhere; in short, a curriculum derived from some 'knowledge base'. In the case of the UK and the US, national standards and competencies and 'official' curriculums for pre-service teacher education spring to mind. The exchange value of knowledge becomes more important than knowledge itself. On the knowledge 'stock market', anything might fetch a price.

In sum, what can be gleaned from this analysis is this: knowledge, whether it is falsifiable or fallible - and the option to adhere to the fallibilist nature of knowledge is strong - has changed epistemologically and methodologically. No longer will the 'justified true belief' serve the purpose of explaining knowledge, because technological advancements and

practicalities have become strong influences. Knowledge is an elusive concept, that is not to say, as the early sceptics suggested, that there is no such thing as knowledge, but rather to assert that as a knower one can only ever have tentative situated theories of what is, and these theories are likely to be contextualized. In the theory of pragmatism, beliefs and personal professional knowledge and expertise in specific situations are important. In terms of pre-service teacher education, this means that context or situation is significant. The community of practice and critical inquiry is valued, as is reasoning and practical knowledge. A great deal of teacher knowledge may in fact be tacit, and a personal construct, and thus impossible to codify and present as a knowledge base.

Types of Knowledge

Theories of knowledge generally attempt to answer the question ‘What is knowledge?’ Types or forms of knowledge refer to the classifications or how knowledge is carved up into logically distinct categories. Amongst philosophers and epistemologists there is no complete agreement on the number of categories, as language and description cloud the distinctions. Bertrand Russell, for example, distinguished between knowledge of truths and knowledge of things. The latter category was further separated into knowledge by acquaintance and knowledge by description (Fenstermacher, 1994). Ryle (1949), on the other hand, distinguished between knowledge ‘that’, as in propositional knowledge; and, knowledge ‘how’, as in procedural knowledge. Ryle’s types are used quite consistently, particularly in the fields of cognitive and educational psychology. Indeed Shulman’s knowledge base is founded on Ryle’s types. Toulmin (1988), following Plato and Aristotle, suggested that as well as the theoretical comprehension of abstract arguments and the practical command of general craft techniques, there was also prudential wisdom. The latter ‘type’ might possibly be seen as the ‘special something’ that allows the use of the former types of knowledge in a moral manner. There are echoes here of *phronesis* and practical judgement which are of critical importance to pre-service teacher education.

When writing of teacher knowledge and the types of knowledge more effective as a foundation for critical reflection, Carr and Kemmis (1986) suggested seven types of knowledge. These were:

- Common sense knowledge about practice.
- Folk wisdom.
- Skill knowledge.
- Contextual knowledge.
- Professional knowledge.
- Educational theory.
- Social and moral theories and general philosophical outlooks (p.42).

Carr and Kemmis note:

Some of these kinds of knowledge have the roots of their rationality (their framework of justification) well hidden ‘underground’ in the life of practice. Others have their heads in the clouds of talk. The former must be reclaimed from the taken-for-granted to be analysed; the latter must be made real and concrete before their implications can be understood (p.42).

One might be suspicious of the use of the word ‘concrete’ given the earlier discussion about the reification of knowledge. The tendency here is to suggest that ‘concrete’ has less to do with objectification and more to do with getting ideas out in the open and having a common sense of language and understanding. Of particular concern to Carr and Kemmis was the propensity to treat theory as Truth rather than problematic and open to reconstruction. To Carr and Kemmis theory is organised knowledge, while practice is organised action. Like Toulmin, Carr and Kemmis stress the moral dimension of knowledge and suggest that “we must awaken the moral disposition of *phronesis*; the disposition to act rightly, truly, prudently, and responsively to circumstances” (p.43). Although this moral dimension or *phronesis* can be listed or cited as a ‘type’ of knowledge, practical reasoning and wisdom or,

indeed, forms of practical knowledge rarely 'survive' the classic test for knowledge, which is why the separation of theory and practice has become so entrenched

The somewhat basic distinction or classification of knowledge as theory and practice is fraught with long-standing disagreement. In this simplification of the forms of knowledge, referred to as propositional and procedural knowledge, theoretical knowledge or propositional knowledge takes precedence because it is perceived as Truth. This further complicates any clear view of the forms of knowledge that are analytically useful. Practice has become subservient to theory. It has taken on a meaning akin to 'practical' and 'technical'. The reinterpretation of the meaning of practice is historic, dating back to the Enlightenment. To assert that 'practice' is particular, urgent and what teachers do in meeting the demands in their everyday work, and that 'theory' is timeless, universal and is that which is handed down by researchers, is to subscribe to the theory-practice divide or dichotomy, a dichotomy entirely derived from positivist ideology. This dichotomy pitches academics against practitioners, universities against schools, and formal research against informal research⁴. It situates the discussion within the intellectual cul-de-sac Dewey was so anxious to avoid (Fenstermacher and Sanger, 1998).

Irrespective of the way knowledge is divided up or classified, the particular form or type of knowledge will depend on the *telos*, or purpose, it serves. It is to the purposes or uses of knowledge that this discussion now turns.

The Purposes or Uses of Knowledge

Telos is the Greek term for the end, completion, purpose or goal of any thing or activity. According to Aristotle this is the final cause which accounts for the existence and nature of a thing. Knowledge to Lyotard (1994), has ceased to be an end in itself and has become a means to an end. In his terms means that knowledge is commodified. Knowledge is a product. Here, the means and ends distinction is critical. The purposiveness of knowledge, to achieve the good life or society in Aristotelian terms, is of lesser importance than the reified knowledge itself.

The dominant political and economic ideology in a society has a distinct bearing on the uses or purposes of knowledge. Notions of knowledge as 'public good', associated with the social democratic view, as opposed to the dominant market-oriented ideology, which views knowledge as a 'private good', are important. If knowledge is a public good then knowledge within the community is shared and there is some agreement about ends. However, if knowledge is an individualistic private good, then it becomes a means to an end; and in the neo-liberal ideology, a means to achieve employment and thus of contributing to the economic well-being of society. Such a distinction has ramifications for education. If the acquisition of knowledge is purely for employment and, in the case of New Zealand, a contribution towards the 'Knowledge Economy', then the curriculum can be pared down to essential skills and techniques. 'Schooling' is sufficient. If, however, knowledge is deemed to play a role in fostering the good society, i.e the social democratic view, then education must play a role in the education of the educated citizen. In short, the purposes of knowledge must be in harmony with the purposes of education, a sort of co-dependency or symbiotic relationship. If the endeavour is to create a just and equitable society, then at least one purpose of knowledge must align with the moral dimension. This, then, suggests that education has a vital role to play in the maintenance of a just and moral society. To accept this is to then accept that teachers, and, more importantly, teacher educators, have a critical role. There is a distinct difference between preparing teachers to merely transmit knowledge or develop skills, and preparing teachers to educate. There is the basic need for teachers to be educated persons in their own right, to be moral agents who can act with prudence and wisdom within a context and within a community.

In sum, the *telos* of knowledge is possibly more important than its forms, or nature. The philosophical and epistemological debates continue about knowledge itself, an academic debate as it were, which keeps the 'purr word' prominent. These debates will continue. Ascertaining what knowledge is critical to pre-service teacher education is of utmost importance.

Is There a Knowledge Base for Pre-Service Teacher Education?

Current practice in pre-service teacher education has at its base a formulation that teaching requires basic skills, subject content knowledge and general pedagogical skills. Such practice then allows for the comparatively easy assessment of prospective teachers through basic skills tests, examination in subject content knowledge and classroom observation to ascertain whether the desired teaching behaviours are present. A potential knowledge base that could be derived from this practice would be largely skill-based with a light flavouring of subject content knowledge.

Shulman (1987) suggested the categories of a knowledge base would comprise:

- content knowledge;
- general pedagogical knowledge, with special reference to those broad principles and strategies of classroom management and organisation that appear to transcend subject matter;
- curriculum knowledge, with particular grasp of the materials and programs that serve as the “tools of the trade” for teachers;
- pedagogical content knowledge, that special amalgam of content and pedagogy that is uniquely the province of teachers, their own special form of professional understanding;
- knowledge of learners and their characteristics;
- knowledge of educational contexts, ranging from the workings of the group or classroom, the governance and financing of school districts, to the character of communities and cultures; and
- knowledge of educational ends, purposes, and values, and their philosophical and historical grounds (p.8).

Shulman cautioned that the knowledge base should “not produce an overly technical image of teaching, a scientific enterprise that has lost its soul” (ibid. p.20). This latter comment is interesting particularly as close reading of Shulman’s list of categories could suggest that

the knowledge base is skill-based and/or derived from the positivist process-product educational research of the 1970-1980s period. Given the position taken within this chapter and, indeed, within this thesis regarding the knowledge base for teachers and pre-service teacher education, it is timely that some discussion and critique is proffered having presented perhaps the best known knowledge base (Shulman's). Such discussion and critique will focus on three aspects of Shulman's categories, first; pedagogical content knowledge; second, knowledge of educational contexts; and, finally, knowledge of learners and their characteristics, illustrated with examples from the New Zealand context.

Pedagogical Content Knowledge

Content knowledge in Shulman's categorisation is divided into subject matter content knowledge, a category which he refers to as "the missing paradigm"; pedagogical content knowledge; and, curricular knowledge. Shulman was particularly interested in pedagogical content knowledge, as, like many of his contemporary researchers, he linked the establishment of a knowledge base with achieving professional status for teachers, and considered pedagogical content knowledge as "uniquely the province of teachers" (p.8).

The three subsets are linked for, without subject matter knowledge, attaining or utilising pedagogical content knowledge and curricular knowledge is near impossible. If a teacher does not know the subject, then it becomes difficult to transform the knowledge within the subject using the most useful representations, analogies, core concepts, natural sequences of ideas, and knowing which strategies will be most helpful in reorganising the understanding of learners. As Burbules (1997) noted, it is not simply the book-knowledge of knowing one's field, but also involves understanding such knowledge from the standpoint of what it means to teach it, and at the level of the learners.

Understanding of what it means to teach the subject is significantly different from knowing the subject matter itself, a point made by Shulman. However, four problems arise. First, one presumes that the subject content knowledge which forms the basis for pedagogical content knowledge is acquired through liberal education programmes, and that the pre-service teachers select subjects of interest to them. Such studies are at the student's level of

understanding. For example, History papers in New Zealand might focus on 'the Land Wars', English papers on 'New Zealand short stories'. Such knowledge serves a different purpose. This knowledge is intended to assist in developing the educated person, a critical dimension for teachers. The knowledge gained from such study does not instantly become the subject content knowledge for elementary level teaching, nor is it a matter of 'dumbing down' the subject matter to make it applicable. The manner in which such knowledge is acquired suggests the second problem.

Within the university, the manner in which subject content is presented and communicated may have little to do with comprehending its teachability to others: in other words 'don't teach it like I have taught you'. Perhaps this explains why, within pre-service teacher education programmes, teacher educators may be resistant to lectures; that is, they want to 'model effective teaching'. Assessing student knowledge of subject content may then be reduced down to performance on mastery tests, or the student's ability to remember the key facts for the duration of the test. Some knowledge of pedagogy may possibly assist students in these tests if they devise nonsensical mnemonics to remember facts and regurgitate them in performance-based assessment. What is 'modelled' in effect is the importance of facts and memory, albeit, in most cases, short term.

A preoccupation with facts and skills to aid memory highlights the third problem, that of the nature of teaching itself. Such practices reduce teaching to the transmission of isolated facts which have been determined by someone else as 'what counts' as knowledge. Yet if education is to be more than teaching facts and skills, then some form of critical inquiry, some questioning, must be present. Information is not the same as knowledge, and mastering or remembering facts is not the same as understanding them. Knowing, for example, the average rainfall in the Coromandel, might be interesting and useful if life resembled a game of 'Trivial Pursuits', but it does not. Living and participating within a social democracy requires more, even for the residents of Coromandel. The moral implications of knowing are vital.

Finally, Shulman's notion of pedagogical content knowledge assumes that somehow the two subsets, subject content knowledge and pedagogical knowledge, can be married together almost by virtue of engaging in pre-service teacher education: one will come to know the subject content knowledge in a manner that is teachable. If this is so, then there needs to be some kind of 'glue' to hold the two together. To be fair to Shulman (1987), he does propose a model for pedagogical reasoning and action⁵; however this model reads more like a checklist than a means of determining what knowledge is important within the educative process and how one might engage learners. The latter requires a moral sense of reasoning and wisdom within the context.

Knowledge of Educational Contexts

Within his knowledge base, Shulman (1987) suggests that knowledge of educational contexts ranges from "the workings of groups or classroom, the governance and financing of school districts, to the character of communities and cultures" (p.8). This is a strange mix of contexts, one that incorporates the classroom context, the district or in the New Zealand context, the Board of Trustees, and Ministry of Education, and the community and culture. Such a category exemplifies the inability to determine a universal knowledge base for teaching or pre-service teacher education. It also illustrates the instability of a knowledge base given the mobile nature of teachers.

In New Zealand, teachers often move in order to seek employment and promotion. Pre-service teacher education students may find employment anywhere within the country. There is little chance that any pre-service teacher education programme can prepare teachers for each and every different cultural setting within New Zealand. Teaching in South Auckland is not the same as teaching in, for example, the 'back blocks' of Taranaki. In the former, a neophyte teacher is likely to encounter a class comprising first or second generation Pacific Island students, while in the latter she will be faced with a class comprising mainly students from fourth or fifth generation British farming families. Understanding the cultural values of Pacific Island students, let alone the language differences, is a far cry from accepting and coping with farming values and attitudes. But this is to interpret context at a macro cultural level. More subtle influences are critical in terms of what actually occurs within classrooms.

Context in education is more than the labels of Pacific Islander or Pakeha. It has a distinct meaning in terms of teacher knowledge. Orton (1993) suggested that one of the problems of teacher knowledge was its situatedness. To Orton, this was an argument to refute the very development of a knowledge base. Again, the recourse to what it is to know is pivotal. The difficulty of ascertaining teacher knowledge outside a specific context is problematic. The possibility of generalisable laws which discount contexts are fruitless, because all one can say is that this worked for a particular teacher on a particular date and at a particular time. Critical theorists such as Carr and Kemmis (1986) support the contextual nature of knowledge. This is also to acknowledge Schon's (1987) 'swampy ground'. One can never fully know or even anticipate the situations which will emerge within a classroom⁶. It takes more than a few skill-based solutions to deal with the milieu of the classroom. Wisdom and knowledge about a particular situation allow the teacher, for example, to account for the fact that a pupil has been unable to do their homework because of a family crisis. No pre-service teacher education programme can provide solutions or best advice for teachers in every context or situation that may arise. To posit such a proposition would imply that pre-service teacher education programmes should be longer. Perhaps this is where continuing pre-service teacher education has a role. More importantly, it suggests that pre-service teacher education must have a basis of moral knowledge and understanding, and that some forms of 'practical' knowledge and judgement are indeed acquired within the workplace (Hager, 2000).

Knowledge of Learners and their Characteristics

Shulman (1987) suggested that knowledge of learners and their characteristics was an essential part of the knowledge base. Again, this implies the fluid nature of any proposed knowledge base. The accumulated knowledge of learners and their characteristics is evolutionary and prone to change. The knowledge of learners conception might well fit the taxonomies of characteristics sourced from developmental or educational psychology texts but the individual characteristics may be cultural or situational. Knowing that Pacific Island students, for example, are not likely to meet the teacher eye-to-eye in either discussion or reprimand situations might not be included in the knowledge base in terms of knowledge of learners.

Crediting the process-product and behavioural research with worthy advances in our understanding of learning processes still begs the question of generalisability. Many of the classroom management practices observed within classrooms are based on operant conditioning. However ask teachers if they subscribe to behaviourism and the answer will be a definite 'No'. They may be interested in or confused by Chance (1993) and Kohn's (1993) views about rewards and punishments. They may appeal to humanistic tendencies, which suggests teachers assess the various options available for them within their own context with their particular pupils, but do not cite their actions within theory, but rather in terms of practical reasoning.

The knowledge about learners and their characteristics is subject to both context and differing interpretations about learning. During the 1970's Piagetian theory was dominant. Conceptions about learning have begun to change. This is not to decry the contribution Piaget made to the understanding of cognition, nor his obvious link to Dewey's (1933) notion of progressive education. However, Piaget's theories tended to be interpreted in a manner that provided an almost template-like mentality for planning. Pre-service teachers and teachers alike, planned their lessons on the basis that the learners were at a specific stage in their cognitive development. That is to say, Piagetian theory was operationalised in classroom practice through a belief that learners moved through stages and that formal logical thought developed at approximately age thirteen. Subsequent thinking and research relating to cognition and learning would suggest that learners are able to think logically at an earlier age. Theories of constructivism and co-constructivism, which consider and build on Piagetian theory, engage learners in discovery, reflection and problem solving. Such theories of cognitive development form the basis of planning and practice in early childhood settings.

Within any classroom, teachers are confronted with up to thirty-five individual learners. It is highly unlikely that any one of them will 'fit' the pattern described in the developmental psychology texts encountered in pre-service teacher education programmes. Such knowledge is provisional and likely to be falsifiable in context. Given that New Zealand pre-service teacher education students generally use US based texts to gain knowledge

about developmental psychology because New Zealand texts are not available, the contexts need adapting and interpreting. Just because an example relates to an African-American child, it does not necessarily relate to a Maori, or Pacific Island child simply on the basis of 'colour'.

General, perhaps universally applicable, knowledge of the characteristics of learners is very limited, open to interpretation, and susceptible to change over time. For example, the *Standards for Qualifications that Lead to Teacher Registration* (New Zealand Teachers Council, 2002) contain the Dimensions of a Satisfactory Teacher within New Zealand. The standard "Demonstrates knowledge of the characteristics and progress of their students" states that the satisfactory teacher will:

- display an understanding of developmental characteristics of the age group, as well as exceptions to the general pattern;
- use in planning, where appropriate, knowledge of students' varied approaches to learning;
- display knowledge of each student's skills, knowledge, abilities and special needs; and
- display knowledge of the interests and cultural background of each student (ibid, p.19).

Given that this standard is simply one of many suggested within the *Standards for Qualifications that Lead to Teacher Registration*, and that the Standards provide 'Guidelines for the Approval of Teacher Education Programmes', this represents an interesting conundrum. In order to gain accreditation pre-service teacher education programmes need to demonstrate how the standards or dimensions are covered within the pre-service teacher education programme. This is but one small step away from prescribing the curriculum, yet the standard cited above has a definite contextual connotation. Many of the 'demonstrations' cited require an intimate knowledge of a particular group of learners. This is unlikely to be acquired in a three-year pre-service teacher education programme, which contains only twenty-two weeks of school-based teaching practicum.

Furthermore, provisional registration as a teacher is granted after successful completion of a pre-service teacher education programme from an accredited provider. Full registration is gained only after a further two years of supervised practice. Given that the standard or dimension above is one of twenty-nine cited in the document, there are ramifications for both provisionally registered teachers and pre-service teacher education providers.

Knowledge of learners and their characteristics comprises more than satisfactory performance on a test on constructivism or the social benefits of cooperative learning strategies. One cannot codify and tick off such characteristics. Some basic knowledge is important, but genuine knowledge used in action within the classroom context occurs when teachers are faced with the 'swampy ground' problems. Such problems require teachers with professional judgement and expertise. Their theories of knowledge must have a moral epistemology of practice.

The arguments about common core curriculum and a knowledge base are iterations of the debates about school achievement and their relationship to pre-service teacher education. Schon (1987) believes the same fundamental questions keep coming up. He gives examples of these as follows:

What are the competences that teachers should be trying to help students, kids acquire? What kinds of knowledge and what sort of know-how should teachers have in order to do their jobs well? What kinds of education are most likely to help teachers prepare for effective teaching? (p.1).

He further suggests that all professions have these crises of confidence about the nature of professional knowledge. In teaching and pre-service teacher education terms, our view about the nature of knowledge is what Schon calls the epistemology of practice. This is a philosophical stance and one that has possibly been lost within current pre-service teacher education programmes. Such a stance requires a shift in thinking away from the notion that

there is, or can be, some common core curriculum for teacher preparation, or that there exists a knowledge base for teaching.

Sockett (1993) puts it this way:

In recent years the inadequacy of teacher education and the insistence on finding appropriate means of assessing teachers, either at entry or as part of performance evaluation, has led researchers to believe that capturing that knowledge is just around the corner. These optimistic claims made for the delineation of the knowledge base of teaching have partly been the result of the conviction that scientific knowledge of all aspects of teaching is growing. Such searches for a knowledge base are premature, if not mistaken (p. 89).

Pre-service teacher education is a challenge and a worthy challenge at that. Heeding Zeichner's (1999) call for new scholarship in pre-service teacher education, those who are charged with the responsibility of pre-service programmes must do the best job possible to prepare teachers to teach in schools and to support the learning of teachers throughout their careers.

No pre-service teacher education programme can prepare prospective teachers for all the twists, turns and inevitable policy changes and curriculum developments that they will encounter during their careers. However, from day one of their pre-service programme it is imperative to assist them to build strong practices, acquire positive moral virtues and develop an inquiring mind. This inquiry must assist them in asking the hard questions, and finding answers to the 'why' questions. Above all, it must support them in reflecting on their growth toward professional expertise and planning for the growth of this expertise within teaching. Philosophy and epistemology, in their varying forms, need to reappear as essential components within pre-service teacher education. As Carr (1999) states:

In short, for teachers to be true educators in the hallowed tradition of Socrates – more, that is, than mere purveyors of second-hand information or deliverers of someone else’s curriculum – they need to be capable of asking the sort of questions about their area of expertise that philosophers of science, art, mathematics, religion and so forth have always asked about the nature and human significance of such disciplines (p.239)

If teacher educators are serious about their role, there needs to be a re-examination of the focus and direction of pre-service teacher education. This involves more than identifying content, but, rather, adopting an attitude and disposition that wants to change the current direction of pre-service teacher education. As Snook (2000) notes, “ Despite the restrictions imposed by government policies and pressure groups, a good deal of power still lies with teacher educators. All that is needed is will” (p.154). Yet harnessing and focusing this collective ‘will’ remains largely unrealised even though there are individual critics and commentators who are willing to question current directions in pre-service teacher education. Research and literature (see for example: Beyer, 2001, 1997; Burbules, 1997; Cochran-Smith, 2001) suggest that there is a groundswell of support for reclaiming education and for preparing teachers who are more than purveyors of somebody else’s curriculum. At the heart of this emerging ideology is the belief that teacher professionalism is of central importance, in particular a professionalism which encompasses professional judgement, professional expertise and moral and ethical commitment. The latter three components are critical to and form the central core of, the new conception of pre-service teacher education proposed in this thesis.

The focus of this Chapter has been on knowledge, and the problems associated with the search for a knowledge base. There is strong evidence that the concepts of knowledge is used as a controlling mechanism, both for teaching and pre-service teacher education. When political and economic forces are thus entwined, the state agenda is to prescribe teachers’ and teacher educators’ work in order to circumscribe their opportunities to make professional judgements, construct curriculum and programmes that are aligned to their

mission, situation and context. Once such a knowledge base is defined the next step is to determine standards and competencies. These are based on theories of performativity and technical rationality. The next Chapter addresses the theory of technical rationality and the attendant development of standards and competencies.

¹ Turner-Bisset's eleven Knowledge Bases are as follows: Substantive subject knowledge, Systematic subject knowledge, Beliefs about the subject, Curriculum knowledge, General pedagogical knowledge, Knowledge/models of teaching, Knowledge of learners: cognitive, Knowledge of learners: empirical, Knowledge of self, Knowledge of educational contexts, knowledge of educational ends, and Pedagogical content knowledge (1999,p.43)

² Note that 'the' is used in conjunction with knowledge base, this is for convenience rather than as an indication of or subscription to the opinion that there is a single knowledge base

³ This section is not intended to provide any definitive statements about knowledge but, rather, to reflect the journey I have taken towards gaining an understanding of the nature of knowledge. While this thesis has a philosophical base, such broad questions about the nature of knowledge are peripheral to the actual focus of the thesis. It should also be noted that like any thesis, my thesis has raised additional questions for me, which I shall pursue at a later date.

⁴ Formal research is noted as being that conducted within universities and informal research that conducted by teachers. The distinction is widely used within the teacher-as- researcher literature and is the crux of the arguments about teacher research posed by Cochran-Smith and Lytle.

⁵ Shulman's Model of Pedagogical Reasoning and Action is as follows:

Comprehension

Of purposes, subject matter structures, ideas within and outside the discipline

Transformation

Preparation: critical interpretation and analysis of texts, structuring and segmenting, development of a curricular repertoire, and clarification of purposes

Representation: use of a representational repertoire which includes analogies, metaphors, examples, demonstrations, explanations, and so forth

Selection: choice from among an instructional repertoire which includes modes of teaching, organising, managing, and arranging

Adaptation and Tailoring to Student Characteristics: consideration of conceptions, preconceptions, misconceptions, and difficulties, language, culture, and motivations, social class, gender, age, ability, aptitude, interests, self concepts, and attention.

Instruction

Management, presentations, interactions, group work, discipline, humor, questioning, and other aspects of active teaching, discovery or inquiry instruction, and the observable forms of classroom teaching

Evaluation

Checking for student understanding during interactive teaching

Testing student understanding at the end of lessons or units

Evaluating one's own performance, and adjusting for experiences

Reflection

Reviewing, reconstructing, reenacting and critically analyzing one's own and the class's performance, and grounding explanations in evidence

New Comprehensions

Of purposes, subject matter, students, teaching, and self

Consolidation of new understandings, and learnings from experience (Shulman, 1987,p.15).

⁶ The writer readily recalls the day when invited for an afternoon interview for a position as a lecturer at the then Teachers College. In the morning, having being told of her impending absence for the afternoon, her

pupils managed to demolish the florescent lights with the window opener, spill blue dye down her white skirt (resulting in her turning up for the Interview in a tie-dyed skirt) and invoke a semi-riot when faced with the relieving teacher for the afternoon. (She considered herself a good teacher, she got the job, and still loved them dearly the next morning).

Chapter 4

Technical Rationality and the Influence of Standards and Competencies

The argument in this thesis is that teacher professionalism is, at heart, what it means to be a teacher and, therefore, pre-service teacher education programmes ought to prepare teachers to be professional educators. Sachs (2003) suggests that the very concept of 'teacher professionalism' is a site of struggle. Aspects of this struggle have been discussed in earlier chapters. The professionalisation process which relates to how teachers are viewed, their status, standing and levels of reward, has been analysed. It is evident that the concept of professionalism and the process of professionalisation are used internationally as trading options in the agenda of reform.

The previous chapter focused on the academic quest to develop and define a knowledge base for teaching. This quest tries to build an edifice of teacher professionalism on a foundation of scientific certainty. This is a professionalisation strategy that significantly undermines teacher professionalism. This chapter continues the theme of control and management through an investigation of technical rationality and the development of standards and competencies. The definition of standards of practice in technical and scientific ways as standards of skill and knowledge downgrades the emotional and creative dimensions of teachers' work and the importance of the moral and ethical components of teachers' work. It should be noted here that the 'order' of developing a knowledge base and developing standards and competencies does not appear to be necessarily chronological, that is to say, a knowledge base can be created and then 'carved up' into standards or, alternatively, a set of standards can be developed which are then assumed to be 'the' curriculum or knowledge base. This point was made earlier in the discussion of the professionalisation process in the New Zealand context.

Pre-service teacher education is constantly under attack, under review or subject to inquiry. The search for, and application of, 'quick fix' solutions to often poorly articulated problems appears to be the norm. If pre-service teacher education is founded on a relatively one-dimensional technical rationalist ideology, then certain moral and philosophical dimensions associated with education are excluded. As well as having an ideological-political origin, technical rationality can also be sourced from within educational research and the quest for 'a' theory of teaching or a science of education. To some extent these origins overlap since the infusing of educational research with 'scientific status' is, at least in part, an exercise in the pursuit of power. At the same time, by definition, the acquisition and use of power are pivotal in political ideology.

The two sources, political and educational, frequently interact, being linked through the concepts of effectiveness and efficiency. That is to say, efficiency and effectiveness in education and pre-service teacher education are frequently defined as being about the 'best' or 'most productive' pedagogies to effect learning, and the most efficient management and organisational structures. In the ideological-political realm, arguably those which currently dominate, they relate to end states claimed to be 'best' or 'most productive'. Often, but not always, this concerns economic performance and is defined in narrow terms.

This effectiveness-efficiency focus is clearly seen in much of the public administration literature (Barrett, 1979, Adams, 1993; Adams & Hill Ingersoll, 1990) where the 'new public management' ideology stresses such things as explicit standards and measures of performance; greater emphasis on output controls; the break-up of large entities into smaller, seemingly more controllable, groupings; the increased use of competition; and, market type mechanisms. Such literature makes bold statements such as: "technical rationality is a way of thinking and a way of living...technical rationality has been crucial to the development of professionalism" (Adams, 1993, p. 117). In the management and corporate worlds these statements remain unchallenged as the use of accountability and performance indicators fuels the continuation of this ideology.

Codd (1996) argues that this 'new public management' or managerialism has infiltrated the culture of New Zealand schools and creates a tension. Typically, teachers within schools are more likely to subscribe to the traditional educational discourse, while there is pressure to manage schools as businesses and adopt the 'new public management' strategies. This creates fissures between management and teachers. It highlights different perceptions of professionalism and the rise of individualism rather than the once valued collective notion. This tension is outlined in the discussion of Hargreaves (2000) ages of professionalism (see p.35 above). In the quest for efficiency and effectiveness, the very notions of 'practice' and professionalism are brought into sharper focus. The conception of practice as observable, measurable, standardised and generalisable raises questions relating to technical rationality and the establishment of standards and competencies.

Technical Rationality

Philosophically and historically the origins of technical rationality¹ can be traced to the Enlightenment; the rejection of philosophical, religious and ethical explanations of the world previously subscribed to by Aristotle; Papal doctrine; and the Bible; and, the fascination first with naïve empiricism and later positivism. The shift from empiricism to positivism is noted as being a shift from inductive to deductive reasoning (Clark, 1997). According to positivism, sense perceptions were the only admissible basis for knowledge and thought. Everything outside of natural phenomena or properties of observable things was excluded and, so, highly speculative metaphysics and theology were rejected. Science formed the boundaries of human knowledge and, as a consequence, positivism expressed great hope for the ability of science to solve human problems. Knowledge, from the positivist perspective, is justifiable, generalisable and can be grasped through the careful accumulation of data. Such an understanding of knowledge supposes that reality exists apart from the knower.

The purpose of science, scientific method, and research is to establish ‘truths’ which can be universally applied and replicated; in other words, the attempt to discover natural laws and understandings signalled a transformation of knowledge to a form of absolute certainty. Dunne (1997) suggests that the rise of the natural sciences in the seventeenth century saw the reduction of the Aristotelian tripartite schema of knowledge (*episteme*, *techne* and *phronesis*) to two forms, first the expansion of the meaning of *techne*, and secondly the assimilation of *praxis* to technique.

Whereas Aristotle conceived a distinction between theory (*episteme*) and the two forms of practical knowledge (*techne* and *phronesis*), science brought about the collapse of *techne* in its traditional sense and the rise of a powerful and expanded form more akin to the technical. This expanded form of *techne*, where “the modern scientific investigation of nature set about to pursue theory with the attitude of the technician” (ibid, p. 174), created a type of knowledge that was technical in its construction. Natural sciences were founded on a technical interest, and technical control became the defining framework on which scientific knowledge was assembled. As Dunne (ibid) notes:

Science objectifies the world of experience precisely from the viewpoint of possible technical control. Control through prediction is inscribed in its whole methodology, and the fact that it produces technically exploitable knowledge is therefore essential and not merely accidental to it (p. 175).

The productive ‘know-how’ or practical and non-theoretical knowledge *techne* was realigned with science and lost the ‘contemplative aspiration’ or *praxis* normally associated with *techne*. The only knowledge that counted was that given by science, and this knowledge contained technical imperatives and explanations about the world. The incentive was the promise of prediction, the hope for control, and the desire for social engineering.

According to Dunne’s analysis the second collapse or change brought about by the rise of science was the assimilation of *praxis* to technique. In strict Aristotelian terms, *praxis*

concerns the conduct of one's life and affairs as a citizen, of human engagement within the tradition of communally shared understandings and values. Dunne (ibid) notes:

It is through *praxis* that a person comes to have an individual identity, but at the same time it always transpires within an intersubjective medium. Through it a person's life becomes meaningful but the meanings always depend on the establishment of mutual understanding and reciprocity with others. ...The moral subject, the subject of *praxis*, is inconceivable in abstraction from communicative relations with others (p.176).

The very conduct of communal and personal affairs was infiltrated by technical logic and the power and control of technology, with the loss of the moral essence from practical knowledge and action. In other words, the personal, situated nature of practical questions went unanswered. Habermas (1974) concludes:

...the empirical, analytical sciences produce technical recommendations, but they furnish no answer to practical questions....Emancipation by means of enlightenment is replaced by instruction in control over objective or objectified processes. Socially effective theory is no longer directed toward the consciousness of human beings who live together and discuss matters with each other, but to the behaviour of human beings who manipulate (p.254-255).

Rational assessment requires rigorous rules for deciding whether a proposition should be believed. Formal, orthodox Western logic and mathematics provide the clearest examples of such rules. Science has also been considered a model of rationality because it is held to proceed in accordance with the scientific method, which provides the rules for gathering evidence and evaluating hypotheses on the basis of this evidence. In this view, rational assessment yields results that are universal and necessary. One can conclude that the nature of knowledge which emanated from the rejection of philosophical thought and the

attractiveness of positivism and empiricism was knowledge that was derived from scientific deductive practice, knowledge built on observable, quantifiable data. So, the question of how this strong empiricist-positivist interpretation of knowledge might lead to technical rationality remains.

Epistemologically, technical rationality has a positivist base that assumes all things knowable are, in principle, reducible to their smallest, observable components and may be understood independently of their relationship to any other parts except via linear, cumulative links. Where relationships exist, they are conceived of as primarily linear, sequential, and cumulative, with departures from such relations viewed as aberrant rather than intrinsic. Once the basic or foundational elements are understood, it is asserted that they can be controlled and applied - 'just follow the recipe'.

This means that the practice, in this instance teaching, is technicised. There is a systematic analysis of the sequence of elements necessary for the effective performance of the task and these are abstracted from the very context or situation in which it occurs. In short, the conception is one of 'if it works here, it will work there as well'. The primary goal is to gain control, maintain distance and objectivity. There is a need for the practitioner to keep the problem 'under control' while breaking it down to its simplest components and rationally applying a solution to get to the predetermined end. As Dunne (1999) suggests, this leads to a practitioner-proof mode of practice. The decisions about practice have been made elsewhere and can be generalised across seemingly a myriad of cultural, political and social contexts.

Pre-service teacher education programmes, thus founded, train prospective teachers to be instrumental problem solvers who select technical means best suited to the particular purposes. These pre-service teacher education programmes therefore focus on narrow problem-solving technologies and their selective application. Such a position presupposes that the teacher has at her disposal all the solutions to any given 'problem' and that the solving of the problem requires the application of the appropriate skill or learned response. Furthermore, this ideology assumes that situations requiring intervention present

themselves in the form of a problem, can be reduced to a problem or can be formulated as a problem which the teacher is able to recognise. Not infrequently, the problem-solving technologies that are available drive the formulation of the problem in terms most amenable to those technologies. In the common parlance, the teacher once 'armed with a hammer' is wont to see 'every problem as a nail'. More significantly, the position ignores a wide variety of situational and particularistic factors, in the current context, concerning the nature of classrooms and learning institutions. The ethical and moral responsibilities inherent within the perceived problems are deemed non-essential or irrelevant; the judgement is made purely on technical grounds. While it is acceptable to suggest that the emphasis on technical rationality has been politically motivated, education and educational research have 'aided and abetted' this stronghold.

The Contribution of Education and Educational Research to Technical Rationality

Carr and Kemmis (1986) provide a useful overview of the general traditions in the study of education. They cite eight traditions: philosophical studies of education, grand theorising, the foundations approach, educational theory, the applied science or technical perspective and the new practicality, the practical, teachers as researchers, and emerging critical tradition (pp. 10-19). The intention here is not to review these traditions, but rather to demonstrate the subtle shifts from the study of education as a philosophical study to a more scientifically based study.

For centuries, many philosophers (e.g. Plato, Locke, and Hobbes) wrote extensively about education. Their interest was in the study of the nature of knowledge and its implications for, and role in, political life. It was a normative rather than a positive or empirical endeavour. In the twentieth century there was a retreat to a descriptive conceptual analysis in the philosophy of education. This involved identifying the necessary and sufficient conditions for the use of a word or concept. There is now, however, a resurgence in interest

amongst educators in the normative philosophical traditions such as epistemology (Noel, 1999; D. Carr, 1998; Kessels & Korthagen, 1996).

Carr and Kemmis (1986) note that Dewey might be regarded as one of the last 'grand theorists' in the English-speaking world. It is important that Dewey's promotion of 'practical' knowledge and his dislike of instrumentalism should in the latter part of the twentieth century become the lever to ignite educational debate about the nature of knowledge (Fenstermacher, 1994). From the 'grand theory' tradition, the study of education became more specialised as a discipline within the university; education became more akin to the social-science orientation. Drawing on philosophy, sociology, and psychology, all of which 'borrowed' heavily from the physical sciences, the study of education was redefined as the philosophy of education, the sociology of education and the psychology of education. Each branch adopted the research methodology and methods of its parent body.

More recently, there was a concerted effort to develop a 'theory' of education that could stand aside from the philosophical, historical and sociological traditions but not, however, from the psychological traditions. Thus psychology could claim educational research as its own.

During the late 1950s and early 1960s, 'practical' knowledge espoused by philosophers such as Dewey, became less influential. The applied science or technical perspective coupled with the new practicality regime took precedence (Carr & Kemmis, 1986). The 'jumps' from explanation to prediction to control, occurred within a moral vacuum. Essentially this is the positive 'is' – normative 'ought' distinction. An example of this can be seen in the nature of much educational research, for this endeavour clearly supported the technical rationality emphasis.

The logical positivist methodology, which assumes that knowledge of the external world is foundational and built on sense data or sensory experience; and the scientific research method, based on the hypothetico-deductive model favoured by scientists and social

scientists, became dominant in educational research and investigation. Knowledge produced through science connected with the informally accumulated knowledge of everyday experience and observation was considered more reliable and valid and therefore more likely to reflect the 'real' world 'out there'. As Sleeter (1999) notes, classic positivist research methods commonly include:

1. choosing samples that represent some larger human 'universe' so that findings are as 'generalisable' as possible;
2. using data-collection and data analysis methods that are replicable;
3. controlling for bias through various methods for validity and reliability;
4. constructing studies in such a way as to differentiate between "universals" and "variables"; and
5. subjecting research to review processes within the academy that ensure that published findings adhere to the knowledge-production rules (p.4).

Through the careful selection of samples, design of experimental and control groups and conditions, and systematic procedures for the collection and analysis of data, attempts to manipulate and control variables in order to establish generalisable patterns meant that researchers could build and generate systematic knowledge about human behaviour. Applied to education and teaching, such positivist research was deemed by educationalists within the academy to be appropriate to search for and identify what effective teachers did to maximise learning. This research attempted to systematise teaching into discrete categories such as teacher styles, behaviours, characteristics, competencies and methods. Such an approach to research and the development of knowledge had epistemological implications. Knowledge was what could be justified by empirical data. Whilst the intentions are, perhaps laudable, years of educational research and research on teaching have seen the attempt reduced to a 'set of rules' or 'theory' of teaching. In short a recipe or formula for teaching that instrumentally effected learning. This sits well with the view of teaching as a technical rational endeavour.

From the late 1940s to the early 1960s, the search for better theories of teaching intensified. A major early contribution to this search appeared with Tyler's text *Basic Principles of Curriculum and Instruction* (Tyler, 1949). Tyler asserted that curriculum was a means to given ends, and educating or teaching could logically follow a pseudo-scientific method, where instruction was formulated around specific objectives which could then be evaluated through educational measurement to ascertain whether the objectives had been achieved. This approach by Tyler formed the thrust of instructional psychology, which has as its base behaviourism. Carr & Kemmis (1986) note:

What was significant here was that discussions about goals were now to be decided before curriculum development could proceed, the aim of developing the cultivated person was now discarded in favour of developing conformity to an agreed image of the educated person (implied by goals), and that teaching and curriculum became instrumental - the means for achieving these given ends (p.14).

Behaviourist psychology and educational measurement began to exert a strong influence on the practice of education, and as a consequence, in the preparation of teachers. Pre-service teacher education programmes were dominated by adherence to the Tylerian notion of curriculum and instruction, albeit a technical conception, from at least the early 1960s to the late 1980s. Dunne, in the Introduction to his book, *Back to the Rough Ground: Practical Judgement and the Lure of Technique*, cites his own experiences as a student within a college of education using the behavioural objectives model, the blueprint in planning and conducting lessons, as a prime motivation for delving into history and philosophy.

He notes:

The objectives model thus seemed to be the royal road to *efficiency* in teaching, to provide the proper basis on which teachers could be made *accountable* for their performance, and, more fundamentally, to open

the possibility of rescuing teaching from woolly-mindedness and muddle and of constituting it as a truly *rational* practice (1993, p.2. emphasis in the original).

In the 1970s, process-product research became the vogue. The processes were deemed to be those specific behaviours teachers exhibited that brought about 'the products'; in this case, student performances on standardised tests. Rating scales and classification systems were developed to itemise elements of teacher and student behaviour in an attempt to describe more accurately and discretely those teacher behaviours that produced the greatest student engagement and learning. For example in the United States, building on the initial classroom observations of Flanders (1960) and his classroom interactions research, increased funding was made available for classroom observation research. A proliferation of studies on classrooms, teacher behaviours and teaching methods eventuated. Clearly there was a view that the search for a complete theory of teaching was nearing its end - the identification of the mystical 'something' that made for effective teaching was on the brink of discovery.

Such research was labelled 'effective teaching' research, and teachers were encouraged to rely on, adopt and implement the supposed generalisable findings. Accompanying this inquiry was a flurry of conferences, methods textbooks, and published research (e.g. Reynolds, 1989; Wittrock, 1986) where the focus was on establishing and disseminating the 'knowledge' essential to effective teaching and, by extension to pre-service teacher education. The argument went that if the elements of effective teaching could be identified then these could be used for the preparation of teachers in pre-service teacher education programmes. If effective teaching could also be reduced to identifiable teacher behaviours then these could be 'taught' to prospective teachers. As Galluzzo (1999) noted, teaching and pre-service teacher education was about to have its own foundational text akin to *Gray's Anatomy*.

While often classroom-based, the research that gained traction was largely conducted from a university perspective and within an institutional framework. Teachers became the

'subjects' of research rather than the initiators; they were often coerced or conscripted participants as opposed to willing co-researchers. The products of such research, driven from a logical positivist methodology, were behaviourist; steeped in psychology and considered generalisable and applicable to any given classroom and educational setting. The hopes of the academic 'pseudo-scientists' were often imposed on the practitioners of education within classrooms.

In the United States during the 1980s and 1990s, policy changes in education meant that the financing of educational research had moved more to the private sector. Corporations such as the Carnegie Foundation were influential, so political ideologies began overtly to influence educational research. A consequence of this research was the creation of what Sockett (2002) referred to as an argument culture, a culture which pitted those within the sphere of education to adopt positions and talk past one another in defending their ideological perspectives (see, for example, Cochran-Smith and Fries, 2001, 2002). The internal intellectual struggles in education went far deeper than the institutional base or site of the research; for example, university based or initiated research as opposed to teacher research that was classroom or school based. It became a struggle that was founded on the age-old arguments of practical versus theoretical, empiricism versus rationalism, and qualitative versus quantitative methods. It became more than a struggle for explanation or wisdom, and was, rather, a struggle for academic power. There was little willingness by participants to accept alternative epistemologies and methodologies. A contemporary example of this is evidenced in the continuing debate between Finn and Darling-Hammond, and Darling-Hammond and Cochran-Smith within the *Educational Researcher* (2001, Vol 30/31).

Alongside the behaviourist orientation, linked to the technical rationalist ideology, were critics who were prepared to offer an alternative perspective, one that incorporated a moral component (Goodlad, Soder, and Sirotnik, 1990), or a consideration of the teacher as a thinking person within the teaching process (Clandinin and Connelly, 1992). However, they were largely ignored by those influential in educational policy formulation. In the

United States, for example, the drive for the knowledge base or standards and competencies took precedence.

Given that the world of education had its own internal struggles, it was relatively easy for the arguably 'common sense', 'practical' behaviourist perspective to gain purchase and become increasingly dominant because it was supported by positivist claims relating to evidence. The very language of education and teaching became technical, based on what were purported to be scientific facts about the world devoid of a moral and ethical understanding of human nature. When teachers talked, they adopted the language derived from this behaviourist research so that children were discussed as a type (gifted, special needs) as a statistic (Maori underachiever) or as a role (seventh former). And, having identified the type, role and /or statistic it became even easier to generate almost 'universal' solutions. There was no shortage of methods texts, packaged curriculum and effective teaching strategies. Within this technicist approach the teacher as technician identifies the appropriate 'label' then applies a skill-oriented solution to fix or control the problem or situation. The development of templates and curriculum packages makes life in the classroom easier; fulfilling in the short term, mechanistically satisfying, and capable of producing evidential demonstrations that teachers are working hard or are 'managed well'.

The 'labelling' discourse is critical, especially in terms of political, educational and economic policy making. If one can describe a type, identify a statistic, or define a role, all supported by positivist research, then it is simple to establish a need for funding and pre-packaged curriculum. The loudest pressure group voice influences policy makers. The public can readily relate to the labels so are caught within the arguments of which 'label' is the most needy. In particular the media grasp labels, warm to them, embed them in the rhetoric of the day and make them received wisdom, which bestows power and money. The search for and identification of 'labels' is never static and current educational research suggests that new 'types' will emerge and gain ascendancy. Consider, for example, Howard Gardner's (1993) research on multiple intelligences and its influence on popular educational debate. One might be excused for wondering whether a lobby group on behalf of those deemed 'logical/mathematical' or 'bodily/kinesthetic' might become vocal.

To assert that educationalists, particularly teacher educationalists, may have contributed to the 'dumbing down' of education through the accentuated reliance on the contribution of psychology, in particular educational psychology, is to adopt a strong position. However, this position is defensible given the historical and educational evidence. In the main, education as a discipline has been unable to shed the shackles of positivism, the influence of science and the elegant solutions that scientific method apparently offers. Embracing logical positivism led to an uncritical subscription to behaviourism, and there was little else competing for debate at a time that saw the development of numerous taxonomies (Bloom's 1956, *The Taxonomy of Educational Objectives: The Cognitive Domain*. Krathwohl's 1964, *The Taxonomy of Educational Objectives: The Affective Domain*, from which types and labels could be derived). Further types could be identified from developmental psychology, exemplified in the work of Erikson (1963, 1968). Types and labels from research were pushed uncritically and amorally into a 'bumper sticker' policy development mentality, where educationalists became infatuated by technique. This is not to say that all educational research should be disregarded; rather, that the predominance of the educational research that has been heeded has been derived from the behaviourist technical rational ideology. Such research offers a particularly restricted view of knowledge within the education system. It is largely skills-based and focused on means of gaining employment in the economic world. Employment and contributing to the economic wellbeing are deemed 'good', so everyone must be gainfully employed. The purpose of education then, is reduced to a narrowly defined economic function, largely catered for by compulsory schooling.

If the purpose of education is to equip people to take their place within the economic world then schooling is sufficient, and as a consequence teachers can be trained. If, on the other hand, the purpose of education involves preparing people for their social role, developing them as individuals and giving them knowledge of their culture then schooling in the technical sense is necessary but not sufficient. Education requires a moral dimension and the teacher, as a moral agent who educates needs herself to be educated for this role. Clearly this is not a view shared by many education and economic policy makers. It is to this policy direction that the discussion now turns.

The Contribution of Political and Economic Ideology to Technical Rationality in Education

Writers such as Oakeshott (1981) suggest that rationalism is the dominant mind-set of our age, and that as an epistemological belief structure rationalism forms the very foundation for how we behave as organisational and societal members. His interest in rationalism is in the modern expressions of rationalism² rather than those of the early philosophers such as Franklin. Oakeshott terms those who subscribe to rationalism as rationalists; he suggests that rationalists find the invention and creation of new systems preferable to the improvement or repair of existing systems because new systems perform better in that they are adapted to new conditions. A classic tendency within rationalism is towards reductionism; that is, the desire to reduce every aspect and variety of human experience to a set of principles or variables. This leads to the principle of analysing complex ideas and concepts in terms of their simple constituents. The links with positivism and technical rationality are strong, and perhaps provide a partial explanation for the major upheavals in education policy within New Zealand during the 1980s and 1990s. The preference was to develop new policy directions and to create completely new policies rather than to overhaul existing policies.

Economic rationalism is more than the addition of the adjective 'economic' to rationalism, although aspects of rationalism are evident within economic rationalism. Economic rationalism is more specific. The influence of economic rationalism³ on policy making within New Zealand during the mid-to-late 1980s is significant. The attendant ideology is premised on scientific principles designed to achieve the desired or predictable ends in the most effective and efficient manner. In the New Zealand Treasury Report (1984), *Economic Management*, this economic rationalism ideology was evident; the intention to use market forces as a 'touchstone' for economic activity and to set desirable and attainable performance objectives for policy areas, including education, was clear⁴ (pp.111-113). Writing about this Report, Bruce Jesson (1988) states:

Economic Management does not state its assumptions clearly, but it is obviously based on the separation of ends and means, the social and the economic. This has the effect of enormously reducing the government's role. Economics is regarded as a technical matter that is outside the area of political choice, and virtually all areas of society are treated as belonging to the economy. *Economic Management* has policies on virtually everything, and these are treated as matters of economic orthodoxy that are beyond political debate. Political choice then becomes a residual matter, of tidying up inequalities and malfunctions of the marketplace (p.42).

In New Zealand, in the 1980s, these new economic policy directions were 'sold' to the public as the only solution to the threatening economic crisis. Economic rationalism infiltrated all aspects of state policy-making and the reductionist tendencies can be seen through the employment of the inputs-outputs model (Codd, 1997). The evaluation of policy effectiveness should be ascertained through careful analysis of the outcomes; however, within New Zealand at least, there was a preoccupation with the inputs-outputs and efficiency, which has meant measures of effectiveness are often linked to the outputs.

Up until the reforms of the 1980s, education was, seen as a state responsibility, a responsibility that successive governments had used to take much of the kudos for the success of the education system. The new policy directions within New Zealand posited education as just another aspect of economic policy, a commodity subject to market forces. The Treasury (1987) devoted an entire volume of *Government Management*, the briefing document to the incoming government, to education.

In the brief, Treasury state:

In recent years a number of pressures on the state system have become discernible. They are not just pressures for more and better of the same (such pressures always exist), but for different types of

education service and, in some respects, a different kind of education structure (p.15).

Subsequently, educational policies were developed according to rational principles so as to achieve the desired or predictable ends or, in the case of education, effectiveness through economic efficiency, as in the *Tomorrow's Schools* Reforms. Whereas the effectiveness and efficiency of education outcomes might more legitimately be assessed in purely educational terms, economic rationalist policy created, an economic spin to these educational outputs through increased accountability measures. It may be considered, for example, that the decile-related mechanism used for funding schools within New Zealand is an economically derived mechanism which links inputs in terms of funding (determined by income and occupational status of school catchments) to outputs (in terms of performance in national and local assessments). To analyse this, Ginsberg and Lindsay's (1995) model of education policy formation is useful. Such policy formation can be conceived as rhetoric designed to:

1. Change or conserve an education system's size, goals, administrative structure, funding levels and processes, types of organisation, curricular content, pedagogical practices and selection and evaluation criteria and standards;
2. Deal with or deflect attention from economic problems;
3. Enhance or diminish the quality of people's lives; and
4. Legitimate or challenge the power of educational, economic, cultural or state elites (p.6).

In using dualistic statements such as 'change or conserve', 'deal with or deflect', 'enhance or diminish' and 'legitimate or challenge', the use of educational policy making as an economic tool is emphasised. Having made substantial changes to policies it then becomes relatively easy to make minor adjustments or to 'tinker' with policy in a disjointed incremental manner to heed public concerns, funding issues, and curriculum.

Education policies are, then, merely sets of political decisions which involve the exercise of power in order to preserve or alter the nature of educational institutions or practices (Codd, 1998). Standards and competencies are a form of educational output and the drive to develop them ensures that an educational market is created. The input-output management is then linked to measurement in education (Codd, 1997).

The Convergence of the Political and Educational Ideologies

It seems clear that with economic rationalism fuelled by new-right political ideology and an educational world where the research that appeared to matter was firmly entrenched within positivist-behaviourist methodology, effecting change would be relatively straightforward. Education had become a branch of economic policy, a marketable commodity which needed to be efficiently managed. Efficiency movements in education are predicated on the idea that both individual worth and the value of education can be reduced to economic terms. As Welch (1998) states:

...ultimately, individuals have economic worth in much the same sense as other economic commodities, for example a natural resource. Just as natural resources can be sold in their raw state or have more value added by further development of the product, so too human beings are seen as having more or less value by virtue of their level of education and skills (p.158).

Education can also be viewed as an investment, thus state funding of education was seen as a down payment on the investment, the returns of which would be reaped when school leavers joined the work force and contributed to the economic growth of society. So the state, in making this investment determined the conditions and terms of investment through centralised control of the curriculum and stipulation of outputs, achievement of which was determined by assessment of performance. Curtailing the 'cost' of this investment requires skilful management and the need for educational institutions to produce greater outputs from a decreasing funding base or financial input.

The efficient-effective practices of public sector management were deemed to be appropriate both for the efficient-effective organisation and the management of educational institutions. In New Zealand, the 1987 Treasury document, *Government Management*, spelt out this managerial reform as comprising the following elements:

1. Clearly specified objectives which managers are responsible for achieving;
2. Freedom to manage resources for the efficient attainment of those objectives;
3. Accountability for all decisions made;
4. Effective assessment of performance;
5. Sufficient quantity and quality of information to enable performance assessment to be carried out (Treasury, 1987, Vol 1, p 55).

The language used could well have come straight out of a manual on writing behavioural objectives – ‘the achievement of clearly specified objectives’, ‘the efficient attainment of those objectives’ and ‘the effective assessment of performance’ - all quantifiable through observation of performance. The Education Review Office (ERO) (1998) Report *The Capable Teacher* provides a clear example of this economic-educational policy crossover:

In order for ERO to evaluate classroom teaching practice, there needs to be agreement on what teachers are expected to demonstrate and what skills and behaviour should be observable by an external reviewer (p.5).

Transporting the language and practices of managerialism into education and educational institutions is the means by which commodification and investment can be achieved. This is a relatively easy task, as the power of language to persuade and influence action is strong.

As Bridges and Jonathon (2003) note:

Headteachers' conference bars rang to the sound of "marketing strategies", "mission statements" and "business plans", "performance measures" and "performance-related pay": parents became "customers" or "clients"; heads of departments were constituted into "senior management teams" and became "line managers". Schools "delivered" "products" in the most "cost-effective" ways they could invent (p.129).

The discourse of managerialism was consequently adopted within pre-service teacher education. A conference sponsored by the New Zealand Council for Teacher Education (NZCTE) in 1996 adopted as its theme "Teacher Education to Standards?" The Forward to the Conference Programme stated: "This year the theme of the conference was chosen to promote discussion about standards – what standards to set, how to achieve them and how to assess them" (NZCTE, 1996, p.ii). A brief look at the Table of Contents would endorse the acceptance and use of managerialist language, with terms such as 'competence', 'quality assurance', and 'performance management' appearing in the titles of papers. It sounded like a *fait accompli*, an acceptance of technical rationality, and its by-product, reductionism, through the promotion of national standards and competencies.

Accordingly, where common national standards exist for the assessment of practising teachers, the preparation of prospective teachers in pre-service teacher education programmes must accommodate these standards or competencies. The content or 'curriculum' of pre-service teacher education is then shaped by demonstrable skills and behaviours to be observed by external reviewers interested in performance. Pre-service teacher education is reduced to the accumulation of technical solutions, believed to be generalisable. Where narrowly defined 'performance' becomes the means of determining efficiency and effectiveness then a culture of performativity evolves.

Performativity

Performativity is the term Lyotard (1994) uses to explain what is happening in schools and educational institutions, including universities, within contemporary society. In writing about education systems he notes, “The true goal of the system, the reason it programs itself like a computer is the optimization of the global relationship between input and output: performativity” (p.11). The culture or discourse that is performativity emanates from the importation of the economic ‘market’ structures into education at all levels. It is a discourse of power, accountability, and competition. Hogan and Smith (2003) define performativity as:

...a culture that behaves as if in education as in everything else the highest good is to maximise the ratio between input and output, as if economy with resources (larger class sizes and standardised lessons) and better results (as measured by test scores and examinations) automatically means better education (p.175).

Performativity focuses on what is produced, observed, measured, recorded and reported. As Codd (2005) notes:

This dominant culture is more concerned with what can be recorded, documented and reported about teaching and learning than it is about the educative process itself. Knowledge, experience, understanding and especially imagination, are recognised only if they can be reduced to something observable, or to some performance outcome that can be specified in advance of the educational moment (p. 201).

This becomes an obsession with what can be readily and easily done, like filling in a roll book or completing a checklist. In schools and educational institutions, centralised testing, such as the National Education Monitoring Project⁵ and the establishment of standards through which performance can be measured, is pivotal within the culture of performativity.

Through displays of the outputs of standards in league tables⁶ and the like, competition is encouraged, accountability assured and regulatory control facilitated (Meadmore, 2001). The desired goal of a single transparent system, based on economic rationalism, first alluded to in 1994 by Lockwood Smith in *Education for the 21st Century* as the ‘Seamless Education System’, was achieved in 2003 through the National Certificate of Educational Achievement (NCEA) and the National Qualification Register.

Although the most obvious examples of the culture of performativity can be found in the compulsory sector of education, for instance the use of achievement and unit standards in all senior secondary curricula, post-compulsory education and tertiary education have not escaped the economic reforms which preface the cult of performativity. It is worth noting here that attempts to create more efficient and relevant universities in terms of state economic policy have created a situation where the concept of efficiency includes “measurement of university production (knowledge), and the test of relevance includes making what is researched (and taught) useful to the national economy” (Cowen, 1996. p.246). This is a clear example of determination by the state of which knowledge ‘counts’. The knowledge which does ‘count’ is that which can be applied and assessed within the culture of performativity. As Lyotard (1984) notes:

Knowledge is and will be produced in order to be sold, and will be consumed in order to be valorized in a new production: in both cases, the goal is exchange. Knowledge ceases to be an end in itself...it is widely accepted that knowledge has become the principle (sic) force of production over the last few decades (pp. 4 -5).

That knowledge has ceased to be an end in itself is well illustrated by recent developments in the funding of universities. The connection of significant amounts of funding to marketable knowledge creation through research is evident in the UK, and Australia. In New Zealand, similar developments to match accountability with resource allocation have been introduced in the form of the Performance Based Research Funding (PBRF). Whilst teaching within a university in this country should by statute be informed by research,

economic efficiency has been foisted on the tertiary sector through the partial funding of tertiary institutions on the quality of the research produced. Tertiary providers must rank their staff on a scale indicating their research activeness, and national panels ascertain the 'quality' of research which will then determine the proportion of state funding this attracts. The need to create structures and processes to 'manage' the exercise will undoubtedly consume much of the funding destined for tertiary education. The scheme has been 'sold' as a means of separating out research-based and non-research-based providers in an attempt to 'reward' genuine research-based institutions. However the ensuing competition for 'active researchers' and those with quality publications has not gone without notice. Furthermore, since the publication of the 'league tables' of universities based on research, individual universities have used their 'ranking' as the basis for soliciting students. Glossy magazines regularly feature 'A' grade researchers and research projects.

The implementation of PBRF has interesting implications for teacher educators. For credibility within the world of schools, teacher educators must demonstrate currency with curriculum changes and changes to practice within the compulsory sector. However, when the funding of university-based pre-service teacher education programmes is linked to research, teacher educators are caught in a bind. Either they capitulate and indulge in the 'academic' theoretical research largely ignored by teachers or they engage in classroom-based research where the teachers are the 'subjects' of research. Collaborative research *with* teachers has little currency within the publications that 'count' within the PBRF system.

Clearly this is a case of performativity within a set of parameters set outside the realm of academic freedom, devaluing research that informs teaching and an emphasising accountability of an economic nature. The economic rationalist inputs-outputs model currently influential in education dictates certain technical responses, one of which is to create the standards or competencies by which performance can be assessed. It is to this formulation of standards and competencies that the discussion turns.

Standards and Competencies

Educational practice has come under scrutiny with the influence of managerialist policies, the aim of which is to maximise the performativity of the economic system through increased performativity within the educational sector. As Blake, Smeyers, Smith, and Standish (2003) note:

The new theoretical emphases [in education] are on statistics and the countable, on observation and testing, on the useful and on “what works”. Its new watchwords are skills, competencies and techniques, flexibility, independence, targets and performance indicators, qualifications and credentials, learning outcomes (p. 8).

Although written in 2003, and suggesting that this is a new theoretical emphasis, Blake et.al could well have been describing the outcomes of the process-product research or behaviourism of decades past. This ‘new’ emphasis is about ‘raising the standards’, a catch-cry that the neo-conservatist and authoritarian-populist ideologues promote. To ‘raise the standards’ there must be standards to raise, hence the drive for codified and enforceable standards and competencies throughout education.

There have been various attempts in the last two decades to establish standards and competencies for teaching and pre-service teacher education in New Zealand. These were discussed in chapter two. To remind the reader they were specifically the QUALSET Project, the Ministry of Education Green Paper *Quality Teachers for Quality Learning: A Review of Teacher Education*, the ERO Reports *The Capable Teacher* and *Pre-employment Training for Teachers*, the Parliamentary Education and Science Select Committee Inquiry into Teacher Education and Ministry of Education Background Paper *Teaching Quality: The Role of Initial Teacher Education and Induction*.

Clearly, the intention of these economic-educational texts was focused on achieving a transparent system where observable skills, standards and competencies would provide the

empirical data from which measures of accountability and economic efficiency and effectiveness could be established. There are currently six unit standards⁷ registered on the National Qualifications Framework for practising teachers. These are focused on beginning teachers and the demonstration of competence to gain full registration as a teacher and, as such, perhaps a regulatory rather than an educational outcome. The national implementation of standards in pre-service teacher education across all pre-service teacher education providers has not as yet been achieved; nor is there a standard registered qualification. Curiously, The New Zealand Teachers Council, which replaced the Teacher Registration Board in 2002, issued a document titled, *Standards for Qualifications that Lead to Teacher Registration (2002)*. The subtitle reads 'Guidelines for the Approval of Teacher Education Programmes'. Although there are no 'standards' in the written form required by NZQA, prior to the establishment of the Teachers Council these standards had been the 'dimensions' for a satisfactory teacher. The policy statement regarding a satisfactory teacher reads:

The Council, in this policy lists the 'dimensions' of teaching. Satisfactory performance in each of these dimensions (a minimum level of acceptability) is all that the Council requires for its purposes under the Education Act (The New Zealand Teachers Council, 2002, p.16).

It is interesting to note that only a minimum level of acceptability is needed, acceptability which is undefined. The Introductory Statement then notes:

Any teacher must show that acceptable learning occurs for all students under their responsibility, within an environment that affirms the bicultural and multicultural nature of New Zealand. This is most likely to happen if the teacher: demonstrates **knowledge** of teaching and learning (including Maori and tauwiwi values), based on teacher education programmes and ongoing study, research, reflection and practice: and promotes the learning of students through good

practice; and works by maintaining **relationships** of trust, cooperation and respect for students whanau, parents and colleagues; and demonstrates educational **leadership** relevant to the level of experience or responsibility being carried as a teacher or professional leader (ibid. emphasis in the original).

The 'dimensions' of being a satisfactory teacher in New Zealand are derived from this statement. These are: Professional Knowledge, Professional Practice, Professional Relationships and Professional Leadership. Perhaps the 'dimensions', which originated from the Teacher Registration Board, are now, in effect, 'standards' promoted and enforced by the Teachers Council⁸. It is not surprising each sub-dimension begins with words that suggest observable behaviours – 'demonstrates', 'creates', 'establishes', and 'manages'. Each and every behaviour has 'elements' that 'could' be considered during observation. For the Teachers Council, teacher competency is required in all four professional areas. They caution that the list is not intended as a "checklist for the 'model' teacher, but simply an indicator of some of the factors that could be considered in an appraisal process" (2002, p.18). Arguably, if these are to form the basis of an appraisal process, then any pre-service teacher education programme would need to include these in its curriculum. The Teachers Council's monitoring and accreditation procedures for pre-service teacher education require the provider to demonstrate how these dimensions are being catered for within the programme. Without accreditation, graduates cannot apply for provisional registration. Again, this reinforces the links between curriculum control and accreditation.

The call for 'standards' is code for greater accountability. The term 'standards' has wide credence, appealing to a 'common sense', pragmatist public, and is used in common parlance to indicate benchmarks or 'hurdles'. In New Zealand, for example, there is the historical notion of 'standards' being the school levels from which one had to graduate in order to enter the next class or standard. Graduating in this sense meant passing an examination. Public appreciation of the term 'standards' still remains with this interpretation, so when there is a call for 'standards' in pre-service teacher education, the common perception is that prospective teachers must demonstrate their competence

through tests and examinations. It should be noted that in the United States and, to a lesser extent, in the United Kingdom such 'tests' exist and are used for accreditation and licensing purposes.

Tests and examinations for standards within New Zealand already exist within the secondary school sector with the introduction of the National Certificate of Educational Achievement; and, the Polytechnic Sector with the National Certificate and Diploma Courses. The drive to have all qualifications listed within the National Qualifications Register was achieved in July 2003 (University Degrees are required to be registered but do not need to be broken down into unit standards). The development of standards, in the New Zealand context 'achievement or unit standards', epitomises the performative nature of the endeavour. The very development of standards and competencies often spawns elaborate arguments to defend the position adopted.

As Joce Jesson (2000) suggests, the motivation for Gibbs and Munro (1994) to pursue the task of developing standards for pre-service teacher education for New Zealand, the QUALSET Project, was: 'if we must have them then we might as well develop them ourselves as have them imposed by others'. This motivation is echoed in the actions of others. For example, within the US, the National Council for Accreditation of Teacher Education (NCATE 1987, 2002) proposed various unit standards for national adoption. In Australia, Ingvarson (ACER, 2001) set about describing and defining the core performance-based teaching standards. In all three instances cited the writers attempted to find the middle ground and discovered, perhaps too late, that the middle ground of supposed compromise may lead to somewhat entrenched positions in terms of a technique-skill-based approach. The reason for this lies entirely in the notion of standards, which by their nature, have to be prescriptions of performance⁹.

When one sets out with good intentions to 'protect' the teaching profession from the cult of performativity yet then appear to capitulate and succumb to political pressure, questions are raised. Establishing the 'level playing field' through standards offers a seemingly simple solution where everyone has a chance to succeed. However efficiency and 'value for

money' in the guise of technical rationality and performativity have the effect of masking social inequality and democracy. As Meadmore (2001) noted, technical rationality-performativity affects the very culture of schooling and education. The 'luck' factor and the 'natural lottery effects' assures success for the middle-class predominantly monocultural grouping and failure for many of those not from this group. Culture, class, disability and ethnicity become the determinants of success or failure.

For the developers of standards, defending one's position from what Dewey (Fenstermacher and Sanger, 1998) might have termed 'an intellectual cul-de-sac' leads to further defence using educational arguments. These positions are defended forcefully. The educational arguments become blurred and infused with political and ideological positioning. Cochran-Smith and Fries (2001) suggest that there are three 'warrants' surrounding the debates on the reform of teacher education. Such warrants are used to justify the adopted positions and shape the debate about teacher education reform. The warrants are:

- the evidentiary warrant: empirical versus ideological positions,
- the accountability warrant: outcomes versus inputs, and
- the political warrant: public good versus private good (p.5).

The nature of these warrants is clear; they are dualistic positions from which the advocates of the opposing agendas seek to capture and occupy the linguistic high ground. Substantial use is made of for example, so-called 'best evidence syntheses' or 'systematic reviews', common-sense arguments, and apparently 'obvious' procedural solutions. Persuasive comments about wanting the best for the nation's children come with caveats of 'my way is right, therefore your way is wrong'. The arguments and debates cloud the actual issues at hand, thus energy is expended in defending a position rather than examining the actual policies of reform.

Arguing to defend one's position from a 'cul-de-sac' often requires clever use of language and educational concepts. In their attempt to stave off the growing pressure surrounding

the QUALSET Unit Standards for Teacher Education in New Zealand, Gibbs and Aitken (1996) developed an elaborate argument around the difference between 'competence' 'competency', 'competencies' and 'competences'. Irrespective of the validity of the argument about nomenclature, it did little to deflect the proposed implementation of national unit standards within pre-service teacher education.

So, what is the problem with the use of standards and competencies in pre-service teacher education? From the preceding discussion a number of answers to the question can be offered and conclusions drawn. First, standards and competencies are a product of a wider political ideology, that of economic rationalism and, as such, create a situation whereby education can be 'parcelled up' and traded or marketed as a commodity. Where standards exist, there is instant recognition of the 'product' and variances may be addressed through accountability measures.

Second, although the use of standards and competencies is focused on skills and instrumental problem solving, the effect of their implementation aids and abets the de-skilling of teachers to the point of deprofessionalisation. A reductionist perspective reduces the teacher to a technician, one who performs a task determined and controlled by others. There is an absence of practical knowledge and moral reasoning. Here, the use of the adjective 'practical' to describe knowledge is in the Aristotelian sense. Calls for more 'practical' training and teaching suggest skill-focused methods.

Thirdly, standards and competencies have a marked effect on the curriculum. Often they become the curriculum. Teachers are the technicians who deliver a second-hand curriculum. Hence, their role in the conception or initiation of curriculum is denied, while curriculum is determined by policy makers and is heavily influenced by unit standards, assessment practices and the credentialing function of education. Pre-service teacher education, then, could be reduced to pedagogy, that is, the science of teaching or, a 'grab bag' of tried and tested skills.

As Luke (2004) notes:

As teaching is necessarily text/discourse work, teachers become the handlers, recyclers and potential remediators of textual products. They may act as ciphers and ventriloquists for the already written and coded messages of packaged curriculum (p.1434).

Finally, and linked to the previous point, where the curriculum is based on standards, the conception of knowledge is positivist, to the detriment of imagination and wonderment. What counts as knowledge is that which can be observed, tested, verified and sold. That the current New Zealand government should be promoting a 'Knowledge Economy' is testimony to this view of knowledge.

In terms of pre-service teacher education, these four points are critical. If education is to be more than schooling then teachers need to be educators. Preparation for this role requires more than the acquisition of technician skills and remedies for perceived universal or generalised problems. The 'swampy ground' of education (Schon, 1987) requires teachers who have wisdom and value moral practice, teachers who can conceive a curriculum for the learners within the classroom context. As David Carr (1999) suggested "...we might say that schooling is the *process* we undergo in order to achieve (among other things) the *state* of education via the *activity* of teaching" (p.1). Current practices in pre-service teacher education suggest that the preparation of prospective teachers focuses on schooling and teaching. On this point, Carr states:

I suspect that the skill card has lately been greatly overplayed in professional educational circles (not the least perhaps by academic teacher trainers anxious to prove they have something of pedagogical substance to offer teaching trainees), and that the mastery of much that is worth calling skills plays a relatively small part in any mature understanding of effective teaching (p.5).

Unfortunately, Carr is correct. The skill card has been overplayed. However, blame cannot be placed entirely on teacher educators. The political and economic ideology, as discussed within this chapter, contributes to the dominance of technical rationality and performativity. The promotion of certain kinds of knowledge, expressed as standards and competencies, technical rationality and performativity seriously compromise teacher professionalism and education as a whole. Smeyers and Hogan (2005) suggest that the forces and ideologies embodied in current policy:

...do not encompass the heart of education; indeed they contribute to a displacement of that heart, to a disfigurement of education itself, when they regard it as a system in which certain risks (the inherent uncertainties of education) should be minimized while a capacity for other kinds of risk-taking (individualistic-entrepreneurial) should be promoted. Moreover this problem is compounded where technocratic thinking furnishes an elaborate machinery of management that educational authorities can deploy – earnestly or otherwise – at the pleasure of the current government in power (p.119).

To summarise thus far; teacher professionalism is at the heart of what it means to be a teacher or, to use the term adopted in this thesis, a professional educator. The concept of teacher professionalism has changed, continues to change and is used politically through the professionalisation process. Professionalisation takes precedence over professionalism. There is an emphasis on acquiring the status of a profession. Thus, professional status is defined with the traditional sociological hallmarks, the most prominent of these being the creation of a corpus of expert knowledge, hence the quest for a knowledge base for teaching and pre-service teacher education.

Hargreaves and Goodson (1996) put it this way:

The academic quest to develop and clarify a knowledge base for teaching tries to build an edifice of teacher professionalism and

professionalisation on a foundation of *scientific certainty*. But it seems to us problematic. Indeed, in important ways, this strategy of *professionalisation* may actually undermine *teachers' professionalism* the ethics and purposes that guide teachers' actions, and the extent to which teachers are able to pursue these purposes with fidelity and integrity (p.6. emphasis in the original).

The undermining of teachers' professionalism through control and management and the impact this has on pre-service teacher education have been described and discussed in chapters two and three. Chapter three concluded with an analysis of Shulman's (1987) knowledge base for teaching. In this chapter, further description and analysis of technical rationality and the influence of standards and competencies reinforced by both educational and political ideology, and their impact on teacher professionalism, have been presented. Apart from the promise offered by Hargreaves and Goodson (1996) of a new 'form' of professionalism outlined in chapter one, the discussion thus far presents rather a dire picture. There are, however, alternatives and, as Snook noted (2000) such alternatives require the will of teacher educators to make change happen.

The next chapter begins the final section of this thesis and focuses on rethinking education, teaching and pre-service teacher education, primarily the latter.

¹ Rational is used here in the philosophical sense pertaining to the faculty of reasoning. Rationality is the adaptation of means to ends, as in the choice of means for an end. Rationality is therefore about ordering and selecting based on one's own reasoned approach. (The Penguin Dictionary of Philosophy. 2000, p.470)

² Rationalism in the early philosophical sense was used mainly to designate a certain kind of theory of knowledge, knowledge which is created from the faculty of reason rather than experience. In the nineteenth century rationalism emphasised the authority of human reason and conscience. Rationalism in this sense can be described as a cast of the mind, all kinds of phenomena are attributed to natural rather than miraculous causes. (The Penguin Dictionary of Philosophy. 2000, p.470)

³ Economic rationalism is a term commonly used since the 1980s for two ideas, singly or in combination. One is that economic considerations alone should guide government policies; the other, that market mechanisms are preferable to government intervention. (The Penguin Dictionary of Philosophy. 2000, p.159)

⁴ The role of the market is outlined in the statement " Markets generally offer an efficient means for reconciling competing demands so that the government is more likely to achieve its ends effectively by harnessing and supplementing markets rather than suppressing them" (The Treasury, 1984, p.111).

In terms of the various policy areas, including education, the intention to establish agreed frameworks for areas of policy was noted. Such frameworks would allow advisers to develop and test proposals. Such frameworks and proposals would "...permit a more informed discussion of the choice of the most appropriate policy instrument to achieve the government's objectives. This also promotes an informed assessment of whether the policies are consistent or in conflict and whether they compound to an overall economic strategy which will operate to improve the economy at large" (The Treasury, 1984, p.113).

⁵ Since 1995, the National Education Monitoring Project (NEMP) has been monitoring and reporting on New Zealand primary school children's achievement, values and attitudes at Years 4 and 8. All areas of the curriculum are covered over a four-year cycle. It should be noted however that the designer of the NEMP project (Crooks) never intended these to measure narrow performances.

⁶ National daily newspapers publish league tables of secondary school performance based on the results of National Examinations for Bursary and University Entrance.

⁷ Within the National Qualification Framework there are six registered Unit Standards. These are as follows:

Level 5

12562 20 Credits Work within school-wide organisation as a practising teacher

Level 7

12561 20 Credits Develop and sustain professional relationships as a practising teacher

12558 30 Credits Establish and sustain a learning environment as a practising teacher

12559 50 Credits Implement the curriculum in a specific learning environment as a practising teacher

12557 20 Credits Integrate professional knowledge into planning for learning and teaching as a practising teacher

12560 40 Credits Support student learning through the management of assessment as a practising teacher

Level Five is equivalent to first year tertiary (100 level), Level Seven is equivalent to third year tertiary (300 level).

These unit standards do not constitute a qualification. The Providers accredited to offer them are Private Training Establishments and Polytechnics

⁸ The Dimensions of a satisfactory teacher in New Zealand are as follows:

1. PROFESSIONAL KNOWLEDGE

1a : Demonstrates knowledge of current curricula, the subjects being taught and current learning theory

Elements that could be considered

1. Displaying knowledge of content of what is to be taught and making connections with other disciplines.
2. Displaying knowledge of relevant curriculum documents.
3. Planning and practice reflecting an understanding of relationships among topics and concepts
4. Teaching practices reflecting current research on best practice.

1b: Demonstrates knowledge of the Treaty of Waitangi, te Reo and tikanga Maori

Elements that could be considered

- Planning and practice that reflect an awareness of the significance of Maori as tangata whenua.
- Curriculum knowledge includes knowing about the Treaty of Waitangi.
- Teaching shows inclusive practices for Maori students.
- Planning and practice shows support for te Reo and tikanga Maori

1c: Demonstrates knowledge of the characteristics and progress of their students

Elements that could be considered:

- Displaying an understanding of developmental characteristics of age group, as well as exceptions to the general pattern
- Using, in planning, where appropriate, knowledge of students' varied approaches to learning
- Displays knowledge of each student's skills, knowledge, abilities and special needs
- Displaying knowledge of the interests and cultural background of each student

1d: Demonstrates knowledge of appropriate teaching objectives

Elements that could be considered:

- Goals which represent the agreed curriculum.
- Goals which convey high expectations for students
- Goals being stated as student learning and permitting sound assessment
- Goals reflecting needs of all students in the group
- Goals reflecting different types of learning (thinking as well as knowledge) and student initiative in establishing important learning

1e: Demonstrates knowledge of appropriate technology and resources

Elements that could be considered:

- Being aware of the teaching resources available in the learning centre and the community.
- Being aware of resources accessible to students in the learning centre and the community
- Planning to use information technology in programmes

1f: Demonstrates knowledge of appropriate learning activities, programmes and assessment

Elements that could be considered:

- Having learning activities which enable students to progress
- Providing materials and resources which support the goals and engage the students
- Using student grouping appropriate to the goals
- Having a defined structure to the learning and realistic time allocation.
- Ensuring assessment is valid, reliable and fair.
- Assessing most teaching goals through the plan.

- Using assessment results to plan further learning for individuals and groups

2. PROFESSIONAL PRACTICE

Learning Environment

2a: Creates an environment of respect and understanding

Elements that could be considered:

- -Having interactions with students that demonstrate general warmth, caring and respect.
- -Creating an environment in which student interactions are generally considerate and respectful.

2b: Establishes high expectations which value and promote learning

Elements that could be considered:

- Conveying enthusiasm for the work and in turn the students demonstrate they value it.
- Insisting on high quality work and in turn the students demonstrate pride in that work.
- Having goals, activities and interactions which convey high expectations for student achievement
- Facilitating student-directed learning

2c: Manages student learning process

Elements that could be considered:

- Organising tasks for individuals and groups to productively engage students in learning
- Managing smooth transitions with efficient use of time.
- Manages routines for handling materials and supplies and performing
- Administrative duties with students accepting some of the responsibilities
- Ensuring parent volunteers and teacher assistants are productively engaged.

2d: Manages student behaviour positively

Elements that could be considered:

- Establishing with students clear expectations of standards of conduct.
- Using subtle and constructive methods of monitoring and managing student behaviour
- Responding to student misbehaviour appropriately and sensitively.

2e: Manages a safe physical and emotional environment

Elements that could be considered:

- Providing a safe learning environment in accordance with agreed learning centre procedures.
- Using physical resources skillfully so that learning is accessible to all students

Teaching

2f: Communicates clearly and accurately in either or both of the official languages of N.Z.

Elements that could be considered:

- Giving directions and explaining procedures which are clear to students.
- Having spoken and written language which is clear, correct and appropriate to the students' age and interests.

2g: Uses a range of teaching approaches

Elements that could be considered:

- Using high quality questioning with time for student response.
- Having students assume responsibility for discussions.
- Successfully engaging all students.

2h: Engages students in learning

Elements that could be considered:

- Relating the content of instruction to students' own knowledge and experience.

- Ensuring activities and tasks are appropriate to the age and background of students.
- Using teaching materials and resources that engage the students.
- Structuring the learning so that activities are organised and well paced.
- Ensuring students have the opportunities to initiate own learning and set own goals

2i: Provides feedback to students and assesses learning

Elements that could be considered:

- Giving consistently high quality feed back.
- Giving timely feedback which students can use promptly.
- Engaging students in their own assessment.
- Encouraging student self-evaluation and planning
- Communicating assessment criteria and standards to students

2j: Demonstrates flexibility and responsiveness

Elements that could be considered:

- Making adjustment(s) to a planned lesson sequence
- Accommodating student questions or spontaneous events at an appropriate time.
- Showing persistence in seeking approaches and strategies for students having difficulty learning or needing extension.

3. PROFESSIONAL RELATIONSHIPS

3a: Reflects on teaching with a view to improvement

Elements that could be considered:

- Willingness to question the effectiveness of a programme and the extent to which it achieved its goals
- Consulting colleagues and looking for fresh ideas of what might be done another time.
- Incorporating reflection into future planning to enhance teaching and learning

3b: Maintains accurate records

Elements that could be considered:

- Maintaining records for each student undertaking key learning tasks.
- Having a system for effectively recording information on students, relevant to their learning programme.

3c: Communicates with families, whanau, and caregivers

Elements that could be considered:

- Providing frequent information to families, as appropriate, about the learning programme.
- Communicating on a regular basis about individual student progress and responding sensitively to caregiver needs or concerns
- Engaging families in the learning programme offered by the learning centre.

3d: Contributes to the life of the learning centre

Elements that could be considered:

- Planning with, supporting and co-operating with colleagues in the centre.
- Participating and contributing to learning centre events and activities that enhance student learning in other settings
- Participating in community activities and centre projects.

3e: Develops professionally

Elements that could be considered:

- Seeking out opportunities for professional development to enhance content knowledge and teaching skills.

- Participating in assisting other teachers, either directly by mentoring or indirectly through writing and sharing.
- Willing to share expertise and skills during staff development programmes.

3f: Maintains confidentiality, trust and respect

Elements that could be considered:

- Showing an active interest in meeting the needs of students.
- Making choices in the best interests of students when conflicts in values arise.
- Accepting accountability for responsibility held.
- Working to ensure that all students receive a fair opportunity to succeed
- Taking a leadership role in team or centre decision making
- Never taking advantage of the privileged relationship with students

4. PROFESSIONAL LEADERSHIP

4a: Demonstrates flexibility and adaptability

Elements that could be considered:

- Making adjustments to plans and programmes to ensure co-operation within the learning centre
- Modifying events, plans and programmes in the light of previous experience.
- Creating opportunities for listening to what others have to say about teaching and learning in the centre and adapting policies accordingly.

4b: Focuses on teaching and learning

Elements that could be considered:

- Modelling up to date knowledge of curriculum, theories of learning and assessment of programmes.
- Challenging colleagues and the community to understand and appreciate the programmes offered by the learning centre.
- Ensuring that the educational purpose of the centre is at the heart of all policies, procedures and activities.
- Modelling the shared vision and mission statement of the learning centre.

4c: Leads and supports other teachers

Elements that could be considered:

- Empowering teachers to develop and demonstrate their own leadership skills.
- Communicating frequently and widely with staff
- Articulating educational values which contribute to a vision for the learning centre.
- Consulting fully in critical educational decisions.

4d: Displays ethical behaviour and responsibility

Elements that could be considered:

- Promoting standards of responsibility and learning centre behaviour in keeping with professional standards and the policies of the centre.
- Understanding and responding to social, cultural, economic and political factors affecting students and society.

4e: Recognises and supports diversity among groups and individuals

Elements that could be considered:

- Leading the learning centre to apply Te Tiriti o Waitangi to its programmes and policies
- Ensuring programmes and policies give fair and equitable treatment to all students regardless of ethnicity, gender, age or ability.
- Assisting teachers to develop programmes that foster success for all students.

- Consulting with families, whanau and the community about how the learning centre incorporates bi-cultural and equity issues into its structures and programmes.

4f: Encourages others and participates in professional development

Elements that could be considered:

- Undertaking professional development to enhance curriculum leadership skills.
- Providing professional development opportunities and support for teachers.
- Reflecting on personal performance and supervising and reflecting on the performance of other staff.
- Maintaining professional dialogue with colleagues.

4g: Manages resources safely and effectively

Elements that could be considered:

- Utilising modern information technology and expert advice.
- Maintaining a physically and emotionally safe environment in the learning centre and conforming to legal requirements.
- Ensuring staff have the resources to carry out the learning programme.
- Managing financial resources with efficiency, fairness and openness.
- Managing and employing staff according to stated personnel policies and legal requirements.
- Reporting to the employing authority on the effectiveness of administrative and learning programmes for which he or she is responsible. (The New Zealand Teachers Council 2002, pp18-26).

Note Learning centre is an inclusive term to cover Early Childhood Centres and Schools.

⁹ An example of one of these Unit Standards for practising teachers demonstrates the 'performance' requirements.

Unit Standard : Implement the curriculum in a specific learning environment as a practising teacher

level: 7

credit: 50

sub-field: Teacher Education

purpose: People credited with this unit standard are able to: teach the curriculum and review implementation of curriculum.

This unit standard is designed for current practising teachers, especially first and second year practising primary and secondary school teachers.

entry information: It is a standard setting body requirement that people being assessed for this unit standard have one of the following - Diploma of Teaching; National Diploma of Teaching; an equivalent to a Diploma of Teaching as recognised by the New Zealand Teachers Council.

accreditation option: Evaluation of documentation and visit by NZQA, industry and teaching professional in the same field from another provider.

moderation option: A centrally established and directed national moderation system has been set up by NZQA.

special notes:

1. Assessment for this unit standard will take place over a sustained period of class contact. It is a standard setting body requirement that the first assessment should not occur earlier than six months after a teacher begins teaching. Subject specialist teachers will only be assessed for teaching in the disciplines or subjects for which they were appointed to teach.

2. Definitions

School requirements refer to documented instructions to teacher on policies, procedures, and practices. These include ethical and legal requirements;

Legal and ethical requirements include but are not limited to - Human Rights Act 1993, Health and Safety in Employment Act 1992, Privacy Act 1993, Education Act 1989, and subsequent amendments;

Teaching plans form part of the teacher's portfolio evidence. The portfolio will form part of the requirements for assessment. It will include plans, and may include but is not limited to - resources, evaluations, notes, video, correspondence;

Process of review and self-appraisal includes but is not limited to - evaluation, adjustments, setting of future goals;

Communication that supports student learning includes but is not limited to - constructive feedback, verbal and non-verbal encouragers;

Students refers to the students that the assessee teaches.

Elements and Performance Criteria

element 1

Teach the curriculum.

performance criteria

- 1.1 Curriculum is translated into planned learning experiences that meet student needs and school requirements.
- 1.2 Curriculum is implemented to provide a balanced and coherent coverage, consistent with teaching plans.
- 1.3 Implemented student learning experiences are consistent with school requirements.
- 1.4 Implemented teaching strategies are varied to take into account student needs.
- 1.5 Communication with students supports student learning in accordance with planned teaching sequences.

element 2

Review implementation of curriculum.

performance criteria

- 2.1 Review and self-appraisal process identifies areas requiring change and recommends actions to be taken to improve implementation.

Chapter 5

Rethinking Education, Teaching and Pre-Service Teacher Education

The argument thus far can be summarised as follows: through the influence of political ideology and subsequent policy, education, teacher education and, particularly, pre-service teacher education are currently one-dimensional. They are predominantly skill based, and founded on an ideological view of education as the transmission of skills and knowledge for participation in the economy via what is currently termed the 'knowledge society'. On this model, schooling prepares workers for the knowledge economy. Hargreaves (2003) argues that schools have developed a compulsive obsession with the regulations and routines of soulless standardisation to the point where they have failed to prepare young people to work well in the knowledge economy. Teachers have become what Hargreaves (ibid) terms 'casualties of the knowledge economy', where escalating expectations for education are to be met with standardised solutions at minimum cost. When teachers are perceived as not fulfilling this narrow purpose of education, that is preparing young people for work, their professionalism is called into question. As outlined in chapter two, such a focus subjects teachers to public attacks, and erodes their autonomy, professional judgement and conditions of work.

There is, however, a belief (Sockett, 1993; Beyer, 1997; Hansen, 2001) that education should additionally fulfil the role of preparing students for participation in a just society, and that society is of moral, inclusive and democratic nature. If this is an accurate assumption, then there needs to be an incorporation of moral and ethical components within education. To enable this to happen, teacher education programmes must focus on preparing teachers who are attuned to the purposes of education, and whose actions are based upon a sound understanding of ethical and moral practice.

This chapter is concerned with re-thinking education, teaching and teacher education. It is not the purpose of this thesis to focus on education in general or teaching in particular. However in order to determine a new or normative view of teacher education, there appear to be three basic questions:

- What should the places currently called schools be like?
- What kinds of teachers are needed for these places? and
- How should we prepare these teachers?

Full answers to the first two questions are beyond the scope of this thesis; nevertheless, a brief discussion is warranted to provide a backdrop for the third question which is the central focus of this thesis.

The Places called Schools

The words 'schooling' and 'educating' are often used synonymously and interchangeably, and the assumptions within the use of the terms can hide their meanings, intentions and purposes. In thinking about schools, teachers and teacher education for the 21st century, one has to be clear about the purpose of schools. Schools ought to assist students to develop sound skills, knowledge and, work habits, as well as an appropriate mix of competitive, cooperative, collaborative and flexible attitudes that will enable them to participate actively in the economic system.

Alongside this 'potential worker' function there is an expectation that schools will also have an educative purpose. That is, schools will provide their students with experiences and understandings that enable them to become educated people. These socialise and acculturate the students into the larger society and assist in preparing them to know how to participate in the social world and assume responsibility for sustaining that world. This world or society ought to be a just and democratic society and, by inference should require its participants to be 'good' citizens. This point was made in chapter one of this thesis when attention was

drawn to Power's (2000) suggestion that the struggle in the twenty-first century is about the purposes of education for all. He commented:

Whereas education must and should contribute to the productive life of every society, its fundamental purpose is clearly set out in Article 26.1 of the Declaration: 'Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among nations, racial and religious groups' (p.152).

While the current arrangements within the education system may fulfil the schooling or extrinsic ends, (although as noted earlier Hargreaves (2003) contends that schools are failing in this respect as well), it appears that the educative purpose has become less significant. In New Zealand, there is an emphasis on developing a knowledge economy. There also appears to be a parallel development of a hierarchy of subjects with greater prominence given to Mathematics, English and Science as opposed to the Arts, Music and Literature. One could claim therefore that schools are merely serving the extrinsic goal of the reproduction of society. In this view a society is created and sustained by specific economic and political ideologies.

However, to be educated, comprises more than having achieved the goals and objectives of schooling. School learning is 'learning school', which often means understanding the subtle or covert discourses associated with 'surviving' within the school system. Historically, parents sent their children to school to be 'schooled' but there was also an expectation that schools would provide their children with an education. Currently it would appear that economic policies underpin and guide the ways schools operate, dictate their purpose and function, and consequently shape the role and responsibilities of the teachers within the schools. Teachers are 'trained' to fulfil this function.

Adams et.al (2000) note:

An educated person is someone who can:

- Formulate life plans: the person has an awareness of what they would like their future life to be, even if this is not fully developed in all its details. That is, an educated person can construct future goals. This requires knowledge of various possible forms of life and the ability to make judgements about them.
- Make decisions about achieving a desired form of life. That is, they have knowledge about how some means are more effective than others in attaining desired ends (p.134).

In spite of the experience of ‘schooling’ as it currently exists, some students do emerge as educated people. However, the pursuit of credentials and preparatory experiences for life in the economic world takes precedence. Educating has an ethical and moral component which at present is contained neither within curriculum mandates nor qualification standards and performance. This educative function lies instead within the ambit of teachers who perceive their role to be that of a professional educator. It also lies within the ethos of the school and the interpretation of this ethos in the values and attitudes the school desires and promotes.¹

There is clearly also a role for the ‘education system’ - state administration and policy departments – in terms of the educative function. This has wide reaching implications for schools, teachers and teacher education. In the current era a ‘band-aid’ approach seems to prevail, where the moral and ethical components of education which would support the development of educated people are lacking. Funding is targeted at discrete initiatives for example, anti-bullying programmes, and programmes to help boys develop their more caring and affective natures. To educate requires courage to oppose and challenge the current view of schooling. As Harris (1977, cited in Adams et.al, 2000) suggests, educated persons “would be a menace to the society which created them”.

He adds:

...if we want people to spend large proportions of their lifetimes going for other sorts of activities (mindless menial tasks like sweeping the streets) in other sorts of ways (instrumentally for financial gain), then we must be careful not to educate them. If society requires vast numbers to undertake instrumental and menial tasks, then it is in the interests of society to ensure that vast numbers remain uneducated (p.135).

When describing and discussing the purposes of schooling and the role of teachers, it becomes apparent that there is a dilemma, situated within the political and ideological foundations of society. On the one hand there is the notion of education as a public 'good' which benefits society and communities and is aligned to social democratic principles. On the other hand there is the notion of education as a private 'good', which ultimately benefits individuals and businesses and is aligned with the market oriented or new right ideology. The former focuses on the educated person who can live ethically and morally in a just society, while the latter is more concerned with the schooling function or purpose, as this better fits the economic value of the individual and their contribution to society.

As early as 1996, Sockett was forecasting the changes needed to prepare teachers for work in the twenty-first century. In rejecting the 'smokestack industrial models' of schooling and education, his call for change would see teachers:

...in learning organisations, their creativity and ingenuity used to the maximum, working predominantly in teams rather than in isolation, providing much more sophisticated attention to individual needs and wants, becoming highly sophisticated at both measurement and continuous improvement, and planning and thinking about their career world and their most effective part in it (p.23).

Sockett (ibid) states that five fundamental changes are needed, namely:

- Teacher professionalism should be seen as a matter of rigorous intellectual moral quality;
- The tripartite division of labour into teaching, administration and research should be broken down;
- The connection between the development of a career in the classroom - and the professional education needed to support that career - should be fundamentally changed;
- Professional teacher judgement should be linked to appropriate professional accountability or student learning; and
- School leadership should be reconstructed (p.23).

Some four years later, Eisner (2000) echoes the need for change in schools. He acknowledges that over the past half-century the reforms of curriculum, teaching and the objectives and standards for education had recurrent themes, yet little had been learned. His call reflects on the past and applies the lessons learned to the future. He cites what he refers to as '12 easy lessons for the next millennium',² these are lessons which teachers, and teacher educators endorse, yet the lessons remain largely unheeded.

In 2001, the New Zealand Ministry of Education contracted Massey University (Codd, et al, 2001) to provide them with a review of 'future-focused' research on teaching and learning. It was an extensive review, utilising conventional sources such as scholarly and peer reviewed journals as well as up-to-date information derived from the World-Wide-Web. Of particular significance was the emphasis placed on the scenarios for schools of the future derived from the OECD/CERI (2001) programme on 'Schooling for Tomorrow'.

Codd, et al. acknowledge that the six scenarios can be categorised as pairs and outlined them as:

- The status quo extrapolated scenarios, ie continuation of existing features.

Scenario 1: - continuation of robust bureaucratic school systems.

Scenario 2: - expansion of the market model.

- The re-schooling scenarios, ie substantial strengthening of schools with new dynamism, public support and recognition and a new sense of purpose.

Scenario 3: - schools become core social centres and develop community leadership functions.

Scenario 4: - schools become focused and flexible learning organisations.

- The de-schooling scenarios, ie dismantling or steady decline of school systems and institutions.

Scenario 5: - establishment of non-formal learner networks and the network society.

Scenario 6: - gradual exodus of teachers and meltdown of school systems (p.16-17)

In their review of some 97 projects the authors note that many fell within the parameters of the first two scenarios and the majority of these within the first. They remark:

This is not surprising given that bureaucratic school systems are, by their very nature, resistant to change. The market model of scenario 2 has emerged in those countries that have had extended periods of neo-liberal government (Britain, USA, Canada, and of course New Zealand). There is no evidence to suggest that these more

competitive, demand-driven systems have led to improved levels of achievement, but there is evidence of widening inequalities (p.17).

Neither of the first two scenarios incorporate the changes suggested by Sockett (1996) nor consider the lessons from Eisner (2000). The basic premise is that the future is to be a continuation of the present. Postrel (2000) describes the future as being messy and unpredictable, and is of the view that there is no such thing as 'the' future, but rather through creativity and imagination we approach 'a' future with change and uncertainty. Statists or dynamists can direct adaptations to the future and change, the former wanting change according to strict rules, seeking a steady state and the one best way; the latter unconcerned with figuring out exactly what the future looks like but instead focusing on learning by trial and error and making open-ended progress.

Scenarios three and four, whilst broadening the scope of schooling and relying heavily on existing technologies, suggest a notion of schooling that incorporate some of the ideas proposed by Sockett. Schools would be supported by high levels of public trust and funding with greater organisational and professional diversity. They would be innovative learning environments with a strong knowledge focus and increased teacher professionalism.

The de-schooling scenarios, five and six, are almost totally absent in the review. In discussing the understandings of teaching and learning derived from the review. Codd et al, note:

...two common themes stand out:

- The crucial role of teachers; and,
- The need to transform traditional concepts of learning.

There is consensus about the need to invest more in education and raise the status and quality of teachers. In like manner, there is widespread agreement on the imperative to design new curricula and

learning environments to meet the requirements of life in a rapidly changing world (p.37).

If history is any guide, making improvements and changes within education, is either, painfully slow and cumbersome, or dramatically and indecently speedy, according to legislative whim. Educators have, for many years, responded to bureaucratic change, and increasing forms of accountability. Raising the status and quality of teachers is not solely about professionalisation. In the context of teaching and learning, enhancing the quality of teacher practice also relates to professionalism. Professionalism describes the quality of practice. Developing a sense of professionalism begins in pre-service teacher education. It is a belief and attitude that continues throughout a teacher's career. The sense of 'becoming', is a belief and attitude that is nurtured and developed through teacher research within a community of practice with like-minded learners.

Schools as Communities of Practice-Communities of Learners

In their analysis, Codd et al (2001) identify two scenarios (3 & 4) which are termed re-schooling and focused on the strengthening of schools, where schools would become core social centres and flexible learning organizations. Such scenarios clearly align with the ideas espoused by Sockett (1996) and Eisner (2000), and the two common themes identified by Codd et.al, of the crucial role of teachers and the need to transform traditional concepts of learning. These common themes, perhaps more accurately described as imperatives, cannot occur within the current scenarios of the bureaucratic school systems or the market model of education and schooling. What is essential is a new conception of schooling which takes into consideration education as a core value. Such a conception is possible if schools are viewed as communities, and the participants within the community are seen as learners irrespective of position and power relationships. Societies are made up of communities of various types, such that learning to live within a society is developed by actually living and participating within a community or a number of differing communities. It is not necessarily learned through Social Studies lessons alone. Meier (2000) suggests that for education to play a role in democracy young people need to be in the company of adults within communities where they can witness the exercise of judgement, the weighing of means and

ends by the sorts of people they imagine themselves becoming and how responsible adults handle disagreement.

The term 'community of practice' is closely associated with the work of Wenger (1998) who engaged in an empirical ethnographic study of medical insurance claims officers. From his observations he was to derive three dimensions of practice within a community, viz: mutual engagement, a joint enterprise, and a shared repertoire³(p.73). A school might rightfully be considered such a community of practice given these dimensions. However, the existence alone of the dimensions does not ensure that a community of practice exists. Communities of practice are more than teams of people working together on a joint task. Rather teams are task oriented, and communities of practice are held together by a common sense of purpose and the need to know what each other knows. Creating and sustaining a community of practice entails identifying the 'glue' that holds the participants together. The stance taken here would be that the 'glue' or what holds the various participants together as it were, is a commitment to moral professionalism, which naturally incorporates a vision of schools as educational institutions.

Consider the neophyte teacher joining a school; their first task is often understanding the culture of the school, 'the way we do things around here'. Essentially this is coming to understand the shared repertoire; in other words, the stories, the history and the tacit ways of doing things. The neophyte enters at the periphery of the community and is gradually assisted to move from the edge to full participation as they gain knowledge and understanding of the customs and rituals of the school. Learning the subtle nuances and communication 'shortcuts' is not about performing to agreed standards or competences but, rather of coming to know the shared contextual knowledge that currently exists within the institution. Of critical importance to this socialisation into the community is conversation.

In the Introduction to this thesis, conversation as a tool for understanding was discussed. The importance of conversation within communities of practice is not to be dismissed. It is the vehicle for mutual engagement, the means to understand and come to know the relationships, the shared knowledge of context and the ways of doing things together.

Through conversation, ideas and beliefs can be 'put up' for scrutiny and discussion. Where there is equity, everybody has a voice. Through conversation, trust is created and sustained. There is a greater possibility of moral virtue through honesty and courage.

Wenger's (ibid) second dimension, that of joint enterprise, suggests that members of the community will accept a collective responsibility for actions of their particular community. Schools as communities of practice cannot exist outside of the greater demands and accountabilities of state policy and legislation. To be part of the joint enterprise means that participants accept mutual and collective accountability. In simple terms, the archetypical image of sign on the principal's desk, 'the buck stops here', is no longer appropriate. Rather, the 'buck' stops with the collective membership of the community, where each member has equal rights and responsibilities. Again, power and respective positions are subjugated by virtue of the joint enterprise.

If establishing a community of practice within a school is important, then so too is establishing a community of learners. The position taken here is that where a community of practice exists, then it is a logical or natural consequence to suggest that a community of learners will follow. It may be that inherent in Wenger's conception of the community of practice is the community of learners. This community of learners is greater than the professional staff, teachers and administrators. A community of learners would involve the students, who legitimately have a voice, opinions, ideas, and beliefs that morally have to be heard. It takes moral virtue to accept that the student voice may be as legitimate as the teacher voice. Essentially this involves the dismantling of the power relationships within the classroom. It involves the teacher acknowledging that within the classroom it is learning alongside the students that is paramount, not some game of 'I know more than you do'.

The community of learners would also include parents and whanau, those marginally included in the schooling process as the 'group' to whom teachers report student progress. But they are often excluded from the educative process. As Hargreaves (2003) notes, parents need to become part of the extended web of learning. Teachers can enhance their

sense of professionalism by including and embracing parents within the broader learning partnerships (p. 26). He comments further:

Teachers also have much to learn from parents and communities- about the children whom parents mostly know best, and about the unseen strength and wisdom that is possessed in even the most deprived communities. Learning from parents and communities requires building caring, trusting, respectful, and reciprocal relationships in which parents are more than the targets of government services and teachers' interventions. They are vigorous participants in improving their children's opportunities (p. 64).

Understanding and optimising parents' role in their children's education may require teachers to move beyond the comfort of the classroom and school and into the 'parent space' where status and authority are minimised.

Codd. et.al (2001) noted the importance of the need to transform traditional concepts of learning. The teacher may have superior knowledge of pedagogical techniques and strategies; however, they do not necessarily have all the answers. Knowledge, as has been argued in chapter 3 is transitory and unstable. Therefore, a community of learners provides an opportunity for conversation. Again, it should be added that such a conversation requires the virtue of courage, courage to converse and debate various positions. As an example, consider the debate on recycling. Is it virtuous only to consider the environmental perspective and ignore the economic perspective? Surely all perspectives have equal relevance in a community of learner. Learners have to ascertain the relative merits of the arguments and then come to some position but not necessarily a position that echoes the curriculum mandates or guidelines. Allowing learners to digress from curriculum mandates takes courage.

A community of practice, within and surrounding a community of learners, might support a view of education as going beyond the limits of schooling. Such a view necessitates a different view of teachers.

The People called Teachers

Throughout this thesis various 'popular' and academic descriptions of teachers have emerged in discussion. One conclusion that might be drawn is that teaching is a difficult practice that looks easy (Laboree, 2004). As noted previously, the great majority of people have been to school and therefore possess some knowledge or experience of the practice of teaching. Problems arise in examining the practice of teaching. Labaree (2000) suggests that these include:

- The problem of client cooperation;
- The problem of a compulsory clientele;
- The problem of emotional management;
- The problem of structural isolation; and
- The problem of chronic uncertainty about the effectiveness of teaching (p.231).

Teachers are typically situated in isolated classrooms facing a class of pupils who given the opportunity might prefer to be elsewhere. The need to establish and maintain an emotional relationship with the pupils in order to ascertain their learning needs is unlike any other relationships established within the professions. Professional practitioners, in general, are expected to establish and maintain a distinct emotional distance between themselves and their clients. The teacher, on the other hand, is reliant on the pupils' active cooperation to learn what the teacher is teaching. This suggests a causal link between teaching and learning which is tentative at the very least. Much learning takes place without teaching and indeed much teaching takes place without learning. Hansen (2001) draws on Dewey's theories and ideas about learning in discussing the role of the teacher. He notes that teaching is about giving pupils something to do, not something to learn. In the process of

doing, connections are made and, if the task is sufficiently vigorous, thinking is demanded and learning occurs. The teacher's role is not to focus on learning, per se, but to focus on the conditions and intentional activities that foster learning. Hansen (ibid) notes:

...the environment teachers promote should be the kind that calls out certain responses in them as much as their students. The environment should direct teachers to work straightforwardly at what they do, to be open-minded in the critical sense of that term, to sustain integrity of purpose even if we are talking about the activities of only a minute's duration, and to cultivate their sense of responsibility, if believing in the worth of what they do and standing behind it, albeit in the spirit of learning...(p. 76).

The problem of teaching and learning, and having the courage to provide pupils with something to 'do' which will cultivate learning and growth (ends and means), rather than something discrete to learn (Hansen, ibid), is exacerbated by increased accountability measures, where in the absence of any other means to assess 'good' or 'effective' teaching, pupil performance on atomised tasks are deemed the outputs of teaching and considered reliable indicators. Clearly, such practices only serve to assess one part of the educative process, that of schooling and the preparation of productive workers. The educative function, that of preparing competent able and moral citizens, is an outcome which is long term and not amenable to testing within the school system.

Now, if these problems are juxtaposed alongside the scenarios described by Codd et.al (2001) and the ideas promoted by Sockett (1996) and Eisner (2000), some interesting ideas emerge. If, as Codd et.al. suggest, there is evidence to assume that the first pairing of scenarios, the status quo: (continuation of the robust bureaucratic school systems and/or the expansion of the market model) are predominant and likely to continue, then the problems identified by Labaree (2000) will persist and intensify.

The nature of schooling, where the focus is on acquiring skills, fits coherently with the political ideology of the narrow market model, which conceives of education purely as making a contribution to economic productivity. The 'robust bureaucratic school system' is capable of delivering such aspirations. Consequentially the role of the teacher is one of the transmitter and assessor of knowledge and skills. The students, who have become customers or clients within these structures, and are "more interested in life in their own world than in the desiccated bits of adult life which teachers have to offer" (Waller, 1932/1965, in Labaree, 2000, p.229), then 'learn' the 'system of school' and through their engagement in the curriculum determine what is emphasised within the curriculum. This is not through taking autonomous decisions to explore ideas and areas of interest, but rather by forcing teachers to concentrate on what will be assessed. This is expressed in such comments as 'Tell me what I need to know to pass'. Neither students nor teachers are the creators of curriculum. Teachers 'receive' the curriculum from policy makers situated far from the context of learning, and their task is to deliver the goods as a 'postie' would deliver the mail.

On the other hand, if schools are places which are linked to the moral and social purposes of education then the second pairing of scenarios, the re-schooling scenarios as Codd et.al (2001) describe them, should be more evident. These scenarios comprise the "substantial strengthening of schools with new dynamism, public support and recognition, and a new sense of purpose...schools [would] become core social centres and develop community leadership functions, [and/or] become focussed and flexible learning organisations" (p.16). Schools of this nature quite possibly could be places students want to be at, places where their voices and their ideas are heard, their opinions valued, and their intellectual well-being nurtured. The classroom would be about 'doing' and would have a moral presence.

Teachers in schools of this type would be educators within communities of practice rather than in isolation, reminiscent of the early autonomous professional age identified by Hargraves (2001. see p. 33). Teachers would be moral agents who espoused professional expertise and professionalism linked to quality of practice. They would make professional judgements about curriculum and pedagogy based on learners needs and the context, and be learners themselves who continued, in the sense of 'becoming', to develop new ideas and

converse with others about them. Above all these teachers would be guided by the virtues of justice, wisdom (prudence or *phronesis*), courage and self-control.

Teachers as Professional Educators

In earlier chapters of this thesis, the technicist practices and performativity that underpin much of what passes for teaching and consequently teacher education, that is preparing the teacher as a skilled technician, were discussed. The counterpoint to this, is perhaps, the concept of the reflective practitioner, promoted originally by Schon (1987), and embraced throughout teacher education. Reflection is trendy- which is to say it has acquired the trappings of popular and uncritical adoption frequently in pursuit of agendas quite separate to those its originators sought. And like most trends it has undergone many and varied transformations, sadly even to the point of becoming, in some circles, a performative task (Dixon, Williams & Snook, 2000). This is evident in the increasing application of, and reliance on, the templates and taxonomies of the process-product research for reflection. Further to this, reflection and its incarnation as an observable skill within the repertoire of the teacher, illustrates: first, how relatively easy and therefore attractive to relegate ideas to the behaviourist level, (this frequently obscures the value the concept may have to offer); and second, the difficulty in gaining a fix on a conception of teaching. To reflect is to juxtapose ideas, situations, or experiences and impressions against some theory or established practice in an attempt to clarify and illuminate and ultimately to make significant change. Reflection gives rise to judgement.

The concept of the reflective practitioner has become something of a 'buzz' word; everyone is 'into' reflection of one kind or another. Bullough and Gitlin (1991) suggest that there are at least three discernible types of reflection; technical, interpretative and critical. The first, *technical* is usually aligned with the way teachers assess how well they are using particular teaching strategies and how their performance compares with others teaching similar content. The second, that of *interpretive* reflection focuses on 'exposing and clarifying personal meaning'. It is individual and allows the teacher to examine personal teaching 'habits' in context and to make adjustments to one's practice. Both these forms of reflection

can be seen as a kind of thoughtful evaluation which may lead to reinforcing poor choices and ineffective options; neither necessarily challenges the status quo in terms of confronting the structures and ideologies that underpin education in its current form.

The third type, *critical* reflection, holds more promise. As Bullough and Gitlin (ibid) state:

The critical orientation to reflectivity ... as a particular kind of expression of intellect, not only aims at *clarifying* educational means and ends, but importantly, holds them up to *critical scrutiny* in the belief that teachers have the potential to recognise and then confront unquestioned teaching roles, internalised values, and structures and power relations which foster narrow and oppressive school relations (p.39; emphasis in the original).

Notwithstanding, the teacher as a professional educator has to be more than a reflective practitioner. Even the critical orientation of reflection described by Bullough and Gitlin, which links to both Sachs (2003) dimensions for a new professionalism and Hargreaves and Goodson's (1996) post-modern interpretation of teacher professionalism (described in chapter one of this thesis), is insufficient in terms of the teacher as a professional educator. The notion of the teacher as a reflective practitioner is typically used as one aspect or dimension of the professional educator to suggest a dualistic or dichotomous position, in which it is compared or contrasted with the view of the teacher as a technical rationalist practitioner. It is to this dichotomy that the discussion now turns.

Contrasting Conceptions of Teaching

Codd (1998) adopts the dichotomy of the reflective practitioner versus the technical rationalist practitioner in his contrasting conceptions of teaching. This conception is illustrated in Figure 2. The use of the term 'contrasting' is interesting, for in contrasting these views, particularly as a heuristic, the dichotomy is reinforced. The circumstance is one where the teacher can be *either* a skilled technician *or* a professional contextualist.

Figure.2 Contrasting Conceptions of Teaching

	TECHNOCRATIC- REDUCTIONIST	PROFESSIONAL CONTEXTUALIST
Role Model	Skilled technician	Reflective practitioner
Criterion of Good Practice	Competence	Integrity
Pedagogical aim	To produce the attainment of specific learning outcomes	To enable the development of diverse human capabilities
Administrative context	Efficient management (Hierarchical)	Professional Leadership (Collaborative)
Type of motivation	Extrinsic	Intrinsic
Form of accountability	Contractual compliance	Professional commitment

(Codd, 1998, p.158)

While Codd's diagrammatic representation serves as a useful heuristic, it does to some extent create in Hegelian terms a thesis and an antithesis. The thesis here is the technocratic reductionist conception of teaching and the antithesis the professional conceptualist conception. These ideas stand in stark contrast to one another. Certainly, they are not construed as poles of a continuum. In pursuing this line of thinking, critique can be offered on the following grounds. First, in terms of the role model, the thesis suggests skilled technician whilst the antithesis notes the reflective practitioner. Irrespective of the position

discussed in earlier chapters regarding the current trend towards teachers as skilled technicians, there are some basic skills which need to be acquired for effective teaching; for example, attention gaining techniques, or simple management strategies. These skills and strategies are, however, tempered by practical wisdom and an understanding of the situation or context within which they are applied. One cannot conceive that an effective teacher would be devoid completely of skill. Some skill is necessary, if unlikely to be sufficient.

Secondly, the criterion of good practice suggests an opposite of competence and integrity; however, competence *with* integrity must surely be preferable to one or the other. Simple definitions of competence, as in 'adequately qualified and capable', must link with the notion of integrity. To have integrity is to have moral qualities such as honesty and fairness. The teacher must have the capability or competence to blend moral virtues and integrity within the classroom in order to be effective. This aligns with the notion of professional expertise and judgement.

Third, in relation to the pedagogical aim, which highlights the contrast of schooling versus educating, both the attainment of specific learning outcomes and the development of diverse human capabilities are warranted. The current education system appears, as noted earlier, to focus on the skill-based and assessment driven curriculum. However, there is a desire for a shift in emphasis to incorporate the purposes of education, in order to promote democratic equality and social efficiency (see Hargreaves, 2003, Cochran-Smith 2004). It is, perhaps, the nature of 'specific learning outcomes' that is problematic, for this does tend to imply a received curriculum over which neither the learner nor the teacher has control.

Fourth, in terms of the administrative context, the contrast suggested is between efficient (hierarchical) management and professional (collaborative) leadership. In an effective school, professional leadership would surely be efficient, particularly in terms of workloads, and the minimisation of wasted time and effort, thus leaving time for greater cooperative and collaborative endeavours. It is the qualifiers of 'hierarchical' and 'efficient' which tilt to managerialism that is problematic here, for the linkage of the terms is suggestive of economic efficiency.

Fifth, it would seem curious to think that teachers were motivated purely by the extrinsic rewards. Clearly teachers are not rewarded greatly in financial terms. There are few 'perks' in the job and, furthermore, teachers do not enjoy great status or public recognition. The professionalisation process together with its accompanying discourse and rhetorical debate, insinuates that extrinsic rewards are, or should be, motivational. As the popular press would suggest, many teachers are in teaching 'for the love of it' and the satisfaction they gain from working with pupils which must equate to some degree with intrinsic motivation.

Finally, the form of accountability in Codd's contrasting conception remains as the one aspect that is arguably truly dichotomous. Contractual compliance has implications of restrictive practice, increased control and surveillance, and being held to account to groups and/or individuals outside the site of practice. Such compliance is also suggestive of task and skill oriented behaviours. In contrast, professional commitment is a moral stance, which aligns responsibility to the virtue of caring and the notion of service.

Given the 'either-or' nature of this thesis-antithesis, it is possible to offer three solutions. One of which might be to create a compromise or mid-point; however, such a stance would afford an unsustainable position. Compromises in some situations are useful for problem solving. In others they are invariably weaker stances as shifts from the original positions dilute those initial positions. A second option might involve taking parts of each conception to resolve the tension; that is, a combination of the various positions to create an amalgam. This is the 'mix and match' solution, which allows for a slightly better conception of teaching. However, such a combination still falls short of the conception of teaching which best fits the ideas being promoted within this thesis. The third solution is to consider a synthesis which provides a new heuristic. It is this final position which is adopted here. As a starting point, and for ease of understanding, Codd's organising framework and labels are used for a new diagrammatic representation illustrated in Figure 3.

Figure 3: A New Conception of Teaching

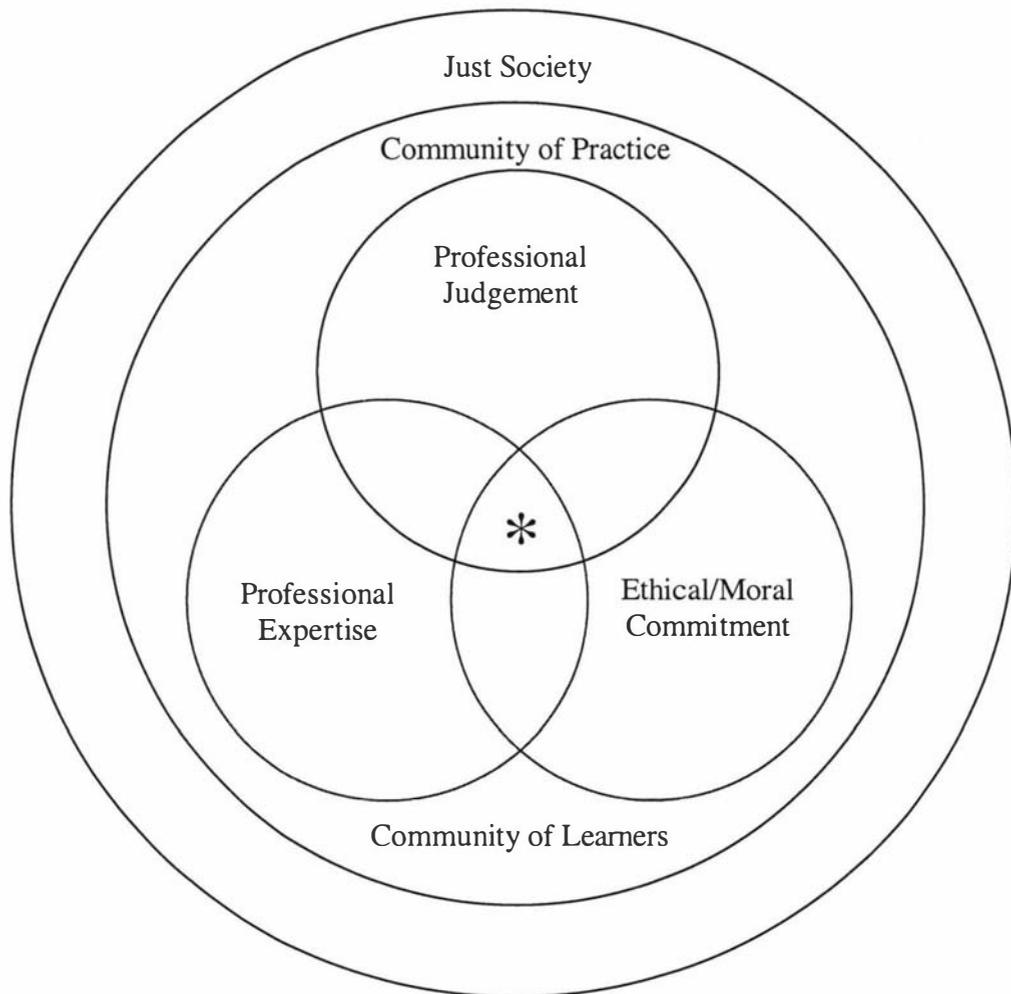
	ETHICAL/MORAL PROFESSIONAL CONTEXTUALIST
Role Model	Critical Reflective practitioner
Criterion of Good Practice	Moral and intellectual virtue Professionalism
Pedagogical aim	Educating within a just society
Administrative Context	Collaborative professional leadership within a community of practice
Type of motivation	Intrinsic-altruistic (the notion of service)
Form of accountability	Ethical and moral commitment

While this new conception does contain some of the components of the Codd heuristic, it also seeks to incorporate many of the ideas already discussed and analysed within previous chapters to create a more meaningful conception of teaching. The point was made that Codd's categories are a starting point, and has been adopted for ease of understanding and comparison. Although this is useful, it is perhaps the framework that limits and constricts

the promotion of a genuine or new conception of teachers and teaching. Codd's framework is a mix of pedagogical and educational criteria overlaid with a type of economic rationalism and, given its aim to explain the recent political and economic climate and its influence on education, this was perhaps appropriate. Indeed, earlier within the thesis the point was made that part of the 'success' of the new-right ideology was the speed with which the language of this ideology was adopted and became part of the normal educational discourse (see chapter four).

Codd's framework serves the purpose of the argument he is proposing. However, the framework does not particularly suit the position taken here, as it is relatively static and prevents the illustration of the interplay between the various factors or components that are viewed as essential in a new conception or model of teaching. The choice of the term 'conception' is important, and is distinct from a model. A model is suggestive of a representation of a structure while a conception is indicative of an idea or plan that is new or daring. To illustrate the interactive aspects of the conception, a modified Venn diagram is proffered as an alternate view (Figure 4). The assumption here is that teaching does not occur in a vacuum, but rather within the context of a community of practice and a community of learners, who live and practise within a just society. Very little that occurs within society fails to impact on education, so there is a synergetic relationship between society and schools. Similarly, there is a relationship between the teacher, who, in this model, has ethical and moral commitment, professional judgement and professional expertise, and the community of learners and the community of practice.

Figure 4: An Interactive Conception of Teaching



* ethical /moral professional contextualist

Earlier in this chapter it was reported that in the review of ‘future-focused’ research on teaching and learning (Codd et.al 2001), two common themes stood out. These were the crucial role of teachers and the need to transform traditional concepts of learning. The conception of teaching outlined in Figure 4 takes these themes into consideration; not explicitly but, rather, tacitly through (a) the relationship between society and the communities (practice and learners); and, (b) the emphasis on the teacher as an ethical/moral professional contextualist. The teacher as an ethical /moral professional practising

within a specific context must, through commitment to professionalism in its fullest sense, adopt new, virtuous practices and approaches to learning. While describing the teacher as an ethical/ moral professional contextualist provides an accurate description, it is somewhat 'clumsy'. Nonetheless, teachers who demonstrate or possess these attributes would be professional educators. That is, 'professional' meaning *being professional* as discussed in chapter one, would align to the notions of professionalism espoused by Hargreaves and Goodson's (1996) and Sachs (2003), which have ethical and moral components. Being an educator in this sense means fulfilling the dual purposes of education and understanding the context and situatedness of practice. Therefore, rather than continuing to refer to teachers as ethical / moral professional contextualists, in the remainder of this thesis they will be referred to as professional educators.

Many aspects of this new interactive conception of teaching, (namely: professional expertise, professional judgement and an ethical and moral commitment), assist in providing an answer to the third question posed at the beginning of this chapter, that of how should we prepare teachers. This shapes the final chapters of the thesis, which focus on the normative view or approach to teacher education.

Rethinking Teacher Education

During the last decade massive developments have occurred within education and teaching. In New Zealand, significant changes have taken place; for example:

- The introduction of a complex and sophisticated curriculum including new and extended curriculum areas;
- Developments in information and communication technologies;
- The mainstreaming of children with special needs;
- The recognition of Te Reo Maori as an official language in New Zealand and the need for teachers to be competent to teach it;
- The changing demographic of the population and the need for teachers to be cognisant of multi-cultural issues and cross-cultural pedagogies;

- New assessment techniques and recording and reporting accountabilities;
- The renewed emphasis on numeracy and literacy.

With the exception of the uniquely New Zealand-based change relating to Te Reo Maori, the list of developments could be applicable in many jurisdictions. One could assume that such changes would necessitate a broadening of the scope of teacher education to include the preparation of teachers who could think critically and reflectively about their practices, determine their actions within a specific context with a wide range of alternatives to draw from, and have the courage and wisdom to experiment. This, however, has not occurred; quite the reverse. The preparation of teachers has to all appearances, become locked into the same mindset as the ideology behind the developments.

Consider, for instance, the National Certificate of Educational Achievement (NCEA), which is the new qualification for Secondary Schools in New Zealand. Based on Achievement Standards, the qualification is 'sold' as being significantly different to previous qualifications, which it is in so far as this new qualification is structured to 'reveal' exactly what a student 'can do'. Previous qualifications awarded grades for subjects and a learner might gain a 'C' in History. The NCEA, in contrast cannot be gained in 'subjects'. Rather 'domains' detail the achievement standards the learner has achieved. On a cynical view the achievement standards are very 'useful' for once a learner has achieved one, then the next step or standard is obvious: it requires the achievement of the next detailed performance.

Thus, preparing secondary teachers becomes relatively simple. They need only learn where to find the prescribed achievement standards and possess some basic knowledge of how to transfer the information to the learners to enable them to 'perform' to the standard. Then, when assessing the performance, the teacher needs to be able to access the national exemplars which enable them to grade the achievement as excellent, merit, achieved or not-achieved. This is in effect the delivery of a second-hand curriculum conceived of by policy developers, where the teacher is held to be no more than a skilled technician.

It is not difficult to ascertain that the NCEA system, which is assessment driven and largely determines the curriculum within New Zealand secondary schools, is based on a technocratic-reductionist conception of teaching. Teachers are interchangeable cogs in a machine that turns out students as standardised products (Kincheloe, 2004). This reinforces the ideas central to technical rationality, performativity and standards that were discussed in chapter four.

Teacher education must prepare educators who are able to handle the moral judgements and decisions inherent in teaching, rather than produce technicians delivering a prescribed, 'just add water and stir' curriculum. As Goodlad (1990) notes, teacher education must avoid preparing:

Prospective teachers oriented to filling a large handbag with discrete bits and pieces of know-how [who] may be destined to become pedagogical bag ladies and bag men, forever seeking more and more attractively packaged items to stash away (p.225).

The outlook for pre-service teacher education in New Zealand appears worrying. At a June 2003 meeting held by the new Teachers Council with teacher educators, the Teachers Council made it clear that it intended to develop and introduce exit or graduating standards for teacher education graduates, which would cover early childhood, primary and secondary graduates. The translation of the original *Dimensions of a Satisfactory Teacher* from the Teacher Registration Board to the *Teachers Council Provisional Standards* was swift. This translation is significant. The Teacher Registration Board (2001) had:

...resisted the pressure to define these [dimensions] as specific, quantifiable and measurable standards. It considered that this could limit expectation and distort the perception of teachers' work by valuing what could easily be measured. Instead, the Teacher Registration Board was advised during consultation to refer to these standards as "dimensions" and to keep them broad enough to reflect

the complexity of teachers' work and the potential for unlimited professional growth (p.5).

However, under The Education Standards Act 2001 The New Zealand Teachers Council⁴ has the power to establish and maintain standards for qualifications that lead to teacher registration. Many of the submissions to the Education and Science Select Committee Inquiry into Teacher Education (discussed in chapter two) appeared to endorse this change. The conception of the teacher as a professional educator and the notion of the reflective practitioner, the antithesis in Codd's (1998) dichotomy, is favoured by the traditional teacher education providers, whose opinions and views in the volume of submissions within the public domain were outweighed by other interest groups⁵.

Rethinking education, teaching and pre-service teacher education essentially creates a 'chicken and egg' situation, the 'where to begin?' scenario. The position adopted here is that it is teachers and teaching that will ultimately effect changes within education so it is appropriate that, in order to change education, the initial change must occur with the manner in which teachers are educated. The impetus must, therefore occur within pre-service teacher education and the time has now come to effect change. Sockett (2001) suggests the options for rethinking in the following statement.

How do you improve education? There are two obvious answers to that question: Control teachers more effectively, or find a way to enhance teachers' professionalism, creativity, and autonomy. Control implies tighter accountability (through merit pay, state or local mandates), and treats teachers as technicians implementing the political will. Autonomy implies trusting teachers and having systems (for example, in site-based management) that give them opportunity and incentive. It assumes teachers are morally professionals. The dominance of the "control" ideology is mirrored, however, in many professional-development programs, typically in the short, in-service programs that instruct teachers in the latest fad. (p. 12).

The third question posed at the beginning of this chapter, 'How should we prepare these teachers?' is a normative question relating to pre-service teacher education programmes. As can be gleaned from the discussion, the position taken is that pre-service teacher education programmes must focus on preparing teachers who are attuned to the purposes of education, whose actions are based on a sound knowledge of ethical and moral practices, who embrace professionalism and who see themselves as professional educators. Such teachers will have a vocabulary and understanding of the larger social, political, cultural and economic contexts of schooling and education and their relation to educational purpose and classroom practice. They will see themselves as moral change agents who are not prepared to maintain the status quo. The prospective teacher graduating from a pre-service teacher education programme based on this new conception of teaching is one who will embrace the qualities and dimensions of teacher professionalism espoused by Hargreaves and Goodson (1996) and Sachs (2003) which were discussed in chapter one of the thesis. It is apposite to remind the reader that such a view of teacher professionalism for today's society would incorporate complex forms of learning, participation, collaboration, cooperation, activism, judgement, social and social purposes and care.

The next chapter of this thesis addresses the components of the new conception of teaching as a basis for pre-service teacher education. That is to say, if there is a conception of what teachers and teaching ought to be about, then it is possible to structure preparation programmes for teachers that will achieve this, not in a means to an end manner, (for that would require simple problem-solving and gap analysis techniques), but rather an approach where ends and means are linked. The point has been made throughout the discussion that pre-service teacher education is one small component of teacher education in its broadest sense, and that teachers are always, in a sense 'becoming'. Given the stance taken on knowledge, standards and competencies, this new conception avoids being prescriptive. It is to the new conception that the discussion now turns.

¹ Adams et.al (2000) note that there are a number of specific features relating to an educated person. They suggest these are:

- Moral knowledge about how to live the good life - what is right and wrong, good and bad, one's rights and duties etc
- Emotional knowledge required for the removal of psychological constraints such as unwarranted fear or guilt, and the development of appropriate emotional responses such as control of anger
- Aesthetic knowledge essential for judgements about things to be appreciated, both natural and social
- A critical attitude that nothing is beyond criticism, best summed up in the Socratic dictum that 'the unexamined life is not worth living'
- Emancipation of the individual, especially maximum freedom to hold one's views and act accordingly, and maximum autonomy from authority, consistent with the rights of others to the same degree of freedom and authority (p.134).

² Eisner's (2000) 12 'easy' lessons for the next millennium are as follows:

- Students learn both less and more than what they have been taught,
- As objectives and standards become more precise they proliferate and when they proliferate, they swamp teachers' capacities to deal with them,
- What educators say they want to accomplish in schools and how they evaluate what students have learned are often contradictory,
- Unless teachers have a role to play in shaping curricula, in-service education programmes are likely to be ineffective,
- The school as an institution is more likely to change the incoming message than the message the institution,
- High-stakes criteria impact how and what teachers pay attention to and why,
- Genuine school improvement requires conditions in the school that enable teachers to learn throughout their career,
- Educationally meaningful assessment requires data derived from the ongoing context in which students learn,
- When the public is anxious about schools it retreats to the images of older times ; it prescribes, monitors and imposes assessment practices that enable it to compare the performance of schools,
- Many of the difficulties schools face are due to problematic assumptions about schooling that seldom get examined,
- Theories are of limited use in the context of action, and
- Curriculum is impacted by the educational ecology in which it is expected to function.

³ Each of the dimensions are further detailed as follows:

Mutual engagement

- Engaged diversity
- Doing things together
- Relationships
- Social complexity
- Community
- Maintenance

Joint enterprise

- Negotiated enterprise
- Mutual accountability
- Interpretations
- Rhythms
- Local response

Shared repertoire

- Stories
- Styles

-
- Artifacts
 - Tools
 - Actions
 - Discourses
 - Historical events
 - Concepts (Wenger 1998.p 73).

⁴ In September 2005 The New Zealand Teachers Council released their new Graduating Standards for Teacher Education Qualifications that lead to Provisional Registration as a Teacher in Aotearoa New Zealand. These are at Draft stage but the consultation phase is limited and there is every reason to believe that these standards will be adopted in 2006.

⁵ The submissions within the public arena made for interesting reading. Essentially, the submissions could be divided into five distinct groups:

- Those from traditional teacher education providers
- Those from Private Training Establishments (PTEs) who entered into Teacher Education when the EFTS' were made contestable for one year graduate programmes,
- Those from 'interested' observers such as the Human Rights Commission,
- Those from 'allied' organisations such as the Teachers Registration Board (New Zealand Teachers Council) and the Unions.
- Those from 'outside' groups such as the Federated Farmers and the Country Women's Institute

Chapter 6

A New Conception of Pre-Service Teacher Education

The question this thesis addresses is: *If teachers are to become professional educators, what are the implications for pre-service teacher education?* To begin addressing this question, a new conception of teaching was developed and presented in the previous chapter. This new conception evolved from a number of sources, which have been described and discussed within this thesis. These are: first, the importance of the concept of teacher professionalism and the attendant desire to prepare teachers as professional educators; second, the process of professionalisation and its accompanying political and ideological influences; and third the search for ‘a’ or ‘the’ knowledge base of teaching and technical rationality together with the influence of standards and competencies. In the previous chapter, the discussion also turned to the places called schools and the people called teachers and, drawing on Codd’s (1998) contrasting conception of teaching, a new ‘conception’ of teaching was presented.

This chapter elaborates on this new conception of teaching as a basis for a pre-service teacher education programme. The first part of the chapter considers the impetus for change and the assertion that if teachers are to become professional educators then their role ought to be linked to the educative function associated with social democratic outcomes. It therefore situates the conception within a just society. Further, it is argued that teacher professionalism is enhanced within collaborative cultures; pre-service teacher education needs to be framed and conducted within a community of practice and a community of learners. The concepts of a just society, a community of practice and a community of learners offer a contextual frame for the conception being advanced here.

The second part of the chapter addresses the central or core components of the conception, which are: professional expertise, professional judgement, and moral and ethical commitment. It begins with a discussion of professional expertise, giving attention to

professional knowledge, critical reflection, and critical inquiry. Critical inquiry is linked to the notion of the teacher as researcher. The following section discusses professional judgement, which incorporates discussion of practical wisdom, practical reasoning and reasonableness. The final section focuses on ethical and moral commitment.

The Impetus for Change

To effect change in education, changes to pre-service teacher education are needed. From the discussion thus far it ought to be clear to the reader why such changes to pre-service teacher education are essential. In an article titled *The adequacies and inadequacies of three current strategies to recruit, prepare, and retain the best teachers*, Zeichner (2003) states that we need an education system that will:

...help us move toward a world where what we all want for our own children and grandchildren is also available to everyone's children. This is the only kind of world with which we should be satisfied (p.513).

Clearly, Zeichner is articulating a view, supported within this thesis, that links the education system to a 'kind of world', which is democratic and just. In order to move towards this democratic and just world changes are required within education. An education system that provides learning opportunities for 'all' children irrespective of demographic background, ethnicity and gender is more than a desirable fancy; it is imperative in terms of society and the future. In her support of teacher education that prepares teachers to teach 'all' children Cochran-Smith (2001) writes: "In the last analysis, civilization itself will be measured by the way in which children live and by what chance they have in the world" (p.543). Teachers, teacher educators and pre-service teacher education are in this argument, the critical agents for educational change at all levels. It is, therefore, essential that the best teachers are recruited, prepared and retained within the education system. At the heart of this argument is pre-service teacher education.

Better pre-service teacher education will occur when there is a coherent vision for it, a vision that links it to the purposes or *telos* of education. There are two main possibilities for such a vision. First, there is the possibility of teacher education that is based on the efficient achievement of pre-ordained, uncritical and ‘delivered’ outcomes. This is an approach which tends to favour technical rationality, seeming apolitical neutrality and which runs the significant dangers of the consequential reproduction of inequalities; in short, as conceived in most current educational policies - teacher ‘training’. It has been argued that it is this first vision, which has dominated teacher education for the last two decades. Conventional and current pre-service teacher education programmes are, as Feiman-Menser (2001) suggests,

...weak interventions[s] compared with the influence of teachers’ own schooling and their on-the-job experience. “Sink or swim” induction encourages novices to stick to whatever practices enable them to survive whether or not they represent “best” practice in that situation. Unless teachers have access to serious and sustained learning opportunities at every stage of their career, they are unlikely to teach in ways that meet the demanding new standards for student learning or to participate in the solution of educational problems (p.1014).

In his criticism of this first vision Smyth (1987) asserts that to put ‘skills’ at the heart of a conception of pre-service teacher education is to suggest that teachers have nothing to say about the ends of education, that their focus should be on the means only and that they have no vision of human potential or the way life might be lived.

A second vision of teacher education exists, which encompasses professionalism, intellectual rigour, and explicit concerns for social justice. It is one built on inquiry, political action and moral commitment (Beyer, 2001). The new conception of pre-service teacher education proposed in this thesis sets out to provide an alternative approach, one that is aligned to the second vision. It seeks to challenge previously held views and opinions of schooling by aligning the practice of teaching with an ethical and moral stance

and situating this within a community of practice and learning. The conception seeks to encourage a sense of lifelong learning, expressed in the concept of 'becoming'.

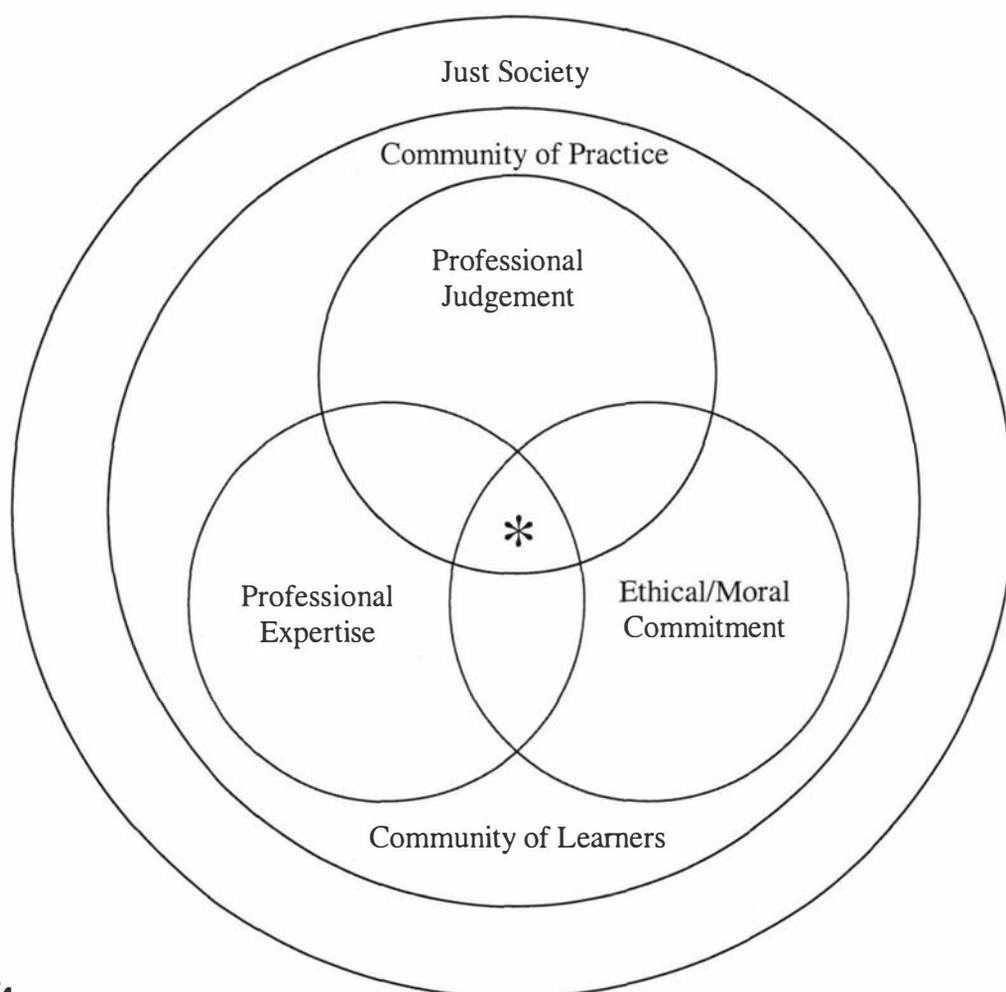
A new conception for pre-service teacher education is only the beginning. Effecting change requires commitment, courage and significant attitudinal change. If change is needed in education, should this occur first within the social processes of educational institutions, or should it occur in teachers themselves and, by inference, in pre-service teacher education programmes? More generally, can change be achieved without alterations to both? If not, does the sequence matter? The dilemma of what to change first has been alluded to in previous chapters. The position taken here is that to effect change within education the starting point should be with teachers not institutions. It must begin, therefore, with the manner in which teachers are prepared for their roles, which means rethinking teacher education. Cochran-Smith (2001) argues that the critical components are the teachers, teacher educators and teacher education. Teachers and teacher educators are both "the last great hope and the most culpable culprits in what ails [American] schools" (p.540). If teachers are the 'lifeblood' of the schools, they need to be prepared for this responsibility through teacher education programmes. 'Tinkering' with administration or institutional arrangements of the larger educational system may effect some change, but it is argued here that genuine change begins and is sustained by what occurs in classrooms, schools, lecture halls and education faculties. Better teacher education is imperative if this change is to occur.

Interpreting the New Conception

Given that the focus of this thesis is on pre-service teacher education with its central question the implications for pre-service teacher education of preparing teachers for the future, it may appear somewhat curious to begin with a model that focuses on teaching. Nonetheless, both the title and the choice of descriptors for it are intentional. The normative question of how teachers ought to be prepared, requires a rethinking of pre-service teacher education. Means and ends are both critical, but not in a technical means-

ends type of reasoning where an appropriate end is identified and a viable means or strategy implemented. Rather, the thesis sees the teacher and pre-service teacher education, as both means and ends towards a just society. The belief that underpins the new conception of pre-service teacher education is that the three core elements of the new conception (professional expertise, professional judgement and ethical and moral commitment) interact and contribute towards preparing a teacher who is an ethical and moral professional contextualist¹. This ethical and moral professional contextualist practises within a community of practice and learners that is situated within a just society. To remind the reader, the conception is represented below.

Figure 4: An interactive conception of teaching



* ethical/moral professional contextualist

Considering that the new conception is focused on teaching, it may be interpreted on at least three levels. First, the conception represents the interrelationship of teachers, schools and society. The intersection of the three elements of the central core, is the ethical and moral professional contextualist representing the teacher who has professional judgement, professional expertise and ethical and moral commitment. The next 'circle', the community of learners and practice, represents the school in its fullest sense. The school is a place, a community that includes teachers, pupils, family and whanau that assists and prepares its constituents to operate within and effect a just society. This is the outer circle or context. Such an interpretation suggests an ideal state that is yet to be achieved.

Second, the conception is useful in showing a relationship that is articulated in this thesis is desirable for schools and faculties of education. The outer circle, titled 'a just society', depicts the context appropriate for the school or faculty, the members of which constitute a community of practice and learners, with the inner circles collectively being the learners themselves. The intention is not to extrapolate numerous and varied interpretations from the one conception, rather the third, or integrative interpretation of the conception advanced in this thesis incorporates aspects of the previous two interpretations. This integrated position is articulated as follows. The outer circle represents perhaps a naïve idea of what society ought to be like; that is a just and democratic society. The next circle represents the smaller groups within this society, in this thesis, the educational community in its fullest sense. The three intersecting circles are the specific components or ideas, which contribute to a pre-service teacher education programme from which a teacher who is a professional educator might graduate.

It is argued that the conception is 'interactive', in using the term 'interactive conception' to promote reforms in pre-service teacher education the word 'interactive' is critical, particularly as the various components of the conception suggest interrelationships and interconnections. The conception is interactive; it is dynamic. The components, while necessarily depicted as separate, they are symbiotic in manner. That is to say, in the argument presented, all the components are required in preparing a professional educator, and each of the components of the conception requires equal attention. For example, the

professional educator is someone whose practice is underpinned by professional expertise, professional judgement and ethical and moral commitment. These core components influence and are influenced by the outer 'circles' or contexts. A teacher who has ethical and moral commitment would have an understanding of and a commitment to a just society. Part of this understanding would link to a view of the purposes of education. Similarly, professional judgement, necessarily involves a component of practical wisdom, which would influence commitment to a community of practice and learners.

Further, the three inner components are intertwined. Professional expertise is tempered and sustained by professional judgement, and moral and ethical commitment. An illustration of this relationship is suggested in the story in the introduction to this thesis, where the teacher used her professional judgement, and moral commitment in terms of honesty; to determine, what she felt was a more appropriate curriculum. That teacher considered the learners and the context to determine the appropriate learning experiences. In a similar vein, professional judgement is contextual and is guided by moral and ethical commitment. Considering and executing the 'right' decisions are contingent on understanding and 'knowing' the context and having professional expertise underpinned by moral and ethical commitment. Preparing the professional educator, which is argued in this thesis as the purpose, or focus in pre-service teacher education programmes requires awareness and attention to the components of the conception proposed in this thesis.

The conception 'an interactive conception of teaching' provides the basis for the remaining discussion. Rather than prescribing a curriculum or a set of standards for teacher education, which would be the antithesis of the position taken in this thesis, the point of departure is that pre-service teacher education ought to prepare teachers to be educators through a process that demands ethical and moral commitment, professional judgement and professional expertise. There will be no 'one sure way' to achieve this and, in keeping with the views expressed within the thesis, there would be an expectation that pre-service teacher educators would have the autonomy to determine their own content and delivery. Teacher education is a lifelong endeavour with all teachers always in a state of 'becoming' such that they never hold all the possible knowledge and skills needed to educate. Seen this

way, pre-service teacher education is more directly focused on attitudes, values and virtues than classroom management, content or teaching strategies.

The discussion thus far has focused on the impetus for change in pre-service teacher education and ways of interpreting the new conception. It is to the components of the conception that the discussion now turns.

A Just Society

Education does not occur within a vacuum. It occurs within society; therefore, it seems apposite to situate pre-service teacher education within such a social context. The first component, a just society, is, in Venn diagram terms, the 'universal set'. It is the all-embracing parameter or context and provides a purpose and a shape to the new conception. The discussion below is in two sections: first, creating an environment for a just society; and second, teaching for social justice.

Like many terms and concepts in education, a 'just society' is one that is typically unquestioned for practical purposes because it is assumed that it has a common shared meaning: everyone presumably knows what it means. Ask for a definition, however, and a variety of descriptions emerge, including examples of what a 'just society' is not. A just society is more than a democratic society. It is quite possible to have a democratic society, which falls short of being a just society. A just society is not synonymous with a democratic society, although writers such as Codd (1993) and Snook² (2003) use the term 'democratic society' and incorporate aspects of what is claimed here to be a 'just society'. There are aspects of a democratic society, such as that imagined by Dewey (1916), which are pertinent to the present discussion, particularly as his ideas provide a link between schools as democratic institutions and the purpose of education in preparing good citizens. The term 'just society' was selected intentionally so as to incorporate a moral dimension.

For present purposes, a 'just society' is a society in which all citizens have a sufficient quality and quantity of the basic goods needed for a decent human existence. Such a society provides for political freedom, participation in democratic decision-making,

economic freedom and social opportunities; a society where there are no extremes of wealth and power. As noted by Snook (2003) this society is achieved through a “certain pattern of distribution of wealth and other resources such as education and health; a society is just if it ensures this pattern of distribution, unjust if it does not” (p.38). This ‘certain pattern of distribution’ clearly links to the Aristotelian notion of distributive justice, that is, distribution according to need³.

A just society is also a society where justice and equity, care and compassion, are valued. There are echoes of utopia in the statement. However there is also a belief that attention to the outcomes within society (as opposed to continued focus on inputs and outputs) and the greater equalisation of these outcomes would begin the realisation of this just society. The rationale for a just society lies in the nature of society in the twenty-first century, for today’s society is multi-cultural, culturally and linguistically diverse.

By situating education in the context of a just society, the means and ends of education are brought into focus, for having ‘a sufficient quality and quantity of the basic goods needed for a decent human existence’ includes the right to an education that is more than schooling or training for some future role in economic society. As history will tell, and has been iterated in this thesis, the emphasis in education, in recent decades has been on acquiring skills for employment, such that education has become an individualistic private good.

Dewey (1916) cautioned that much of what passed for education neglected the fundamental principle of the school as a form of community life; that is, the school must be a mode of associated living, “a conjoint communicated experience” (p.87). He added:

A society which makes provision for participation in its good of all members on equal terms and which secures flexible readjustment of its institutions through interaction of the different forms of associated life is democratic. Such a society must have a type of education which gives individuals a personal interest in social relationships and control, and the

habits of mind which secure social changes without introducing disorder (p.99).

This point is reiterated by Codd (1983), who states:

If there is to be education *for* democracy, there must be education *in* democracy. This can be achieved only within an institutional environment that is itself democratic (p.169).

The notion here is that schools (and faculties of education) need to be communities and, more specifically, democratic communities, which value participation, equality of opportunity, inclusiveness, and the pursuit of social justice. In addition there needs to be a sense of loyalty and service among all of its members, these being attributes expected of professionals. Education not only makes democracy possible it makes it essential. At heart, education enables and demonstrates to individuals how they can function together collectively, collegially and cooperatively in a society, whilst also satisfying their own needs and desires.

Shields (2004) brings the ideas of education, democracy and community into sharper focus, suggesting that educators need to have an understanding of what she calls the “bedrock moral principles” (p.39), of “justice, caring, democracy, and optimism” (ibid). For Shields, education ought to promote social justice **and** academic excellence, since the concepts are inextricably entwined. An education that is caring and just, democratic and optimistic, will ensure that all learners achieve in meaningful ways that open up opportunities for them beyond school.

The purpose of education then is twofold: to assist learners to have a deep understanding of and a commitment to social justice together with the ideal of equality to enable them to become ‘good’ citizens; and to provide access to skills, attitudes, values and knowledge to enable them to participate within a just society. The role of the teacher must be linked to this purpose, because teaching needs to be viewed as a force for good, a force that enables

students to broaden their intellectual horizons, their moral capacities and to develop their own minds and capabilities as human beings⁴. This means not only that pre-service teacher education should occur within an environment that models social democracy and justice but also that prospective teachers need to be challenged to teach for social justice.

An essential aspect of pre-service teacher education, then, must involve enabling participants to come to understand themselves in relation to others, to provide opportunities for them to examine how society is constructed, in ways which privilege some and disadvantage many.

As Greene (1998) notes:

Teaching for social justice, we must remember, is teaching what we believe ought to be – not merely in terms of moral frameworks, but in material arrangements for people in all spheres of society. Moreover, teaching for social justice is teaching for the sake of arousing the kinds of vivid, reflective experiential responses that might move students to come together in serious efforts to understand what social justice actually means and what it might demand (p. xxxix).

Prospective teachers enter pre-service teacher education programmes with values, attitudes, beliefs and perspectives. If these are not illuminated, examined and challenged then students are more likely to ‘jump through the hoops’ of training (if this is the orientation), and emerge with their unexamined values and beliefs intact. In exploring their own experiences and beliefs, an epistemological exploration, pre-service teachers can come to appreciate other opinions, perspectives and understandings. Conversation and critical inquiry will enable these teachers to imagine a wider range of possibilities, and to have the courage to challenge the status quo and act as agents for change. An environment needs to be cultivated where beliefs and values can be put up for critical scrutiny in a caring supportive manner. Such critical inquiry and scrutiny is intellectual, political, and contextualised. It requires the participant to take a position and defend it. Through such

activities, pre-service teachers begin to understand their own practice and can articulate the theoretical, cultural, contextual and moral underpinnings of this practice.

In their framework for developing culturally responsive teachers, Villegas and Lucas (2001) place emphasis on teaching for social justice. They assert:

We can prepare teachers to be agents of change by encouraging them to develop a personal vision and professional identity that incorporate a commitment to social justice. Once they recognise social injustice and structural inequality in schools and are conscious of their own values with regard to social justice, prospective teachers can no longer assume an objective stance. They are forced to make a decision either to ignore social injustice (and therefore perpetuate it) or to actively work against it. If they have an ethical commitment to reducing injustice, teachers will be more likely to make the latter decision (p.201).

In the current climate of technical rationality, and its accompanying training orientation in teacher education programmes (which is individualistic with students competing for grades, and ultimately teaching positions,⁵), education for social justice and democracy has disappeared off the radar. It is the responsibility of teacher educators to put social justice and democracy back on the agenda of pre-service teacher education programmes. One starting point might be to embrace Cochran-Smith's (2004) call to "make inequity, power and activism explicit parts of the curriculum" (p.66).

Teachers are, in Fullan's (1993) view, "society's great untapped resources for radical and continuous improvement" (p.16). However, it needs to be acknowledged that signing up to or merely graduating from a pre-service teacher education programme does not necessarily make one a moral agent and/or a change agent. The pre-service teacher education programme must make a difference, particularly in engaging prospective teachers in experiences that highlight the interrelationship between the purposes of education and a just society. This has to involve more than readings, assignments and school placements. It

begins with teacher educator's own use of a critical lens and self-critique as members of a practice within a community.

Communities of Learners - Communities of Practice

In the previous chapter, the concept of communities of learners and communities of practice was introduced and discussed. This discussion focussed predominantly on schools as communities of learners and communities of practice. It is important now to situate pre-service teacher education within communities of learners and communities of practice.

The term 'educational community' rolls off the tongue easily and connotes some specialist grouping where the participants have as their common element either an interest in and/or participation in education. Such a term is loose at best and possibly elitist or non-inclusive. Current educational communities associated with pre-service teacher education certainly do not include all eligible members. Thus a broader conception of an educational community is required, one that fosters a sense of community between and amongst students, faculty members (both pre-service teacher educators and other educators), and schools and associate teachers. Their common element or community rationale is *practice* and their membership is established by virtue of being learners willing to engage in dialogue and conversation. The journey in teacher education is never complete. It is a sense of 'becoming'. Therefore, all teachers must have opportunities to continue to learn and develop - to embark on a journey or search implied as the 'continuous learning' of Goodson and Hargreaves' (1996) interpretation of post-modern teacher professionalism. As Dewey (1916) noted:

In order to have large numbers of values in common, all members of the group must have an equitable opportunity to receive and take from others. There must be a large variety of shared understandings and experiences. Otherwise, the influences which educate some into masters educate others into slaves. And the experience of each party loses in

meaning when the free interchange of varying modes of life experiences is arrested (p.84).

Creating such communities is no easy task; breaking down long held views of ‘ivory-towers’, theory-practice dichotomies and simple ‘them-and-us’ beliefs, require significant attitudinal, and, often ideological, shifts. Current views of education and dominant policies of schooling make such attitudinal and ideological shifts more difficult. The point of contact must surely lie in re-establishing the real meaning and purpose of education in its fullness and adopting the social and moral cause of pursuing the just society. Hence, within the new conception, teaching is situated in communities of learners and communities of practice within the just society.

Communities of learners and communities of practice are more than just any group of people who may be referred to as a community, such as neighbourhoods or clubs. These specialist communities comprise groups of people who:

- take an active and passionate interest in education,
- have a commitment to issues of equity and justice,
- subscribe to and work towards the transformation of inhuman and unjust social structures,
- honour, respect ,support and sustain others,
- provide opportunities for conversation to increase the community’s collective understanding,
- work in non-hierarchical structures or power relationships, and
- adopt democratic practices which allow all participants to be involved in decision-making.

Teacher educators often speak of developing partnerships with co-operating schools, such arrangements having varying degrees of genuine partnership. Depending on whether one is viewing the relationship from the school’s perspective or from the university or faculty perspective, some feeling of being ‘used’ often emanates from the relationship.

Creating a real and vital community with schools and university requires more than sending prospective teachers into schools for teaching experience and, as a 'quid pro quo', discounting fees for study for associate teachers. This will happen when all participants come to appreciate the value and moral imperative of working constructively together. Identifiable, tangible benefit needs to be realisable for both parties in ways that are of value to them. The key factors in assisting to bridge any gap and begin the conversations are the student teachers and those faculty members who visit them in schools. These two groups of people can, and should, begin to build the relationship and put down the foundations for the community, so that when these students become the new team of associate teachers the pattern for conversation is established.

The community of practice and learning must also be established within the university and faculty itself, that is a community between students and teacher educators. Most of the initial effort in establishing this community needs to be undertaken by the teacher educators themselves who, in most institutions, need to begin their own conversations with each other. A first conversation in many institutions could well focus around current ideologies of and practices within teacher education, ultimately with an invitation for students and teachers to participate. As noted by Fullan (1993) faculties of education should not advocate things for teachers or schools that they are not capable of practising themselves. At base, conversation and dialogue with a transformative focus would aid understanding and replace criticism and faultfinding often from an ignorant or uninformed stance. Fullan (1993) within the University of Toronto,⁶ and Beyer⁷ (1997), at Indiana University, provide salient examples of community building through conversation within faculties of education. Fullan (1993) for, example, suggests "the best faculty of education in the country would commit itself to continuous improvement through program innovation and evaluation" (p.15). Beyer (1997), in outlining the commitments to guide conversation, comments on the need to "not shrink from disagreement, but to debate issues openly, collegially, and seriously, and see if a consensus would emerge" (p.5).

In the proposed new conception, the particular communities envisaged have been described as focused on learners and on practice. The suggestion is not that there be two

communities as such but rather a community whose members are learners engaged in practice. While it has been established how the community of learners might be created and sustained, it is important now to describe the notion of practice as it relates to the community.

Practice

The word 'practice' is problematic, particularly in terms of education. It is used in many and varying circumstances, for example: moral practice, critical practice, and teaching practice. Perhaps the most common use is in the dualism of theory and practice, where practice is regarded as subservient to theory and akin to skill-based action. Practice is about action and doing things. It is, however, not in a dualistic relationship to theory, nor is it essentially skill based. McLaughlin (2003), aligning his view of practice to that of McIntyre⁸(1981), suggests that it involves:

...activities which possess such features as coherence, complexity, internal goods, invitation to a certain kind of self-involving and self-transformative co-operative engagement and the necessary involvement of virtues in this engagement (p.345).

Practice then, concerns many intangibles: tacit and situated understanding, reasoning, preferred ways of acting and behaving, and virtue. If a virtue is a morally desirable personal quality, then practice must have a moral component. It is this moral component that sets the practice of teaching apart from other practices. It is interesting to note that when pre-service teachers go into schools for their practicum they regularly refer to these experiences as 'going on teaching practice'. In their minds, this is an opportunity to 'practise' teaching, which reinforces the notion of a skill-based experience and applying theory in a context. 'Teaching' in this sense is an adjective used to specify the practice, but it is not the same as the practice of teaching, which has intellectual and moral development at its core. Similarly, it could be claimed that there may be practice that involves minimal cognition. However it is mistaken to claim that this pertains to all forms of practice. To do so is to render the term 'practice' to an 'intellectually void' meaning.

Practice is distinct from the institution in which it is carried out. For example, practising medicine is not the same as working in a hospital. In the same vein, teaching is more than working in a school. The practice of teaching is much older than any particular school and will outlast any educational institution because practice is not tied to an institution but rather to a context, often beyond the school gate. Understanding practice in its broadest sense and being able to see, for example, the difference between teaching practice and the practice of teaching, occurs when the terms are deconstructed and discussed. Such discussion and conversation ought to feature within a pre-service teacher education programme, and within the community of practice.

A community of practice within the educational setting, say the faculty, would be focused on conversations about: the means and the ends of education and not just the means to the ends, democratic ideas and practice, critical inquiry and reflection, moral actions and consequences and a comprehensive understanding of differing forms of social justice. Within such communities, participants combine “the mantle of moral purpose with the skills of change agency” (Fullan, 1993, p.12), thus assisting to show how these participants can function together in a society.

To summarise thus far, the two ‘outer’ circles, or dimensions of the conception of teaching, viz, a just society and communities of learners and communities of practice, provide the context for rethinking and reconceptualising pre-service teacher education. This ‘big’ or macro context is linked to the purposes of education. Not only is teaching situated within this context but the outer circles are indicative of the means and ends of education, meaning that teaching and pre-service teacher education ought to occur within a community as well as promoting and teaching to achieve social justice and democracy.

In the next section, the discussion focuses on the three interconnected ‘inner’ circles; professional expertise, professional judgement and moral and ethical commitment. The purpose is not to prescribe a curriculum as such, but rather to discuss possible or potential ways of engaging prospective teachers in experiences, that will enable them to become moral professional contextualists, or ‘professional educators’. The point must be made here

that the overlap between the dimensions is strong. For example, practical wisdom falls both within professional expertise and professional judgement; ethical and moral commitment permeates professional expertise and professional judgement. The separation of these dimensions, professional expertise, professional judgement and moral and ethical commitment, is therefore made solely for ease of discussion.

Professional Expertise

In New Zealand the criteria accreditation requirements of teacher education programmes dictate that prospective teachers must cover the curriculum outlined in the New Zealand Curriculum Framework. In most institutions this is operationalised through a specific, but largely uncritical, focus on the curriculum documents. Programmes or courses are provided in, for example, the English Curriculum, the Science Curriculum and the Technology Curriculum but little heed is paid to the rationale for each. In each course students are 'taken through' the document as if it contained the essential knowledge for effective practice.

This process is premised on an ideology that necessitates, consciously or unconsciously, the curriculum, as provided in the curriculum documents, being seen as static, rigid and 'the only way'. Such an approach reinforces the view that the curriculum to be enacted within schools is generalisable across contexts, that what is contained within the document is 'gospel' or 'the truth'; and, more importantly that it involves matters which have an independent existence in their own right. In other words, the curriculum is separated from and survives without the context in which its meaning is derived. In this thesis the points have been made that: first, knowledge is tentative and provisional; and second, teachers who adopt an uncritical stance become 'purveyors of a second hand curriculum' and an agent for others. This process also appears to be based on a notion that the students sign up as *tabula rasa* and as shapeless raw material to be moulded into teachers.

In discussing professional expertise, it is important to acknowledge that attention to curriculum as required by the accreditation process is important. However this curriculum

focus might well be achieved through means other than the simple 'round-robin' reading of the document. In a pre-service teacher education programme, which is situated within a community of learners and practice and which has as its focus a just society, a blind, technicist adoption of a lock-step standardised method has little appeal. A community of practice might question the received curriculum in terms of its contribution to the purposes of education and its links with a just society. Further, critique might focus on the perceived need to address each and every curriculum document to ensure that some curriculum specific knowledge and skills exist. At the very least, a community of practice with a critical inquiry orientation might begin with philosophical questions of an epistemological base and ask whose knowledge is being valued in the curriculum.

Pre-service teacher education programmes have frequently neglected to learn from many of their own advisers and critics. A quick glance at the texts for pre-service teacher education programmes⁹ in the 1970s suggests that lessons, particularly about knowledge, have not been learned. Some 35 years ago Postman and Weingartner (1969) commented on the archaic canons and concepts¹⁰ being promulgated in that era, yet the same view of knowledge still permeates current pre-service teacher education programmes. So, in terms of a teacher education programme, what is professional expertise?

Recall the story of the teacher in the introduction to this thesis who abandoned the 'given' curriculum in reading because it failed to engage the learners. The teacher in this story, it is argued, demonstrated aspects of professional expertise (and professional judgement through practical wisdom), by determining a curriculum that better suited the learners. Professional expertise in this new conception of pre-service teacher education comprises practical knowledge, critical reflection with an epistemological base, and inquiry linked to the notion of the teacher as researcher. The three subsections or dimensions overlap and the separation is, as noted, purely for ease of discussion.

Practical Knowledge

In the present climate curriculum documents, preferred pedagogy and assessment are linked to accountability. Policy documents and procedures are centralised, handed down, and

become reified as conceptions of knowledge and, therefore, truth (Carr, 1998). This leads to teacher educators and teachers being required to accept some notional knowledge base and to deliver programmes and learning experiences conceived elsewhere, usually within state organisations by officials.

In chapter three the concept of a knowledge base of or for teaching was discussed. It concluded that the search for a knowledge base was neither useful nor necessary for effective pre-service teacher education programmes. The stance adopted internalises the fact that knowledge is tentative, provisional and constantly under revision. Thus for teaching, knowledge is situated and, to a certain extent, tacit. This stance should not be interpreted as suggesting that no knowledge is necessary but, rather, that the knowledge required can neither be codified nor standardised in a universally generalisable manner. The nature of much knowledge is practical, which has strong links to practical reasoning and practical wisdom. These concepts are discussed in the next section of this chapter on professional judgement.

Practical knowledge is not theory translated into practice. Nor is it mere action, behaviour, or craft knowledge. Practical knowledge has a heritage in philosophy and is of interest to those researchers who view teaching as a moral endeavour (Carr, 1998; Sockett, 1993; Pendlebury 1990; Lyons, 1990). There is considerable interest in developing various epistemologies of practice (Schon, 1983) and, more specifically, moral practice (Van Manen, 1995; Sockett, 1989,1993). Practical knowledge has moral underpinnings as well as epistemological importance. So, what is practical knowledge?

In their summary of the literature on practical knowledge, Van Driel, Beijaard and Verloop (2001) suggest there are five essential features:

1. It is action-oriented knowledge acquired without the direct help from others,
2. It is person-and context-bound,
3. It is to a great extent, implicit or tacit knowledge,

4. It is integrated knowledge, and,
5. In building practical knowledge, teachers' beliefs play a very important role (p. 142).

The pertinent question, then, is – if these are the important features of practical knowledge how could, or should, the acquisition or, more correctly, the continuing discovery, of one's practical knowledge become incorporated within a pre-service teacher education programme?

To claim that practical knowledge is action-oriented and acquired without the direct help from others might appear to render teacher educators obsolete. Their role is not to transmit this knowledge, as the second point above notes (such knowledge is person-and-context bound). Rather, it is to provide opportunities to examine, critique, amend, and share such knowledge. One might reasonably think that such opportunities would arise in a community of learners and practice. Discovery of one's practical knowledge lies both in understanding how knowledge is constructed and in one's relationship with such knowledge; that is, an epistemological exploration. Since neophyte teachers are often placed with mentors in school-based contexts, teacher education students are in the position of observing practical knowledge in action. The mentor teacher has the accumulated wisdom from experience to make decisions about learning and teaching that are often not obvious to the student. Without the opportunity, to unpack and understand the basis for such judgements, students may interpret such actions as common sense or adopt them as skills and recipes to store away for future reference.

The teacher educator's role, then, is to create a sense of inquiry that is focused on answering the basic question of 'why'. This may include basic questions about curriculum choices, pedagogical preferences or management issues. The important point is that the student's interpretation of the mentor's action should not be one of accepting that it is the only way and, therefore, the truth but, rather, one of a number of viable responses.

Connelly and Clandinin (1997) suggest a variety of approaches to uncover or discover teachers' personal practical knowledge. These include: field-notes, research interviews, journals, teacher stories, narratives, family stories, photographs, memory boxes and other personal artefacts, oral histories and conversations. The teacher educator who purposefully brings this range of information into the classroom or lecture hall, provides opportunities for students to understand the integrative nature of practical knowledge. In the community of practice established by the faculty, such sharing and analysis link the understanding of practical knowledge to the greater society in that, one lens of examination might involve a social critical perspective and focus on the purposes of education. Such experiences are not intended to establish a knowledge base but to highlight the tacit nature of practical knowledge and the interplay of beliefs and knowledge.

Van Manen (1995) suggests that in trying to describe this often-illusory practical knowledge, the concept "pedagogical thoughtfulness and tact" (p.40) might be worthy of consideration. In his discussion of practical knowledge, he opines that such knowledge is non-cognitive and resides in action as lived within gestures, demeanour and in encounters with others.

He states:

My practical knowledge "is" my felt sense of the classroom, my feeling of whom I am as a teacher, my felt understanding of my students, my felt grasp of the things I teach, the mood that belongs to my world at school, the hallways, the staffroom, and of course this classroom (p. 45).

In this statement the very personal nature of practical knowledge espoused by Connelly and Clandinin (1997) and the important features highlighted by Van Driel, Beijaard, and Verloop (2001) stand out. Further, there are links to Fenstermacher's (2001) notion of manner as described in chapter one. Practical knowledge is context bound, personal, integrated, tacit, and defies reduction to atomistic elements.

Most pre-service teacher education programmes have two components: the ‘taught’, usually referred to as the academic/theory component; and the ‘practical’, school-based component. Students readily distinguish between the two components and often claim to value the latter over the former, demonstrating a ‘show me how to do it’ mentality. The apprenticeship model of teacher training bases prospective teachers in schools, but such placements strengthen the theory-practice divide. The prevailing view is that classroom is *the* place to learn to teach. It is argued here, in contrast, that pre-service teacher education programmes need well-designed opportunities for prospective teachers to link theory and practice, where habits of critical analysis and reflection can be cultivated. In the new conception of pre-service teacher education being examined and described here, it is envisaged that this separation of theory-practice can be minimised through widening the experience of prospective teachers via community-based placements. If the purpose or *telos* of education is embraced in its totality then pre-service teachers can and should have experiences in a variety of situations. Indeed, with the transition to a higher level of moral, ethical and professional commitment, the constraints of existing classroom practice may be precisely the reverse of what pre-service teachers should be exposed to.

To understand the nature of a just society, prospective teachers need to confront and be exposed to the existing social inequities. Short-term placements within, for example, food-banks, prisons, government income distribution agencies or geriatric care facilities would widen their perspective and add another layer of understanding as to how education could make a difference. Consider, for example, the students who aspire to specialise in health and physical education, and imagine the benefits if they were to be attached for a week or ten days to a residential care centre for Alzheimer patients or wheelchair-bound citizens and were asked to provide exercise programmes for these people. Groundwater-Smith and Sachs (2002) refer to such experiences as service learning. That is, the opportunity to participate in community service projects that provide experiences which go outside those of students’ own cultural group.

Thus schools may not be the ‘be all and end all’ for prospective teachers. Moreover, numerous trends, notably in ICT, suggest that the dominance of the traditional classroom as

the prime educational setting is disappearing. Pre-service teacher experiences must as a consequence be wide and varied, and sufficiently challenging for students to realise that what they see in a few classrooms is not the only way. Developing one's practical knowledge is personal, fallible but worthy of sharing with others within the community.

Accreditation procedures for teacher education programmes in New Zealand dictate that a certain period of time within the preparatory programme is spent within school settings. Significant questions surround the idea that quantity measured in days and weeks necessarily equates to quality. A student could spend all their allocated time observing and teaching in less than desirable situations, so there need to be opportunities for students to observe and investigate exemplary practice. For obvious reasons, taking an entire cohort of students to one class is impractical. However, modern technology allows for digital recording of images, and even more valuable would be to have the recorded teacher, a member of the community, attend a lecture and talk through her actions with the students. The teacher could stop and start the recording in a form of stimulated recall and explain or answer the 'why?' questions. The students, the teacher and faculty staff could engage in conversations about practice and offer opportunities to understand practical knowledge.

Finally, if teachers are to be educators then they need to be educated themselves. In developing this education and exploring practical knowledge there appears to be value in for example reading books and watching movies pertaining to teaching and education. Consider the discussions that could arise from a class discussion of *Goodbye Mr Chips* or *The Prime of Miss Jean Brodie*. Imagine the attendance at class for the screening of *Dead Poets Society*, *Conrack*, *To Sir with Love*, *Kindergarten Cop*, *Educating Rita*, *Good Will Hunting*, *The Breakfast Club* or *To Have and to Be*. While such excursions into literature and the media, might be considered by some as diversions it needs to be acknowledged that these books and movies represent the public image of teachers, teaching and education. Therefore, they need to be explored, explained and deconstructed. In one current pre-service teacher education programme, for example, excerpts from *Kindergarten Cop* are used to clearly illuminate behaviourism as a management strategy for students. Viewing

the excerpts provides the students with visual representations of theory and they are able to pause the video to discuss the various implications and scrutinise the impact and outcomes. Pre-service teacher education, and specifically, the development of practical knowledge, is not about technical competence or mastering the skills of teaching. It is about inquiry, the development of personal understanding and knowledge as well as conversation within the community. The concept of critical reflection has been briefly discussed in chapter five using Bullough and Gitlin's (1991) types of reflection. The particular purpose of that discussion was to provide a commentary for analysing Codd's (1998) 'Contrasting Conceptions of Teaching' illustrated in Figure 2. The discussion which follows takes the Bullough and Gitlin analysis into consideration and links it, and Dewey's concept of how we think, to the process of critical reflection.

Critical Reflection

Within teacher education, various fads and fashions appear from time to time; the concept of reflection and the reflective practitioner is one such fad. This is not to demean the concept. The problem is that, as with many new ideas and approaches, the often-critical feature of the approach becomes reinterpreted and in a sense 'watered down'. In the case of critical reflection it has become close to impossible to even define the term in a succinct and meaningful manner.

Few would dispute the fact that teaching requires reflection and, as Zeichner (1996) stated, "There is no such thing as an unreflective teacher" (p.207). In most pre-service teacher education programmes, mention is made of the desire to develop reflective teachers, the term used being 'reflective practitioners'. However, when it comes to reflection and reflective teaching, the relevant question that must be asked is –how do we know it when we see it? Reflection is usually a private, personal activity whilst teaching is public. Clearly, reflection can mean many things and take many forms,¹¹ there appears to be no shared meaning or language that transcends the discussion or research about reflection and reflective teaching. Understanding reflection and re-coupling the descriptor 'critical' is important. Otherwise the reflection may merely be thoughtful evaluation or, worse, thinking by numbers as, for example, in using some taxonomy or checklist. Unfortunately,

what should be a philosophical or epistemological endeavour may be reduced to a technical procedural enterprise, especially at present when the measurable, observable tasks take priority.

Developing critical reflection within and among pre-service teachers is no easy task. It is exacerbated in a technical rationalist climate of 'show me how to do it' and the reinforcement of the 'what is' positive approach, rather than the normative 'what ought to be' or 'what could be' approach. It is in this sense that the conception of pre-service teacher education being presented in this thesis has a strong critical and philosophical underpinning. To make a difference in education, teachers need to critically reflect from the normative perspective and continually ask 'why'. Their reflection should focus both inwardly on their own practice and outwardly on the social conditions in which their practice is situated. In practical terms, this means questioning implicit assumptions, the effect of institutional arrangements, the incentives of leaders and followers, the patterns of reinforcement of different social behaviours, and like matters. Questions based around these types of issues seek to relate, describe and enrich an individuals' understandings of the context in which they are situated and within which they seek to understand their own practice.

Again, the conception of pre-service teacher education situated within the idea of a just society should be reinforced here. If teachers continually look and reflect inwards they could, perhaps simply maintain the status quo and fail to align their own practice to the greater purposes of education. There is a need, therefore, to see education and society as coextensive rather than as separate entities with no apparent interplay.

Drawing on Dewey's (1933) concept of how we think, Rodgers (2002) extrapolates four key criteria that characterise Dewey's conception of reflection and the purposes he felt it served. These four criteria sit well with the thrust of this thesis and provide strong links between the context of a just society, the community of learners and practice and the philosophical notion of conversation. The four criteria are:

- Reflection is a meaning-making process that moves a learner from one experience into the next with deeper understanding of its relationships with and connections to other experiences and ideas. It is the thread that makes continuity of learning possible, and ensures the progress of the individual and, ultimately, society. It is a means to essentially moral ends.
- Reflection is a systematic, rigorous, disciplined way of thinking, with its roots in scientific inquiry.
- Reflection needs to happen in community, in interaction with others.
- Reflection requires attitudes that value the personal and intellectual growth of oneself and others (p.845).

It is clear from the first criterion that Dewey's notion of reflection linked to his purposes of education and the evolution of a just society (in his words, a democratic society) and the importance of the moral ends in reflection. In short, such reflection occurs within the context of society, it ought to be of a philosophical, epistemological nature which leads to action. There is some discomfort with the link to scientific inquiry in the second criterion, which might be interpreted as the problem solving approach and some type of search for the truth. It need not, however, as Dewey had a naturalistic, non-positivistic view of science. The focus is more helpfully seen as one that emphasizes coherent systematic inquiry rather than ad hoc commentary and arbitrary interpretation. It should be stated here, that the six phases¹² were never listed in their entirety or in this order by Dewey. Rather, he left it to the reader of his work to determine the actual reflection process.

The third and fourth criteria are also important to this discussion. The fact that reflection ought to occur within a community fits well with the conception of pre-service teacher education being promoted here. Given that reflection is usually a personal and private process, the establishment of the community of practice and learners, where participants have a 'voice', is apposite. In this community, conversations about the nature of reflection can occur, as too can meaningful conversations about the purpose of reflection, that is, what the teacher is reflecting about and why. Conversation, as Sleeter (1999) suggests and as described in the Introduction to this thesis, is a form of philosophical inquiry and, as such,

can underpin reflective thought such that over time a type of chronological and theoretical reflection occurs. Such conversations hold the prospect of illuminating what is relevant in a given context, how much weight should be lent to certain issues, and what implications arise from particular situations.

Such explorations have to involve more than the evaluation of a resource or a teaching strategy, or whether the pupils were on task during the learning experience. Instead, or as well, the critical aspect and the 'why' questions associated with the purposes of education and indeed the very nature of knowledge need to be dwelt on. In a teacher education programme, it would seem absurd to dislocate this critical reflective process from courses which examine issues of education and schooling, the nature of society, or even curriculum and methods courses. In other words, critical reflection is not a course allocated some timetable slot but rather an attitude, approach or disposition, which should pervade all courses within the pre-service teacher education programme. Prospective teachers need to be able to take their learning from one course and use it in another; through reflection, they have to make meaning and construct their own knowledge. They cannot do this without 'scaffolding' and support from teacher educators themselves, which presumes that the teacher educators themselves have some clear idea of the critical nature of reflection and can readily converse about education in its widest form.

Critical reflection is not a skill, although cognitive skills are brought into play; rather, as noted above, it requires specific attitudes and dispositions. The fourth criterion suggests that reflection requires attitudes that value the personal and intellectual growth within a community. Such attitudes include wholeheartedness, curiosity, directness, open-mindedness, responsibility and readiness. It is the attitude of open-mindedness that will be highlighted here.

In New Zealand, the teaching profession is predominately pakeha, middle-class and female. Policy makers, frequently seek incentives through, for example, TeachNZ scholarships, to attract potential teachers from other cultural and ethnic groups and more male teachers. Teacher educators themselves are perhaps representative of this pakeha, middle-class

grouping as well, which means that the kind of values and attitudes that may permeate pre-service teacher education programmes are likely to be drawn from the dominant group(s). Because of this, open-mindedness becomes important, and its importance is embedded within epistemological stances.

In her research into pre-service teachers' epistemologies in the United States, White (2000) found that:

For most of their lives the pre-service teachers have believed that most knowledge is certain. They have received it in the form of guidance from parents and teachers and as factual information in textbooks or similar media. Justification has been a matter of citing an authority (p.301).

This is alarming although not surprising, on two counts; first, that prospective students should hold such beliefs about the absolute and certain nature of knowledge and would, therefore not be open to other opinions or experiences that could challenge their views; and second, that given this attitude they would be happy to accept, in an indiscriminating and uncritical fashion, the 'wisdom' handed down from teacher educators and cooperating teachers. Such students are destined to be the 'purveyors of a second hand curriculum' who maintain the status quo and who model similar beliefs and attitudes to those of the dominant culture.

It is difficult to conceive of such students being exposed to constructivist type strategies and still holding absolutist beliefs. White also notes that pre-service teachers' beliefs appear to be little affected by teacher education programmes. A further sense of unease thus arises since those pre-service teachers who do appear to shift their epistemological stance and move from pre-reflective thinking to reflective thinking may well be so entrenched in intellectual compliance and 'doing what the teacher wants' that their responses are assessment-driven rather than the result of genuine developments in thinking.

The process of becoming a critically reflective educator begins with the pre-service teacher education programme, and is assisted by the conversations in the community of practice and learners. Such conversations should exhibit what Dewey (1933) called 'hospitality' to new ways of seeing and understanding. It is only in a community where there is an opportunity for the expression of ideas and the accompanying critique that pre-service teachers can come to examine their own views of knowing and to genuinely see the relationship between education and society. In this sense, the once former, personal nature of critical reflection becomes a community focus for critical reflection that is a social activity.

Much of the discussion thus far has been centred on the problems, dilemmas and cautionary comments associated with the present loose usage of the concept of critical reflection. Rather than leave the reader puzzled as to the place of critical reflection in the proposed conception of pre-service teacher education some idea about the development of critical reflection may be offered here.

In the previous section, on discovering and understanding practical knowledge, the proposition was advanced that student teachers should be involved in community type placements, in, for example, care institutions, prisons, soup kitchens or food banks¹³. Such placements would provide opportunities for observing aspects of social inequality, exposure to differing ideas and perspectives and above all the chance for students to think about the broader issues within education and society.

Personal journals or reflective comments detailing and analysing such placements and experiences shared with colleagues could be used to initiate conversation and dialogue. The 'why' questions could stimulate thought about attitudes and beliefs and, ultimately, help develop practical expertise and practical knowledge. In simple terms predominantly pakeha, middle-class, female students would confront a side of society from which they had been sheltered and thus look beyond their own world. Teacher educators have a significant role to play with their own views and ways of knowing also being subject to scrutiny.

Portfolios and the like are part of the reflection 'fashion', and can vary in purpose and nature just as the reflection process itself does. In pre-service teacher education programmes, it is likely that pre-service teachers will be asked to keep and submit a portfolio as part of the assessment process. Depending on the tasks set, this can be anything from a collection of lesson plans to a comprehensive detailed account of a practicum. One essential feature of critical reflection is the depth in critique and analysis that comes with education and experience so the common practice of pre-service teachers writing lengthy personal statements about experiences on practicum in isolation, which teacher educators then assess away from the pre-service teacher, is unlikely to scaffold their learning. It would be better, perhaps, if some initial thoughts and reactions were written down, shared and analysed with peers in the class-community and further critical reflection added after class. This would allow pre-service teachers to record shifts in their thinking through exposure to ideas and assignments designed to promote the pre-service teacher's development of openness to new ways of thinking and not just to new methods of doing things. Allied to critical reflection is the notion of the teacher as researcher and it is to this that the discussion now turns.

Critical Inquiry - The Teacher as Researcher

Historically, the word 'research' has had many connotations and there is constant debate about what constitutes 'real' research. Traditionally, research has been associated with the generation of new knowledge. In education there is a long heritage of research 'about' teachers and teaching, or 'on' teachers, largely conducted from a university perspective and institutional base. Much of this research has adopted a quantitative, empirical approach drawing from theory in a standard positivist fashion. The outcomes and findings have often been used by the state in attempts to instigate change and legislate for compliance with research-derived norms.

Teachers have developed a suspicion of such research since it has frequently been used to attack and criticise them in the larger educational and socio-political world. Such hostility is reinforced by the absence of explicit, agreed mandates or clearly stated purposes for much of the research. When not used for political reasons, such research is often reported in inaccessible language and in ways from which teachers are unable to derive a classroom connection. Cochran-Smith and Lytle (1993) suggested:

The fact that most educational research is perceived by teachers as irrelevant to their daily work lives spills into and contaminates their willingness to believe that teacher research has the potential to be relevant and that they themselves might want to be researchers. To many teachers, research is more or less by definition something that is distant, uninteresting and impenetrable (p.89).

In contrast to research done 'on' teachers is the research done 'by' teachers. This research has its roots in the work by Duckworth (1986), Stenhouse (1985), and Schon (1983). The teacher as researcher perspective involves a shift from viewing the teacher as the object of research to construing the teacher as agent or instigator of investigation. The teacher became the knower and the thinker. Teachers become the agents of change, and teacher research the agency for change. Of note is Stenhouse's (ibid) emphasis on 'democratising research' as a means to empower practitioners and bring about genuine curriculum reform from the grassroots level.

Carr and Kemmis (1986) advocate the use of action research by teachers to counter the conformist nature of education. They view teacher research as a means to critically examine the power structures within education and to identify the possibilities for change. Teacher research, the teacher-as-researcher, is not to be confused with scientific method applied to teaching, nor is it thoughtful evaluation or even mere technical reflection on practice. The stance of teacher-as-researcher enables teachers to understand their own practice, to pose problems, to collaborate with others within the community of learners and practice and, most of all, to address issues of justice and democracy. The habits and dispositions of becoming a critical inquirer or teacher researcher must therefore be developed within the pre-service teacher education programme.

It seems less likely that pre-service teachers who have spent time critically reflecting on the broad issues about education and society will leave their critical facilities and abilities at the door of the university as they graduate. Newly graduated teachers will become the cooperating teachers who help build and maintain the community comprising the university

and schools. The high probability of encountering resistance from established teachers is even more reason to empower prospective teachers in their pre-service teacher education programme to ensure that they continue to ask challenging questions both about their own practice and about the education system at large.

Critical inquiry which sees the teacher as researcher follows naturally from critical reflection and it behoves teacher educators to work with student teachers to shape their ideas for dissemination to others within the community. A great deal has been said about conversation and dialogue, but there remain abundant untapped opportunities for collaboration in research. Rather than being a ploy for university staff to boost their publication records at the expense of student teachers, collaboration provides chances for students to write their own stories. Whether it is end-of-semester papers, “think pieces”, or research reports, student teachers can and should challenge and interrupt the cosiness of accepted ideas and practices within any educational faculty.¹⁴ While student teachers frequently articulate a desire for pupils to take responsibility for their own learning, teacher educators are often remiss in offering students similar opportunities. As Shuttenburg (1993) noted:

The teacher preparation programme should foster in each teacher candidate a love of learning. Approaches to make students dislike learning would be to load them entirely with requirements not of their own choosing, keep the learning level low on Bloom’s taxonomy, and emphasise achievement of grades above achievement of learning. Requiring student choices at various points in the programme planning process should encourage student goal-setting and provide at least a modicum of self-directed learning (p.16).

At the very least, pre-service teachers should be ‘allowed’ to develop their own professional development goals for their practicum for, typically, they know the areas they need to develop. In the context of the thesis advanced here, it is anathema to contemplate a set of

goals or learning outcomes that everyone needs to focus on, which is the danger of relying exclusively on standards and competencies.

Some teacher education providers publish professional journals in hard copy or on-line and some also have publication syndicates of interested members of the community who willingly critique and refine each other's work. There seems no reason why interested students could not join such syndicates and take an active participatory role within, and as equal members of, the community. The journals themselves should not be the sole province of the lecturers and, periodically student editions could be published, or a student section established, with sub-editor roles being undertaken by the students themselves. But what would they write about?

As noted above, there is significant merit in students writing their stories. Connelly and Clandinin (1997) note the value of unlocking or discovering practical knowledge through narrative and teacher stories. Providing pre-service teachers with a vehicle to share their critical reflections shaped through conversation from their community placements is exactly the kind of process Connelly and Clandinin are describing.

This section has identified the relationship amongst the components of professional expertise such as practical knowledge, critical reflection and critical inquiry, with the latter implemented via the 'teacher-as-researcher' concept. Suggestions about how professional expertise might be incorporated within a teacher education programme have been offered. However, it was never the intention to prescribe a programme, or a curriculum. Because as teacher educators are bound by accreditation processes, it is important to look for ways of meeting the accreditation requirements in ways that go beyond 'training' teachers but instead, providing experiences that engage students in coming to know and understand the importance of professional expertise and professional judgement.

Professional Judgement

The term 'judgement' has many connotations and meanings often dependent on the educational context in which it is called upon. In teaching there are three discernible types of judgement: technical, diagnostic or strategic, and professional. Each type of judgment is exhibited to varying degrees by teachers in the classroom. Technical judgement is associated with the question "what do I do now?" and requires little or no reasoning; the skills called upon to make the judgement are intuitive. Teachers make these types of judgements in deciding, for example, when the noise level in the classroom has risen too high - the teacher claps her hands or says 'hands on heads'. Many of these judgements are about how to do something and which skills to draw on. They are instrumental and include what in common parlance is referred to as 'knee-jerk' responses and are brought about by the need to produce immediate responses to urgent practical questions.

The second type, diagnostic or strategic judgement, focuses on answers to the questions "what might I do now?" or "what could I do now?". In making these types of judgements, the teacher is drawing on protocols or ways of doing things established through practice. The situation is clear-cut and unproblematic, thus in making the judgement teachers review the practical options and protocols, bring their own understandings and skills to the fore, and follow the best option. In the life of the classroom, the teacher is called upon to make these judgements constantly, whether in interpreting reading assessments and assigning follow-up material or in determining a learning sequence for a particular skill.

Neither technical nor diagnostic nor strategic judgement are considered professional judgement, because they do not involve reflection, deliberation and the potential moral conflict associated with such judgement. Professional judgement is more than decision making. It is tied to professional expertise through practical knowledge and is linked to professionalism through the moral appropriateness of the judgement, given the situation. In such situations, there may be no clear-cut, unequivocal categorisation of the judgement as right or wrong in an irrefutable sense. Essentially, professional judgement is aligned with

the normative question “what ought I do now?” and its exercise has the elements of practical wisdom, practical reasoning and reasonableness.

Practical Wisdom

In academic writing, practical wisdom is associated with the Aristotelian notion of *phronesis*. Practical wisdom and *phronesis* are often used interchangeably and also used to denote practical judgement, practical reasoning, good sense and prudence. For example, Burbules (1997) uses *phronesis* to refer to both practical judgement and practical reasoning. In the following discussion, professional judgement is adopted as the umbrella term and practical wisdom, practical reasoning and reasonableness are separated out for analysis and discussion. There is overlap between the concepts, especially if *phronesis* underpins each concept; for this reason the concept is treated first.

Amongst philosophers of education the Aristotelian concept of *phronesis* has enjoyed a revival, to the extent that there is now a discernible philosophical movement labelled ‘neo-Aristotelian’. Members of this group include: Carr (2000), Smith (1999), Orton (1999), Beyer (1997), Dunne (1993) and Noel (1993). This revival is encouraging for teaching and teacher education since one outcome has been the reinstatement of *practice* as legitimate in conversation. Such conversations provide an alternative view, a voice opposed to the exclusive pursuit of technical rationality and the search for a positivist science of education, which is so persuasive and powerful in the current climate. So, what is *phronesis*?

Aristotle distinguished between intellectual virtues¹⁵ which are acquired through teaching and instruction, and character virtues¹⁶ which are acquired through habitual exercise, for example, to be just or courageous one must perform just or courageous acts. *Phronesis* is an intellectual virtue without which none of the character virtues can be utilised; they are inseparable. McIntyre (1984) notes:

...the exercise of practical intelligence requires the presence of the virtues of character; otherwise it degenerates into or remains from the outset merely

a certain cunning for linking means to any end rather than to those ends which are genuine goods for man (p.154).

Phronesis, then, is the capacity to deliberate well about appropriate ends. As Aristotle put it:

We arrive at a definition of prudence by considering who are the persons whom we call prudent. Now it is held to be the mark of a prudent man to be able to deliberate well about what is good and advantageous for himself, not in some one department, ...but what is advantageous as a means to the good life in general (Nicomachean Ethics (NE), Book 6, Chapter 5).¹⁷

He added:

...to deliberate well is the most characteristic function of a prudent man...a good deliberator is a man who can arrive at the best of the goods attainable by man (Ibid, Chapter 7).

As McIntyre notes, it is not deliberation about any ends, but rather about particular good ends, the interplay between the intellectual virtues and the character or moral virtues, which is important.

Aristotle put it this way:

Also prudence as well as moral virtue determines the complete performance of man's proper function: virtue ensures the rightness of the end we aim at, prudence ensures the rightness of the means we adopt (Ibid, Chapter 12).

Phronesis, then, is a virtue concerned with the practical, but not in the sense of *techne*. It is not about the deployment of skills but, rather, the making of judgements about appropriate actions depending on the concrete circumstances or situation. In making such judgements,

effectiveness is not the focus but, rather, that the judgements are made in a manner which places the available choices within a broader sense of personal responsibility. This, then, suggests a moral dimension, which is the link Aristotle suggested with the relationship between intellectual virtues and moral or character virtues.

However, if excellence of character and intelligence are inseparable, and *phronesis* is an intellectual virtue which is acquired through learning and instruction, then a problem is created. How is one to become a *phronimos* (a person who is able to ascertain what is good for society and to then deliberate about reaching that good) if *phronesis* is acquired through learning and instruction, for clearly *phronesis* is not like geometry or history? The position taken here is that *phronesis* is acquired through experience and being in situations where deliberation occurs, that is, learned by and in association with others. Two implications emerge for the conception of pre-service teacher education being espoused here. First, the acquisition of *phronesis* necessarily involves simultaneous experience *and* learning and instruction processes. Second, these simultaneous processes, along with the deliberation and the exercise of practical wisdom they involve, must be centred in a community of practice and learners.

At the very heart of *phronesis* is a concern with practical problems. Such problems are complicated and involve trade-offs. Different solutions and possibilities abound. It is through deliberation that the variety of possible solutions can be explored and multiple interpretations and analyses conducted such that the virtue of *phronesis* is enhanced and refined. Where such deliberations occur within a community of learners and practice, the community is strengthened and participants are liberated from “a monocular perspective and a single interpretation” (Eisner, 2002,p.382). Practical wisdom, developed in suitable contexts for worthwhile purposes in appropriately reflective ways, can, and should, form an important part of what it means to be professional as a teacher.

One example of this in pre-service teacher education might be the phonics versus whole language debate, discussed in chapter three in respect to the inadequacy of codifying a knowledge base in or for pre-service teacher education. Deliberation in the community would not try to establish the ‘best’ way and decide between one or other of the approaches but, rather, look to integrate the valuable characteristics of each approach, identifying the

good end as being competent, engaged readers. Part of this deliberation involves reasoning and making judgements. It is to this topic that the discussion now turns.

Practical Reasoning

Practical reasoning in Aristotelian terms has two meanings; first, the type of reasoning associated with the practical syllogism (see, for example Orton, 1998, Fenstermacher and Richardson, 1993, Pendlebury, 1990, 1993); and second, the practical reasoning associated with practical deliberation or judgement. The former is reminiscent of the critical thinking 'garbage-detecting' discussed in the introduction to this thesis. While there is a place for this type of critical thinking, there is also a danger that in using a practical syllogism approach such reasoning becomes "a technical, almost algorithmic process, an axiom system or decision making procedure" (Smith, 1999 p. 423).

It is the second type of practical reasoning which is addressed in this discussion, as it specifically relates to the conception of pre-service teacher education being promoted. Much of the discussion in the previous section on practical knowledge is pertinent here, as is that on *phronesis*. Practical reasoning draws on *phronesis*. Practical reasoning entails finding answers, often conflicting, to the question 'what ought I do now?' The question raises deep ethical implications, and brings professional judgement to the fore as well. Normative questions such as 'what ought I do now?' can rarely, if ever, be answered by resort to empirical realities or technical activities although these may be relevant. In most cases, pedagogical theory is unlikely to be helpful either. These are the questions related to situations that regularly occur in Schon's (1987) 'swampy ground', typically those of the classroom.

Smith (1999) suggests that there are four defining features of practical reasoning and judgement: flexibility, attentiveness (including alertness and sensitivity), matters of character and experience, and ethical considerations. In comparing practical judgement to technical judgement, Smith (ibid) notes that the latter lends itself to planning (or, more broadly, premeditated action), while the former is exercised in the course of 'hot action'.

This points to the situatedness of the judgement. It requires attention to the specific or particular case in question, and its surrounding circumstances, and the judgement calls upon the sensitivity, alertness, character and experience of the judgement maker. This attentiveness means that the judgement maker should always be open to new experiences and must be sufficiently flexible to rethink options, revise and reorganise them in order to make necessary adjustments. The ethical and moral implications are inescapable. When a person exercises practical reasoning and judgement, their character and nature, including their character virtues, are at work. It is their good temper, their honesty, and their truthfulness that matter rather than the skills or the rules and procedures they follow. As Fenstermacher (2001) suggests, and as was noted in chapter one, the teacher's manner is brought to bear in situations that require practical reasoning and practical judgement. In exercising practical judgement "we see the good to be realised as something to be sought through the action and not as an independently specifiable aim" (Smith, 1999, p.423); judgements or deliberations are constituent-end reasoning, not simple means-ends reasoning.

Like *phronesis*, practical reasoning and judgement is not a process to be learned through passive assimilation from a textbook or timetabled as a course. Rather, it should be a central theme in all pre-service programmes and courses. Consistent with the theme developed throughout this thesis in respect of knowledge for teaching and teacher education, the obvious precursor to the development of practical judgement lies in the conversations and dialogue which occur in communities. Such conversations, aligned to Oakeshott's (1962) 'voice of poetry' outlined in the Introduction, would focus on critically reflecting about experiences, ideas and actions and on examining the moral consequences of alternative judgements. Teacher educators¹⁸ have a role to play in promoting conversation about the 'big' issues, such as the very nature of knowledge, the dualisms which so frequently confuse the purpose of education. These include, for example, theory-practice, knowing and doing and the "possibility of doing justice to the diversity of particulars in our homogenising world, characterised as it is by relentless standardisation, frequently in the name of educational standards" (Smith, 1999, p.430). Such conversations need to be approached from the disposition of reasonableness.

Reasonableness

In his attempt to reconceptualise the concept of rationality, particularly in respect to post-modernism and feminist critiques, Burbules (1995) has suggested that reasonableness provides the guidance and structure for coherent thought in epistemic, practical and moral matters. Reasonableness concerns dispositions and the capacities of a certain kind of person, characteristics that bring about concern for, and caring about, learning. Reasonableness helps connect views of knowledge, practical wisdom and judgement, as well as moral commitment, and provides a link between professional expertise and professional judgement. Given this, the concept also provides a bridge to the final section of this chapter on ethical and moral commitment.

Burbules (*ibid*) identifies four central characteristics of reasonableness - objectivity, fallibilism, pragmatism and judgement. He suggests that these characteristics are enhanced and developed in communicative relationships where people congregate to disagree, inquire, interrogate and challenge often conflicting ideas. An objective stance need not preclude attentiveness or situatedness of specific contexts. Rather, it underlines the value of not rushing to a 'logical' conclusion. Objectivity entails suspending judgement, recognising one's biases and having regard for others' points of view. Naturally, the moral virtue of tolerance is critical, as is an acceptance of the possibility of pluralism. Being reasonable requires the ability to recognise when one is in error and, having recognised it, admitting the error. Even more demanding is the obligation to accept that the making of errors is a healthy part of a reasonable process.

Fallibilism, which has been addressed in chapter three, involves less an advance towards truth than a movement away from error, and, having discovered the error or shortcomings that are best abandoned, making changes. In terms of the community and the communicative relationships, fallibilism requires the ability to distinguish between the form and process of the debate as distinct from its substance or content. Accepting the opinions of the loudest or best orator focuses on the process rather than the substance. In a similar vein, the status of the debater should not cloud the interrogation of the ideas. In pre-service teacher education programmes, as noted earlier, the status of the teacher educator within the

community of learners and practice is not categorised hierarchically on a social, academic or employment scale.

Adopting a sense of pragmatism highlights the critical nature of practical problems. Problems do not appear, as Schon (1987) noted, 'well formed' and easily solved by applying a remedy from a store of solutions. Practical problems are often unique to particular contexts, are almost always contingent in their relationship to other matters, ('there is more to this than meets the eye'), and require reasonable judgement; judgement that "reflects a tolerance for uncertainty, imperfection, and incompleteness as the existential conditions of human thought, value and action" (Burbules, 1995, p.5). A reasonable person can approach a practical problem with an open mind, a willingness to be flexible, and a determination to persevere even when faced with uncertainty and error. Optimality, not perfection, is a reasonable, practical outcome to seek.

The final characteristic, that of judgement, has been discussed in the previous section, however the interpretation Burbules (1995) puts on judgement in light of reasonableness is to suggest that the reasonable person is one who knows when not to try to figure things out in a specific manner or with a particular heuristic. Judgement, here, is also about holding competing considerations or ideas in balance and being able to reconcile the often irreducible tensions of uncertainty, whilst engaged in serious reflection and conversation. In summarising his argument, Burbules (ibid) suggests,

A person who is reasonable wants to make sense, wants to be fair to alternative points of view, wants to be careful and prudent in the adoption of important positions in life, is willing to admit when he or she has made a mistake, and so on; and these qualities are not exhibited simply by following certain formal rules of reasoning (p.3).

Such a person could rightfully be called a *phrominos*, someone who is able to ascertain what is good for society and to then deliberate about reaching that good. By virtue of their

role and responsibility, teachers ought to be concerned with profound questions about the moral ends and goals of human life, both in its own right and in its inescapable relationship to the community in which it is to be found.

The discussion in this chapter thus far has been concerned with two components of the conception, professional expertise and professional judgement. The final component, of the conception; that of ethical and moral commitment, completes the tripartite centre of the conception. It is to this component that the discussion now turns.

Ethical and Moral Commitment

The title, 'ethical and moral commitment', as opposed to 'commitment to ethical and moral principles', is deliberate and important. Whilst it may seem a matter of semantics, the 'commitment to ethical and moral principles' places the teacher and the ethical and moral principles in an independent relationship which sees the ethical and moral principles 'out there' relative to the internal world of the teacher. In other words, the ethical and moral principles are somewhat external to the teacher in a reified manner. To suggest that ethical and moral commitment is more appropriate is to situate the commitment at the heart of teacher professionalism.

In the proposed conception of the professional educator, ethical and moral commitment are part of the very 'essence' of the teacher, rather than a set of independently defined distant axioms to be pursued. The concepts of professionalism and the professional educator and the concept of ethical and moral commitment fold in upon one another in complete and inextricable co-dependence. The kind of teacher envisaged graduating from a programme such as that being proposed here would have personal and professional commitment; that is, ethical and moral commitment would be an essential element or component of their practice. A second point that needs to be stressed is the distinction between ethics and morals, as used here.

In some of the current literature¹⁹, the terms ethic, ethics and ethical are beginning to be used interchangeably with moral, moral philosophy, morality and, to some extent, virtue. It is only upon a close reading that any distinction is detected. One explanation for this may be that the Latin word *moralis*, from which the English word moral originates, was created by Cicero from *mos* (pl. *mores*), meaning custom or habit. This term *mos* corresponded with the Greek term *ethos* meaning habit or custom and is the origin of the English word *ethic*. Further explanations offered include that of ethics as a branch of philosophy involving the study of ethics, while morals denote virtuousness, the moral values, and virtues. Similarly, ethics can be viewed as a set of principles of right conduct or a system of moral values, while moral is concerned with the judgement of the goodness or badness of human action and character. The instructive element of this apparent etymological diversion is that neither the original Greek nor Latin involved value judgements as to what is 'good' or 'bad'. They refer merely to habit and custom. The ascribing of virtue or ill to either of the terms is an English invention and a relatively recent one at that. It does help, however, to distinguish ethics from morals in a useful fashion and to caution against lazy conflation of the terms.

In this thesis, the stance advocated is as follows²⁰. Although there may be some universal set of ethical standards (well known examples being the Kantian ethics and utilitarian ethics), normative ethics, the definition being adopted here, is what is usually associated with specific occupations such as the medical professional or the teaching profession. These ethics are contextualised norms of behaviour which do not describe how people think and or behave but, rather, prescribe how people *ought* to think and behave. Such ethics speak to normative aspirations that might be held about preferred states of the world and preferred behaviour. In some cases, these norms of behaviour will be codified while in others, they will be tacit and more dispositional, embedded within thoughts and actions, and akin to the 'good intentions' of professionals situated within the community of learners.

'Morals', when used as a noun, is concerned with character and, in particular, the virtues of character. In places it is referred to as 'the virtue ethics', after Aristotle, which is not

problematic if a virtue is taken to be a moral goodness. Given this link to the character virtues, there may be some close to universal agreement on morals, (for example the moral virtues of courage, honesty, caring, and fairness), yet this precludes any ideological stance or view such as Christian morality. When used as an adjective, 'moral' refers to what is good or bad, right or wrong, in human character or behaviour. We think and reason morally and act ethically. It should be noted that there is a moral imperative to act ethically and that there is an expectation that people will act ethically irrespective of their moral stance. Associated with this notion is the idea that one can be held ethically accountable but not morally accountable. That is to say, there are always ethical guidelines to which a professional is accountable to; in the profession of teaching, this would equate to the Code of Ethics. Moral accountability is not possible, as the moral aspect of practice, resides within character and manner. However one is always morally responsible.

To speak of the teacher as ethically and morally committed does not contradict this distinction. While it is possibly more precise to speak of the ethical teacher (Snook, 2003) in terms of accountability, this does not preclude the teacher from being a moral agent. Thus it might be desirable to speak of an ethical moral educator. In particular, it is critical that mere compliance with a 'code', a set of rules, or some other template alone, should not be confused with ethical and moral commitment as espoused here. Putting ethical and moral issues back on the pre-service teacher education agenda is important.

The reappearance of and renewed interest in Aristotelian philosophy has been noted. However there does not appear to have been a corresponding universal revival of ethical and moral conversation. As the alternative 'voice' to the dominant ideology, ethical and moral conversation is heard on the fringes and, perhaps, because it is of philosophical nature, is largely ignored as theoretical and esoteric. Conversations about teaching and teacher education are more commonly instrumental and technical in nature, and any reference to the moral aspects usually involves heavily caveated and disclaimer ridden discussion about ends rather than means and ends.

Moral language is also missing in the classroom (and faculties of education). The erroneous belief that somehow education is, or ought to be, value-free or value-neutral has removed words such as 'right', 'wrong', 'good', and 'bad'. In their place, the 'left-over' behaviourist, politically correct words 'positive' and 'negative' feature in conversations. Furthermore, because there is a lack of genuine understanding about and an accompanying fear of ethical issues, any discussion is likely to be deemed outside the official curriculum and considered inappropriate given the secular nature of education. Such conversations and discussions do not fit comfortably with the skill-based focus of schooling, a focus with which teachers, perhaps, feel more comfortable. The language of, and conversations about, ethics and morals can only 'reappear' if teacher education programmes prepare pre-service teachers to be ethical and moral educators who, by definition, have ethical and moral commitment. That process demands, in turn, the courage to enter the ethical and moral fray in a fashion not seen for some decades. In the two sections that follow, this commitment is discussed.

Ethical Commitment

Ethical commitment needs to be developed. People are not born to naturally follow ethical precepts. Nor would an unguided socialisation process necessarily expose children (or adults) to all the ethical dilemmas and conundrums they are likely to encounter in life. While some ethical dilemmas have elements in common, the idiosyncratic contexts in which they arise means that, unlike simple technical problems, some of which may incorporate an ethical dimension, ethical dilemmas do not appear pre-packaged with an obvious solution attached. There are no 'standard' ethical dilemmas.

The ethically committed teacher is able to deliberate and reason about what is good, right and acceptable in terms of behaviour and actions. What is good and right and acceptable has to be linked to an end state, in other words to a normative state. In the Aristotelian sense this would be the supreme good of *eudaimonia*, translated as flourishing or happiness, which is linked to the 'good' life within a just society. Therefore, the kind of ethical commitment being promoted here is one that is strongly linked to a predisposition to be an educative teacher rather than merely assuming a schooling role. So, how can

teachers or, more importantly, pre-service teachers, develop this ethical commitment? At least two points are significant.

First, teachers do not become ethical professionals simply by learning an ethical code, as conceived of in regulation or legislation. In fact, they are never likely to 'learn' it; teachers do not carry the code of ethics around in their back pocket, anticipating the onset of an ethical problem. Second, for the reasons set out above, 'bolt-on' courses (Carr, 2000) in ethics or ethical theory are unlikely to effect changes in thinking, reasoning and making judgements in teaching, any more than compulsory attendance at the numerous courses offered globally in business ethics would have prevented or even diminished the ethical breaches of that world highlighted by the Enron and Worldcom debacles.

Codes of ethics are one of the oft-quoted and traditional hallmarks of a profession. Such codes often fulfil dual purposes; first, they seek to describe the 'ought to' parameters of behaviour; and second, (and this causes some unease) they are used as quasi-legal documents for the exclusion of members from that particular profession. In other words, the second purpose fulfils a gate-keeping or policing role. A relatively common occurrence is that a particular doctor or lawyer has been 'struck off the register' because they have broken or contravened the code of ethics. The process represents some form of sanction and thus can be interpreted as generating a form of ethical accountability. Teachers, however, are more often 'struck off' for unlawful behaviour, rather, than, for unethical behaviour.

Once it was established, one of the key tasks of the New Zealand Teachers' Council was to develop a code of ethics for the teaching profession, pursuant to a statutory requirement. Although teacher unions had established various codes of ethics there had never been an overarching code adopted for the teaching profession as a whole or by a broader constituency. The Code of Ethics developed by the New Zealand Teachers Council for registered teachers and those granted a limited authority to teach was released in December 2004. The code has four purposes, viz:

1. to clarify the ethics of the profession;
2. to inspire the quality of behaviour which reflects the honour and dignity of the profession;
3. to encourage and emphasise those positive attributes of professional conduct that characterise strong and effective teaching;
4. to enable members of the profession to appraise and reflect on their ethical decisions (Teacher Council, 2004).

Further, the code is premised on four fundamental principles²¹, which are:

1. **Autonomy** to treat people with rights that are to be honoured and defended,
2. **Justice** to share power and prevent the abuse of power,
3. **Responsible care** to do good and minimise harm to others,
4. **Truth** to be honest with others and self (Teachers Council, 2004).

While the intention here is neither to deconstruct nor critique the code, the point can be made that a great deal of conversation might need to be had in order to determine exactly how the code is useful in guiding ethical judgement and behaviour. Under the distinction of ethical and moral being adhered to in this thesis, at least two of the ethical principles offered here, justice and truthfulness, would be considered moral characteristics or virtues. Given the notion of teacher professionalism and the core components of a professional educator being espoused, all four of these principles ought to be an element of the teacher's practice irrespective of them being enshrined in legislation.

In explaining the Code of Ethics, the Teachers Council (2004) state:

The code of ethics is not a set of rules to be observed expediently. Its application requires interpretation in light of the circumstances of difficult situations, and practitioners need to recognise tensions between different principles which may need to be resolved. For this reason, there may be no single correct solution to some predicaments,

but practitioners should still be able to account for their actions by reference to the principles. The Code is inspirational in its intent. Like other professional codes, it may be used as a basis to challenge the ethical behaviour of a teacher and could provide grounds for complaint if a teacher's practice falls seriously short of these standards (p.5).

This statement or explanation ought to provide for a series of rich, perplexing and challenging conversations, particularly in terms of professional judgement and the inspirational intent juxtaposed with the gate-keeping function mentioned earlier. The virtue of courage, to challenge and to scrutinise would be essential in such dialogue. This type of conversation, however, becomes an excellent topic for discussion and conversation within the pre-service teacher education programme. An unanswered question concerns how the Teachers Council would ascertain what breadth and depth of understanding of this particular code has, is and might in the future be attained by teachers. It is highly likely that teachers know it exists but they may instead use their own internalised ethical principles when confronted by situations requiring ethical decision making in the 'hurly-burly' of classroom life. Confronted with an ethical dilemma, a teacher is unlikely to put the dilemma 'on hold' while they consult their code of ethics. Nor would it prove a fruitful exercise, for there are no ready-made 'solutions'. Nevertheless, the usefulness, of introducing prospective teachers to the code is of immediate interest in the present discussion.

Accepting that such codes of ethics are designed for registered teachers, pre-service teachers are unlikely to give such codes serious consideration, especially if, under the current framework of pre-service teacher education, the codes either fail or are seen to fail to provide instant remedies. In contrast to certain other skills that pre-service teachers are armed with, the code does not provide ready answers. Consequently, introducing students to the code of ethics needs to be a central part of the critical reflection, analysis and investigation of one's practical expertise. In short, pre-service students need to examine such codes in light of their own ethical (and, perhaps, epistemological) stance, and in terms

of their observations of practice. Questions about the meaning of justice, autonomy, responsible care, and truth should be brought into focus when, for example, questions about such techniques as 'lollies in jars' and other means of classroom control are the topic of discussion. Classroom management and behaviourist practices and assessment regimes, especially those which currently feature within schooling, are prime examples of practices that need to be viewed through an ethical lens.

In some pre-service teacher education programmes, courses in professional ethics take the form of introducing students to the formal ethical theories. These resemble Carr's (ibid) notion of 'bolt on' courses. Often this form of 'ethical training' is deemed the responsibility of the adjunct philosophy department and, thus, learning about ethics is separated from the rest of the pre-service teacher education programme and, thereby decontextualised.

While it may be helpful for prospective teachers to understand ethical theories, there is a danger of reducing learning about ethics to a technical endeavour where ethical dilemmas are 'solved' with a formulaic approach. If such dilemmas were 'solvable' in this manner then it would raise questions about whether a genuine moral dilemma existed in the first place. Moreover, pre-service teachers need to appreciate that no one ethical theory is likely to provide assistance in every situation. Ethical theories may be inconsistent with one another: for example, deontology and utilitarianism. Carr (ibid) suggests that rather than encouraging "principled fidelity ...to one particular conception...the adoption of a promiscuous pick-and-mix approach... might be a reasonable goal" (p.34). Moreover, another essential aspect in developing this pluralist approach is for students to understand and separate out the differences between a religious stance²² and an ethical stance on issues and dilemmas.

Thus far, it has been suggested that to encourage and develop ethical commitment there needs to be some attention to the substance of ethical discourse, codes of ethics and ethical theory, the latter being part of the 'normal' programme and at the heart of any discussion. The first question that ought to be asked in any discussion about teaching and/or the

curriculum is 'what are the ethical issues or dilemmas present in this situation?'. The use of 'what are' as opposed to 'are there any' is intentional, seeking as it does to commence from the position that until it can be demonstrated that a given situation is devoid of ethical content, it should be assumed to involve such matters. Unless there is a focus on ethical issues, this aspect may well be overlooked or ignored. Students need to develop an 'eye' for recognising ethical issues.

In many texts (see, for example, Carr, 2000; Haynes, 1998; Strike, Haller and Soltis, 1998) 'cases' or narratives are used to illustrate specific ethical controversies and conflicts between differing ethical values. In most instances the cases are real, not constructed to favour one ethical theory over another. Many come from newspapers, student accounts or observations. The inclusion of such cases in the pre-service teacher education programme is constructive, as they help students develop an 'eye' using the detail of the specific case, which they may then be able to apply to their experience by thinking about what they may have seen or been faced with in their own practice. To rely solely on the cases, real as they may be, rather than on the student's own practice runs the risk of locating ethics in an abstract 'out there' category, as opposed to a tangible partner of moral commitment at the heart of personal professional practice.

Moral Commitment

Moral commitment is central to the role of an educator. The concept of the teacher as a moral agent or a moral educator is well represented within the literature (Hansen, 1998; Beyer, 1997; Fullan, 1993). The intention here is less to reiterate arguments supporting the notion of moral agency than to highlight the importance of the character virtues or, in Aristotelian terms, the virtue ethics as they relate to the moral dimensions of teaching. The interrelationship between moral, virtue, and character is complex and it is not helped by the several ways in which the terms are used. However, this complexity can be explained thus; when questions are asked about the moral worth of a person, the question ultimately makes reference to the person's character; so, a good person is one with a virtuous character, someone who acts and behaves in a way that reflects that character. Some circularity has to be admitted but need not be fatal to the usefulness of the concept. As Aristotle noted:

Some forms of virtue are called intellectual virtues, others moral virtues...when describing a man's moral character we do not say that he is wise or intelligent, but gentle or temperate; but a wise man also is praised for his disposition, and praiseworthy dispositions we term virtues (NE, Book 1 Chapter 13).

And further:

Thus although actions are entitled just and temperate when they are such acts as just and temperate men would do, the agent is just and temperate not when he does these acts merely, but when he does them in the way in which just and temperate men do them. It is correct therefore to say that a man becomes just by doing just actions and temperate by doing temperate actions; and no one can have the remotest chance of becoming good without doing them (NE Book 2 Chapter 4).

It is fairly clear from Aristotle that one cannot 'learn' to be moral or develop the character virtues from reading a book on the topic. One has to be interacting with, and behaving among moral and virtuous people. In the context of the classroom, the teacher is a model for the students. Ideally teachers model the character virtues of friendliness, mildness, generosity and courage through their actions and the manner in which they organise every aspect of classroom life. Hence, it will be recalled from chapter one that Fenstermacher (1990) stated:

Every response to a question, every assignment handed out, every discussion on issues, every resolution of a dispute, every grade given to a student carries with it the moral character of the teacher. This moral character can be thought of as the *manner* of the teacher (emphasis in original, p.134).

Some ten years after making that statement Fenstermacher and his colleagues at the University of Michigan were to report on their *Manner in Teaching Project*, a project that built on his earlier work but which added the further dimension of method. The findings and ideas expressed in the Manner in Teaching Project are appropriate to the discussion here, especially as the manner-method association offers some confirmation of the interactive components in the conception of pre-service teacher education proposed. Manner in the project was defined as, "...conduct expressive of dispositions or traits of character that fall into a category of moral goods known as virtues. Amongst the virtues are honesty, compassion, truthfulness, fairness, courage, moderation and generosity" (Fenstermacher, 2001,p.640).

The research revealed that modelling or acting virtuously was but one of several means teachers used to foster virtue²³. That is, the teacher's methods of, for example, organising the learning environment, structuring learning activities, maintaining order and providing feedback were linked to their manner and were powerful means of cultivating moral goodness in the pupils. Manner, then, moves method out of the 'bag of tricks', 'recipe' or technical sphere, because the character virtues of manner imprint a moral response into the method, with manner reflecting cognisance of context or situatedness.

So, if the methods connect with the manner of the teacher the strong implication is that the methods derive from teachers' professional expertise, i.e. their practical knowledge, and their professional judgement in terms of their practical wisdom or *phronesis*. Thus, developing moral commitment draws on the other two central components of the conception being proposed. In pre-service teacher education, there is a moral responsibility to meld manner and method in ways that model moral commitment. The simple adage of "practising what one preaches" and ensuring consistent 'messages' across courses and programmes seems clear enough, but an audit of many pre-service teacher education programmes might reveal inconsistencies. There is, for example, a disjointedness about having pre-service teachers understand and plan for constructivist approaches in science while simultaneously expecting them to know, understand and use behaviour modification or assertive discipline techniques. Such inconsistencies

demonstrate an absence of understanding of teaching as a moral endeavour, and more specifically, a moral practice. Essential aspects of moral practice are the virtues of caring, honesty and courage.

To demonstrate the virtue of caring (Noddings, 1984) requires more than being sympathetic and understanding and making allowances when personal difficulties impede performance. The concept involves caring for intellectual virtue, that is, understanding that there are different ways of knowing, and that the pre-service teacher's 'voice' needs to be heard. There is good reason to care about the opinions expressed. The virtue of honesty is critical and links to fallibilism. A useful virtue for teacher educators is the courage to recognise their errors and to admit them. The courageous teacher educator will deconstruct the curriculum as handed down rather than using it for round-robin reading practice. Above all, the virtue of justice will underpin the entire programme. As a virtue, it should be the central tenet because education concerns and occurs within a society, which ought to be just. Teacher educators, through their own manner and method, are pivotal in preparing pre-service teachers to be professional educators.

Pre-service teachers ought to be assisted to comprehend the moral aspects of their own practice and the moral aspects of the classroom and teachers with whom they spend their practicum. It should be of no surprise that conversation ought to feature in the deconstruction of experiences and about what matters in practice. The community of practice and learners provides opportunities to voice beliefs, ideas and hopes with sympathetic like-minded listeners. In assisting pre-service teachers to come to understand their role as professional educators teacher educators have a critical role.

If education is to change, then we require professional educators and, by inference, teacher educators to make this happen. As Snook (2000) noted:

It is the function of teacher education to produce educated teachers, not just technicians. Despite the restrictions imposed by government policies

and pressure groups, a good deal of power still lies with teacher educators. All that is needed is will (p.154).

Whether teacher educators accept this challenge remains a moot point. Where accreditation and compliance requirements are the focal point, there is some resistance to change. However, enlightened pre-service teacher education providers ought to be able to seize the initiative, and draw on their own professional expertise, judgement and moral and ethical commitment to demonstrate this commitment. This means beginning not from the narrow specificity of standards and competencies, but rather by determining what ought to be the essential components of a superior pre-service teacher education programme. In terms of accreditation and compliance, it would be left to the accreditation bodies to identify deficits. On the other hand the provider would defend the moral high ground. The conception proffered within this thesis is defensible on the grounds that it is attuned both to the purposes of education for the twenty-first century and the need to accommodate changes such as the increasing diversity of society and the rise of globalisation.

In concluding this chapter, it is important to acknowledge, that this thesis is based around the question *If teachers are to become professional educators, what are the implications for pre-service teacher education?* This chapter provides the culmination of the argument to address this question. Accepting and being cognisant of the discussion in the previous chapters, particularly those relating to the current direction of pre-service teacher education in New Zealand and other Western countries, this chapter began with a discussion of the impetus for change. This was acknowledged as preparing teachers, who would in Zeichner's (2003), view:

...help us move toward a world where what we all want for our own children and grandchildren is also available to everyone's children. This is the only kind of world with which we should be satisfied (p.513).

To enact, or, to provide, the kind of vision Zeichner contemplates, requires a change in pre-service teacher education. This change is the proposed new conception of pre-service

teacher education argued for in this thesis. The new conception of pre-service teacher education proposed was described and discussed.

The intention was not to prescribe a curriculum or subject content knowledge for pre-service teacher education but, rather, to explore the possibilities that could or ought to be at the heart of decision-making regarding pre-service teacher education. The critical initiative lies with teacher educators who are able to engage in the voice of 'poetry' (Oakeshott, 1962). Teacher educators, ought to converse, not about 'truth' but about possibilities and opportunities for preparing prospective teachers for society today.

This thesis argues that pre-service teacher education ought to encompass the components of professional expertise, professional judgement and moral and ethical commitment. These components ought to be situated within a community of practice and learners and the ultimate end ought to be a just society.

¹ In terms of the discussion, it is intended to describe and discuss each part of the model and draw the discussion together at the conclusion in a manner that clearly identifies this ethical and moral professional contextualist.

² Snook (2003) suggests that “Acceptance of democracy gives rise to another social requirement: the demand that in the society *justice* be respected and worked towards. Hence the school should prepare the students to understand such a society and enable them towards making it more just” (p.37, emphasis in the original).

³ In Book Five Chapter Two, Aristotle distinguishes between the two meanings of ‘the just’ namely the lawful and the equal or fair. In terms of the equal or fair he wrote “One kind is exercised in the distribution of honour, wealth, and the other divisible assets of the community, which may be allotted among its members in equal or unequal shares”

⁴ Hansen (1998) commented

“Teachers are well positioned to examine larger societal issues with students...Teachers by dedicating themselves to good practice day-by-day in the classroom can directly help their students develop the intellectual and moral resources such that they can themselves respond to pressing societal problems that come their way. Over time teachers’ everyday work can invite students to become the kind of persons who are willing to address such problems in the first place. Teachers can build a sense of classroom community through which students learn what it means to study issues and objects in concert with others ; what it means to attend, to listen and to learn from other people; how to develop their own ideas and viewpoints and to share them in ways that fuel communication; how to connect their learning to events and experiences beyond the school; in short, to appreciate the meaning of dwelling in an ethical community with other human beings who differ from them in many ways” (p.652).

⁵ While Pre-service teachers will always be in a position of competing for positions, this does not mean that competition per se is endorsed but, rather, that the school has the right to appoint the teacher who best meets the school’s needs.

⁶ In his paper for the Faculty of Education at the University of Toronto, Fullan (1993), began with the metaphor of creating the “best faculty of education in the country” and suggested that such a faculty would:

- Commit itself to producing teachers who are agents of educational and social improvement
- Commit itself to continuous improvement through program innovation and evaluation
- Value and practice exemplary teaching
- Engage in constant inquiry
- Model and develop lifelong learning among staff and students
- Model and develop collaboration among staff and students
- Be respected and engaged as a vital part of the university as a whole
- Form partnerships with schools and other agencies
- Be visible and valued internationally in a way that contributes locally and globally
- Work collaboratively to build regional, national and international networks (p.15)

⁷ During a school-wide retreat, Beyer (1997) and the School of Education at Indiana University developed seven commitments to guide conversations to consider a new conceptual framework for teacher education within the School. These seven commitments were:

1. To include people representing all the constituencies involved in teacher education
2. To ensure that the process of creating a new direction for teacher education was as open, inclusive, and democratic as we could make it
3. To look to the creation of a vision for the future of teacher education at Indiana University, and not to look at current courses, aims, and experiences to see if they are working
4. To help rejuvenate a sense of community, without which any program of teacher education, regardless of how novel or invigorating it may be, cannot fully succeed

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5. To outline a cohesive vision and set of principles for all teacher education programs
 6. To not shrink from disagreement, but to debate issues openly, collegially, and seriously, and to see if a consensus would emerge, and
 7. To assume that every component and phase of teacher education - from course to field experiences to standards for admission and retention to relations with people and groups outside the School of Education - may be changed, that nothing is sacred, and that the School can collectively forge a new beginning in teacher education. Conversations focused on considering diverse ideas, a wide array of possibilities, aims, and issues that could ground teacher education, and ultimately on reinventing teacher education from the ground up (p.5)

⁸ It should be noted here that McIntyre, in a dialogue with Dunne (2002), rejected his view of teaching as a practice. The rejection saw an entire issue (Vol 37 (2) 2003) of *The Journal of the Philosophy of Education* devoted to discussing and critiquing McIntyre's new position.

⁹ In the course of this thesis, I have had recourse to rediscover and ponder my own teacher education programme, a point I established and illustrated within the Introduction.

¹⁰ Postman and Weingartner (1969) suggested that amongst the 'out-of-joint' canons or concepts that were still being 'taught' included:

- The concept of absolute, fixed, unchanging 'truth', particularly from a polarising good-bad perspective.
- The concept of certainty. There is always one and only one 'right' answer, and it is absolutely 'right'.
- The concept of isolated identity; that is 'A is A' period, simply, once and for all.
- The concept of fixed states and 'things', with the implicit concept that if you know the name you understand the 'thing'.
- The concept of simple, single, mechanical causality; the idea that every effect is the result of a single, easily identifiable cause.
- The concept that differences exist *only* in parallel and opposing forms: good-bad, right-wrong, yes-no, short-long, up-down, etc
- The concept that knowledge is 'given', that it emanates from a higher authority, and that it is to be accepted without question. (p.203).

¹¹ Beyer (1991) suggests, for example, that there are at least five discernible types of reflection. He notes these as: escapist, therapeutic, procedural/technical, ameliorative and critical (p113-129)

¹² The six phases are:

1. an experience
2. spontaneous interpretation of the experience
3. naming the problem(s) or the question(s) that arises out of the experience
4. generating possible explanations for the problem(s) or question(s) posed
5. ramifying the explanations into full-blown hypotheses
6. experimenting or testing the selected hypothesis (Rodgers, 2002, p.851).

¹³ It should be noted here that Otago University Medical School require their student doctors to carry out volunteer work within their holidays in such situations.

¹⁴ Cochran-Smith & Lytle (1999) write of this interruption of tradition as follows:

The concept of teacher as researcher can interrupt traditional views about the relationships of knowledge and practice and the roles of teachers in educational change, blurring boundaries between teacher and researchers, knowers and doers, and experts and novices. It can also provide ways to link teaching and curriculum to wider political and social issues. When this happens, teacher research creates dissonance, often calling attention to the constraints of the hierarchical arrangements of schools and universities

as well as to the contradictions of imperatives for both excellence and equity. This kind of dissonance is not only inevitable, it is also healthy and necessary for change to occur. Indeed, teachers' work in inquiry communities – communities that regard dissonance and questioning as signs of teachers' learning rather than their failing – represents what we think is one of the most promising avenues that may lead to fundamental educational change over the next decade (p.22).

¹⁵ There are four main intellectual virtues: *episteme*, 'scientific' knowledge of what is non-contingent acquired by demonstration, *nous*, intelligence or intuitive reason; *phronesis*, practical wisdom or the ability to deliberate well on matters concerning human welfare; and *techne*, skill or art. *Sophia*, is also considered an intellectual virtue as it combines *episteme* and *nous* (*Nicomachean Ethics*, Books 3-6, and The Penguin Dictionary of Philosophy, 1996)

¹⁶ In Books 3-5 of the *Nicomachean Ethics* eleven moral virtues are recognised as the character virtues. These are:

- *andrieia* - bravery, courage, valour
- *sphrosyne* – self-control
- *eleutheriotes* - generosity
- *megaloprepeia* - magnificence
- *megalopsychia* – self-respect of pride
- *praotes* – gentleness or good temper
- *philia* - friendliness
- *eutrapelia* - wittiness
- *dikaosyne* - justice

Plus two 'unnamed' virtues:

- the virtue of having some ambition though not in excess
- truthfulness (The Penguin Dictionary of Philosophy, 1996)

More recent interpretations (Fallona 2000) have identified the moral or character virtues to include: Bravery, Friendliness, Truthfulness, Wit, Honour, Mildness, Magnanimity, Magnificence, Generosity, Temperance and Justice (p.686).

¹⁷ All references to the *Nicomachean Ethics* hence referred to as NE, are from Watt (1996) who has used Harris Rackman's 1944 translation. The convention used for citing the NE is that adopted by Dunne of Book and Chapter number

¹⁸ Beyer (1997) had this advice for teacher educators in terms of promoting moral reasoning:

Teacher educators must help prospective and continuing teachers develop a vision for teaching and schooling that recognises their moral meanings and implications. When teacher education programs aim narrowly at replicating the status quo, focus exclusively on technical measures of success, look to decontextualized standards for guidance, or confuse process for substance, they unwittingly contribute to the continuation of moral perspectives in classrooms that are both unarticulated and harmful. As people capable of thoughtfully and carefully considering moral questions and principles, and acting on conviction, teachers as moral agents engage in practices contributing to the creation of a better educational and social world. Such teachers are, indeed, genuine professionals (p.252).

¹⁹ David Carr's (2000) book *Professionalism and Ethics in Teaching* is an example of the synonymous use of ethics and morals. Consider Chapter 9, Educational Rights and Professional Wrongs and the phrases "...school discipline is a *moral* or *ethical*..." or "...because they are implicated in *moral* or *ethical* issues". Strike, Haller and Soltis (1998) *The Ethics of School Administration* also shows the terms used interchangeably.

²⁰ As noted previously, the distinction between ethics and morals comes as a result of conversation and dialogue with colleagues and friends. It is, however, not completely straightforward. One obvious

complication is the assigning of Aristotle's character virtues, referred to as the virtue ethics, as moral virtues irrespective of the fact that they are derived from the *Nicomachean Ethics*. A second complication arises when looking at some Codes of Ethics, which appear to be premised on the virtue ethics or what have been distinguished as morals.

²¹ In the Draft version of the Code the explanation of the principles was as follows:

The principle of justice (te whanonga tika) is concerned with power sharing and preventing the abuse of power. Teachers should treat people fairly and not discriminate against others, nor abuse or exploit them. Justice seeks both equal opportunities and fair shares of social benefits for individuals, with equitable outcomes for disadvantaged groups.

The principle of autonomy (te whanonga mana motuhake) requires teachers to treat people as individuals with rights that are to be honoured and defended, and act to empower others to claim their rights by helping them to be self-determining within the limits of social responsibility. In the case of students, a main purpose of education is to cultivate the progressive development of rational independence.

The principle of responsible care (te whanonga o te takohanga ma te tiaki) refers to beneficence or doing good and minimizing harm to others. The duty of care goes beyond simply protecting people from harm by requiring teachers to acknowledge and respect the individuality of others. It involves protecting fundamental human rights, respecting the diversity of all cultures and people and paying particular attention to the interests of the most vulnerable groups and individuals.

The principle of truth (te whanonga o te pono) requires teachers to be honest with themselves and others and also to be committed to the quest for truth, however elusive and provisional that might be in the contemporary world. It expects respect for the nature of knowledge and subject methodology, which varies from one subject to another. It requires respect for professional knowledge by remaining current and critically extending one's insight and repertoire of skills. It also requires teachers to show professional independence of mind and action when that is required (Teachers Council, 2004).

²² In a discussion with students on what they would do if they found a copy of a national exam on the photocopier, one student replied that she would think about herself as Jesus standing by the photocopier and then decide what he would have done. The example now has some institutional folklore status and is referred to as 'Jesus at the photocopier'. An interesting visual image particularly if one has Holman Hunt's portrayal of Jesus in mind.

²³ The researchers found six methods for fostering moral conduct evident in the classrooms they studied. These were: constructing classroom communities, didactic instruction, design and execution of academic task structures, calling out for conduct of a particular kind, private conversations, and showcasing specific students (Fenstermacher, 2001).

Chapter 7

Conclusion

In this chapter the focus is on drawing conclusions and making sense of the thesis. There are three sections. The first section provides a brief overview of the main points developed to support the argument and the subsequent discussion. The second section considers these points, and, from them a number of implications for practice and policy are suggested. The chapter concludes with three topics or concepts that, as a result of this thesis are considered worthy of further investigation.

The question at the heart of this thesis is: *If teachers are to become professional educators what are the implications for pre-service teacher education?* In developing an argument to address this question, a number of ideas become pertinent. These ideas are summarised as:

- pre-service teacher education programmes ought to prepare teachers to engage in an educational role as distinct from a schooling role;
- this educational role has a moral and ethical dimension incorporated into practice;
- in undertaking this role, moral and ethical commitment together with professional judgement and expertise combine to create a teacher who could be accurately and meaningfully described as a professional educator who embraces teacher professionalism;
- educating ought to occur within a collaborative culture, a community of practice and learners;
- pre-service teacher education programmes ought to ensure all participants are willing to challenge the status quo and work towards achieving democracy and social justice.

The ideas outlined above suggest a specific approach to pre-service teacher education; that is to say, they propose a normative conception of pre-service teacher education. These ideas provide a framework within which to develop an argument.

To address the thesis question, the initial focus was on the concept of teacher professionalism. Through a discussion of Sockett's (1993) notion of teacher professionalism; Shulman's (1997) ideas of what it is to 'profess'; and Fenstermacher's (1990, 2001) concept of manner, an understanding of the concept professionalism was established. In this thesis, teacher professionalism incorporates the dimensions of professional expertise, including: understanding and learning, professional accountability, professional judgement, manner as moral and/or character virtues, and service. One's professionalism is expressed through one's professionalism, and to illustrate this, Hoyle's (1974) restricted and extended model of professionalism was considered.

The concept of teacher professionalism can be traced historically; thus, Hargreaves's (2000) four historical ages of professionalism were analysed. The historical nature of professionalism highlights the links of the professionalisation process to political and economic policies as well as to the changes and advances made in educational research. Teacher professionalism, which was argued to be at the very heart of what it means to be a teacher, and ought therefore to adapt to the changing nature of society. What was appropriate in the early and middle years of the twentieth century is no longer considered appropriate for the teacher in the twenty-first century. That is to say, information technology, globalisation, educational research, and economic and political change have altered the nature of teachers' work. Teachers for today's society ought to be educated to confront the challenges of the environment and society within which they practise. Hargreaves and Goodson (1996) suggest a post-modern interpretation of teacher professionalism, one which is guided by moral and socio-political visions and is enacted in caring communities and strong social democracies. Sachs' (2003) notion of transformative teacher professionalism expressed as the activist professional is apposite to the discussion. The interpretation of teacher professionalism that this thesis has argued, posits the teacher as a learner who is a moral agent and facilitator of change. The teacher's sphere of engagement is in the promotion of a democratic and just society. However the political nature of pre-service teacher education is such that the process of professionalisation is influential.

The professionalisation agenda in the New Zealand context was addressed in chapter 2. To illustrate this, six policies and reports were analysed. These policies and reports demonstrate the state's determination to control the nature of teacher education. The analysis foreshadowed the discussion on the search for a knowledge base for teaching, and technical rationality in the chapters which followed. These policies and inquiries demonstrate the influence on pre-service teacher education of political and economic ideology as well as the discourse of globalisation. That is to say, what occurs internationally is also influential in the New Zealand context. An example of this international influence is deprofessionalisation, which is relevant in terms of understanding the political nature of teachers' work and the manner in which teachers are used as pawns in the political arena.

The key issue in the discussion of the process of professionalisation is the creation of a knowledge base for teaching and, as a consequence, pre-service teacher education. The concept of a knowledge base, the problem of teacher knowledge, the types and purposes or uses of knowledge have been addressed in chapter 3. The points about 'knowledge' that have been noted are these:

- knowledge has political and economic utility,
- knowledge has become reified,
- knowledge has been commodified; it is viewed as a product and is traded like any other commodity,
- there are many interpretations of knowledge depending on one's methodological or epistemological stance, and
- in terms of teacher education, knowledge ought to be considered fallible, situated or contextualised.

The search for and development of a knowledge base for pre-service teacher education has a long history. This history is traceable to Thorndike's (1910) suggestion of a "complete science of psychology" (p. 6). Irrespective of the term given to this knowledge base, for example 'a science of psychology' or 'a science of teaching', the methodological

underpinning is positivist. The educational research of the process-product era contributed to both the desire for and the research basis to support the development of the knowledge base (see p. 102-103). The use of the term knowledge base has become entrenched in teaching and pre-service teacher education to the extent that it has become part of the discourse.

In the analysis of Shulman's (1987) proposed knowledge base for teaching (see p. 125); the critical importance of the situatedness of teaching and the need for contextualisation were considered. The conclusion to this analysis has been that any attempt to create a knowledge base for pre-service teacher education is fraught with difficulty, destined to head down the intellectual cul-de-sac Dewey (Fenstermacher and Sanger, 1998) was determined to avoid. If knowledge is fallible, tacit and situated or contextualised, as has been claimed within this thesis, then any knowledge base created would only be useful for a short period of time in a specific context. It would be superseded as new knowledge, research and understanding are developed in practice. Allied to the concept of a knowledge base are technical rationality and standards and competencies.

Arguments surrounding the concepts of technical rationality and the influence of standards and competencies have been discussed in chapter 4. Economic and political ideologies are evident within the discussion of technical rationality and standards and competencies. As noted in the discussion of the knowledge base (see p. 102-103); during the mid twentieth century educational research aided the drive for uniformity and standardisation. For example, during the 1950-1970 era, positivist research provided tangible targets and standards which appealed to both educationalists and politicians alike. The very same research is still influential. In many contemporary basic educational psychology texts, suggestions proffered on interaction, questioning techniques, and classroom management are underpinned by such theories.

The discussion and analysis in the thesis, to this point, provided an explanation of the current situation. To move the discussion forward, the research by Codd et al (2001) on the 'places called schools' and the 'people called teachers' was then examined (see pp. 179-

186). This research adopts a 'future focused' approach and suggests that two common themes emerge from the analysis. These are: the crucial role of teachers; and, the need to transform traditional concepts of learning. The findings of this research are relevant to the new conception for pre-service teacher education that has been discussed in chapter 6.

As a starting point in developing a new conception for pre-service teacher education, Codd's (1998) *Contrasting Conceptions of Teaching* was introduced and critiqued (see pp. 195-197). The dualistic or thesis-antithesis nature of Codd's conception has been identified as problematic. In other words, his conception considers the teacher is either a skilled technician *or* a professional contextualist. Codd's *framework* has been used to develop a preliminary synthesis. However, his *framework* is considered rigid and static. It prevents the illustration of the interconnectedness, interrelationship and interplay between the various elements and components. Thus a modified Venn diagram has been adopted (see p. 201). The new conception has professional expertise, professional judgement and ethical and moral commitment as the central components. These are situated in a community of practice and learners, with the just society as the 'universal set'.

The interpretation of the new conception begins with a brief discussion on the impetus for change. Current pre-service teacher education programmes in New Zealand remain premised on the preparation of skilled technicians. This is evidenced, for example, in the New Zealand Teachers' Council's intention to develop graduating standards for Teacher Education Qualifications¹. The discussion has been linked to the assertion that, if teachers are to become professional educators, then their role must be aligned to the educative function associated with social democratic outcomes (see p. 210). This was the rationale for situating the conception 'inside' that of a just society. That was to acknowledge that education is more than schooling. A professional educator would seek to assist in acculturating learners by assisting them to know how to participate in the social world and to assume responsibility for maintaining that world. This 'world' ought to be a just and democratic society and, by inference, to enable its participants to become moral and ethical citizens.

The professional educator would also assist learners to develop sound skills, knowledge, and work habits, as well as an appropriate mix of competitive, co-operative, collaborative and flexible attitudes that will enable them to participate actively in the economic system. To effect a move towards the 'good' society, participants within that society require more than technical economic skills. If prospective teachers are to become professional educators, their preparation should occur within an environment which is just and democratic. Pre-service students ought to be assisted to understand the importance of teaching to promote social justice and democracy, in an increasingly linguistic and culturally diverse society.

An essential part of learning to live together resides in experience; thus, the argument for situating the new conception in a community of practice and learners was twofold. First, pre-service teacher education programmes ought to be situated within communities of practice and learners. Second, professional educators ought to be empowered to create and sustain such communities within both schools and the wider community.

The context for the new conception, i.e. a just society and the community of practice and learners, provides a frame, for pre-service teacher education (see p. 221). The outer circles in the conception are not considered end states, but both means and ends attuned to education and the 'good' society. The three inner components are more suggestive of dimensions that ought to be contemplated in the development and implementation of a new conception of pre-service teacher education. The three central components: professional expertise, professional judgement and moral and ethical commitment, are the critical aspect of the conception. They are interrelated but have been separated for ease of discussion in chapter 6.

The discussion of professional expertise has focused on three elements: practical knowledge, critical reflection, and critical inquiry - the teacher as researcher (see pp. 226-242). The consideration of professional judgement was focused on three elements: practical wisdom, practical reasoning and reasonableness (see pp. 243-251). The final section of the argument has focused on moral and ethical commitment (see pp. 251-264).

The argument has been made throughout this thesis that knowledge of a certain kind has dominated teaching and pre-service teacher education for many decades. In current programmes, knowledge is conceived as that which is contained within the official curriculum and/or determined through standards and competencies. It is handed down by state or quasi-state officials. This view has been rejected in this thesis. Professional expertise, the alternative concept proposed within the thesis, is neither practical craft nor applied science. Rather, it is a combination of skills, understandings and knowledge tempered through judgement. Professional expertise is brought to bear within a context.

In terms of this thesis, practical knowledge is not theory translated into practice, nor is it merely actions or behaviour. Practical knowledge is the knowledge one uses in practice. Where this practice is moral practice, the practical knowledge has a moral dimension. It is suggested that uncovering pre-service teacher education students' practical knowledge is an epistemological based inquiry. This requires answers to questions such as 'Why do I believe that?' 'What is the basis for my understanding?' and 'How does that understanding or belief assist me in my role as a professional educator?' These questions form the basis for critical reflection. Such reflection is not the narrow or shallow 'think by numbers' type of reflection prevalent in much of current teacher education. Rather, it is deep thinking approached from a normative approach of 'What ought to be?' or 'What could be?' A critical aspect of Dewey's concept of reflection is the importance of community, interaction and conversation. Such activities, ought to be promoted, particularly in the community of practice and learners that frames the central components of the new conception proposed in this thesis.

The final aspect of professional knowledge is critical inquiry; the 'teacher-as-researcher' (see pp. 239-242). Such an approach fits well with professionalism and the notion of 'becoming'. Encouraging critical inquiry and instilling within prospective teachers a love of learning and a disposition to investigate and improve practice is an essential dimension of professional expertise.

The second central component of the conception is professional judgement and three discernable types of judgement; technical, diagnostic or strategic and professional judgement were described (see p. 243). The important point to note here was that teachers exhibit all three types of judgement within the classroom but it is only professional judgement that involves reflection, deliberation and potential moral conflict. Through practical knowledge of a specific context, appropriate professional judgements are made. Professional judgement involves practical wisdom. The link to the Aristotelian concept of *phronesis* has been made in the discussion (see pp. 244-247). Being a member of a community of practice and learners, where practical wisdom underpins professional judgement enables members to see, observe and sense the importance of such wisdom. Burbules' (1995) concept of reasonableness has been discussed (see pp. 249-251). One significant point Burbules makes in relation to objectivity stands out: to not distance one's self from the situatedness of specific contexts, but rather to avoid rushing to 'logical' conclusions. Objectivity, in this sense, fits well with practical knowledge and practical wisdom.

The final component of the conception is ethical and moral commitment (see pp. 251-264). The distinction between ethics and morals has been made; there is interchangeability evident between the concepts in current research. In the current climate the dominant discourse is of a technicist type, where moral language is missing, and moral thinking is often misconstrued as religious or neo-conservative in nature. If pre-service teacher education is to prepare teachers who are professional educators then moral discourse and conversation need to be re-established and reinstated as an integral part of the preparation programme. Being a professional educator means being a moral agent and having ethical and moral commitment. In the discussion of moral commitment a number of options for re-establishing moral conversation and understanding have been canvassed. These included the use of codes of ethics, courses in ethical theory or ethical training, and the incorporating of ethical dilemmas into courses (see pp. 258-259).

Carr's (2000) view on the value of 'bolt-on' courses in ethical theory has been noted. In this thesis, a similar view is presented. That is to say, disaggregating ethics from context

through reliance on ethical theory tends to put ethical theory in an 'out there' position. Similar problems are discussed with regard to codes of ethics as means to the development of teachers as moral and ethical agents. While codes of ethics are often inspirational, the use of these in the ethical and moral dilemmas a teacher confronts in the classroom on a daily basis have been questioned (see p. 257-258). Such codes, it appears, were developed more to satisfy the professionalisation process than to assist in ethical decision-making. There is more value in assisting pre-service teacher education students to develop an 'eye' for the ethical issues within their own practice. In terms of ethical commitment, neither ethical theory nor codes of ethics are deemed sufficient. Carr's (2000) suggestion of "a promiscuous pick-and-mix approach" (p. 34) alongside professional judgement (including as it did, practical wisdom, practical reasoning and reasonableness) is considered of greater value.

The final section has focused on moral commitment, and the moral or character virtues associated with being a moral teacher or a moral agent (see pp. 259-263). The section begins by distinguishing between Aristotle's intellectual virtues and the character or moral virtues. Fenstermacher's (2001) *Manner in Teaching Project* has been used to illustrate the importance of these moral virtues, and the interplay between a teacher's method and their manner. Every action within a classroom has moral implications and therefore moral commitment is an integral part of being a professional educator. Like practical wisdom, moral virtue cannot be 'taught' but must be 'learned' through experience and association in a like-minded community of practice and learners.

Chapter six concluded with a challenge to pre-service teacher educators (see p. 263). Whether they accept this challenge is entirely dependent on their own professional expertise, professional judgement and ethical and moral commitment. Above all, it has been argued that making change will require moral courage.

Making Sense of the Thesis

Teachers have a vital role in the creation and maintenance of the kind of society in which we would all wish to live and participate. This society ought to be a just and democratic society, which fosters community and the full participation of its members in both the social and the economic sense. The dual purposes of education ought to be at the forefront of every teacher's practice. Education is the only vehicle to address the increasingly multicultural, multilingual and global society in which we live.

A teacher who has as her touchstone the dual purposes of education, including the notion of the 'good' society, will be more than a technician. This teacher will be someone who understands that she is a professional educator; someone whose practice is situated and contextual. This practice will be underpinned by professional expertise, professional judgement and ethical and moral commitment. A professional educator will embrace the dimensions of professionalism. Teacher professionalism, as has been described in this thesis, is at the heart of what it means to be a teacher. The dimensions of a new kind of professionalism suggested by Hargreaves and Goodson (1996) and Sachs (2003) are woven into and illustrated in the components of the new conception of teaching that has been proposed in this thesis. Thus, teacher professionalism and the new conception of teaching are brought into coherence. The emphasis in this thesis on the teacher as a professional educator has been intentional. The connection between who she ought to be, and how she is prepared for her role, is critical. Pre-service teacher education not only needs to change; but change is imperative if there is a belief in a just and democratic society.

The discussion now turns to the implications for practice and policy.

Implications for Practice

Reforming pre-service teacher education is a struggle. In the faculties or colleges of education which have responsibility for pre-service teacher education, the changes required are wide ranging. Such changes involve attitudes and practice. The argument developed in this thesis would suggest that there are four specific implications for practice. These are:

1. developing the professional educator as an educated person,
2. rethinking and developing programmes which are underpinned by professional expertise, professional judgement and moral and ethical commitment;
3. creating a community of practice and learners and,
4. rethinking the practicum.

These implications are addressed below.

Developing the teacher as an educated person²

Ivan Snook (2000) has maintained for many years that there are basically two models of teaching. There is, first, a conception of teaching as a practical craft centred on the classroom and focused on meeting the pupils' needs. This conception of teaching views the good teacher as one who has "sound teaching methods, a general familiarity with all aspects of the curriculum and the ability to control children" (p. 146). Such a teacher has the children's best interests at heart and endeavours to provide realistic and genuine learning experiences for the pupils in her class. While such a teacher is to be valued, teaching in the twenty-first century requires a second conception, that of the professional educator, someone who is attuned to the purposes of education and can view their role as a change agent in the social and political context within which they teach. The professional educator understands their role as being an ethical teacher and a moral agent. In Snook's (ibid) terms this teacher is a member of a learned profession; that is, an educated person.

Education is expected to nurture the physical, emotional, interpersonal, intellectual, aesthetic, moral and spiritual dimensions of human development. However, the intellectual dimension has become dominant. In terms of this thesis, an educated person is someone who is educated in and nurtures all the dimensions. The educated person has three qualities, which include, but also transcend, the intellectual domain. The first quality is lifelong learning. In this thesis, lifelong learning is synonymous with the notion of 'becoming'. This quality concerns: the passion for exploring new ideas with an openness and curiosity of mind akin to Dewey's (1933) concept of 'hospitality' (see p. 235 of this thesis); an

awareness of the uncertainty and fallibility of knowledge (see chapter 3); a willingness and ability to doubt and question, and a joy of learning. The second quality concerns intercultural understanding. Throughout the thesis, the point has been made about the changing nature of society (see chapter 5), and the need for awareness of the many different ways to experience and organise the world. No single cultural frame is privileged. Understanding and considering ideas, events and beliefs involves being able to move beyond one's own cultural filter and to see things through another perspective.

The final quality is social responsibility. This quality sits well with the discussion in chapter six related to the promotion of, and teaching for, a just society. The quality has a distinctive ethical and moral component. The educated person not only has a commitment to an ethical value system but also to service (see p. 25) to the community or communities to which they belong. This involves honesty and integrity (see pp 250-261), sensitivity to the rights of others, and the ability to transcend self-interest and work in the interests of the community. The professional educator as an educated person who possesses this quality would approach the task of teaching from a critical and informed perspective, not accepting the status quo as a given, but continuing to question and challenge. Clearly, developing the teacher as an educated person will have implications for the nature of the pre-service teacher education programme.

Developing programmes which are underpinned by professional expertise, professional judgement and moral and ethical commitment

This thesis was never intended to prescribe a pre-service teacher education curriculum. However, the new conception of pre-service teacher education proposed in this thesis offers possibilities for the development of guiding principles or beliefs, which might underpin a programme. These principles or beliefs are associated with professional expertise (see p. 226), professional judgement (see p. 243), and ethical and moral commitment (see p. 249). As indicated in the proposed new conception, which is intentionally integrative, these components are not specific courses. Rather, these components ought to underpin and support a programme. The essential components suggested in the conception ought to

permeate all papers and courses. What is learned in one course should be applicable to or challenged in other courses. This means that what one learns about teaching, for example science, should be able to be discussed and critiqued when determining methods and techniques for teaching social studies. Becoming a professional educator is always 'greater than the sum of the parts'.

The professional educator is one who is cognisant not only of the latest theories and research to improve practice, but also actively looks for opportunities to learn (lifelong learning and the notion of 'becoming'); someone who will put ideas up for scrutiny and engage in conversation (pp. 2-4) with others about educational matters. A professional educator is one who engages in a critical and intellectual struggle in order to discover a personal perspective of what it means to learn and appreciate new knowledge and understandings; one who, when confronted with the educational, sociological and political dimensions of education, is able to ascertain from this encounter a personal philosophical or epistemological stance. Pre-service teachers should have a sound knowledge of the educational disciplines. That is to say, in addition to educational psychology and learning theory, aspects of the philosophy of education, the history of education, and the sociology of education should form part of the preparation programme.

Pre-service teachers need to be engaged in studying subject content knowledge for their own personal development. There should be opportunities for them to encounter learning experiences and intellectual challenges. These serve not only to equip them with subject content knowledge but also to provide the learning experience itself. Currently, science, technology and mathematics are emphasised as critical areas for study. However, in preparing the professional educator, there need to be opportunities to engage in activities that foster creativity and imagination. This means developing aesthetic appreciation through engagement with music, art, literature and language. The dominance of the intellectual dimension of education noted above requires some redress if, as is argued in this thesis, education is to develop the 'whole' person.

Ensuring that the physical, emotional, interpersonal, intellectual, aesthetic, moral and spiritual dimensions of human development are nurtured in the pre-service teacher means that the programme of development has some cohesion or, as this thesis argues, integration. The responsibility for developing this aspect of the programme lies with the teacher educators themselves. In some preparation programmes, this will first require the initiation and sustaining of conversation. Such conversation (see pp. 2-4) needs to focus in the first instance on the nature of teacher education and what preparing professional educators really means and requires (see pp. 209-211; 261). This conversation should occur within a community of practice and learners.

Creating a community of practice and learners

Much has been written in this thesis with respect to the importance of a community of practice and learners (see pp. 186-190; 220-225). Indeed, the concept of a community of practice and learners is a significant component or element of the new proposed conception for pre-service teacher education. As discussed in the thesis, this community is associated with Wenger's (1998) concept of a community of practice. The argument has been made that, where a community of practice exists, it will involve learning. As such, the community is of practice and learners. There is a possibility for two such communities. These are separate but not distinct in that teacher educators and the pre-service students would belong to both communities.

First, as noted above, teacher educators need to establish a community of practice and learners within their own institutions. Such a community would comprise the teacher educators, the students and the cooperating or associate teachers who are involved in the practicum experiences. The common element or rationale for this community is *practice*. The membership of the community comprises learners willing to be engaged in dialogue and conversation about education. Developing and sustaining this community would begin to break down the theory-practice dichotomies and the 'them-and-us' beliefs, which often dominate the university-school relationships. As Dewey (1916) noted: "In order to have a large number of values in common, all members of the group must have an equitable opportunity to receive and take from others" (p. 84). This is not an easy task. It is one that

will take time, effort and courage to achieve. The task begins by acknowledging and valuing the expertise each group brings to the community.

A second community should to be established around a school. Schools have traditionally been the centre of a community. However, recent economic policies have downplayed community with their focus on individuality. If social justice and a just society (see pp. 215-220) are valued then this sense of community needs to be re-established around the school. In chapter five, it has been noted that parents need to be part of the extended web of learning so that teachers can enhance their sense of professionalism by including and embracing parents within the broader learning partnerships (Hargreaves, 2003). This community will also link to the community established within the university. Teacher educators and pre-service teachers are members of this community by their involvement in the practicum.

Full participation in the 'life' of the school and its community means understanding the dimensions of mutual engagement, joint enterprise and shared repertoire (Wenger, 1998). In simple terms, this is coming to understand and appreciate what a school might term 'the way we do things around here'; in other words, the culture or ethos of the school. Clearly, participation in this second community is not easy. There is a need to create a positive and engaging relationship. This can occur through the relationship established via the practicum.

Rethinking the practicum

Pre-service teacher education is not a 'big kids' version of classroom teaching, although aspects of classroom practice feature in the preparation programme. The influence of standards and competencies has seen a tendency perhaps to 're-adopt' an apprenticeship model of 'teacher training' (see pp. 32, 36). That is to say, the theory-practice dichotomy, as a discourse, is prevalent. Pre-service students and associate teachers alike often downplay the relevance of the university component and view *the* practicum as *the* critical aspect of the preparation programme. There is a need to rethink the practicum.

Teaching experience is not about 'practising' teaching. Rather, it is an opportunity for observation of expert practice and reflective conversations. It is a means to uncover

practical judgement and wisdom in context, as well as the chance to implement practical knowledge in a supportive environment (see pp. 226-233). In chapter six of this thesis, a number of suggestions and about enhancing the practicum are given. These range from the use of technology and the process of stimulated recall to the use of critical reflective thinking.

In the thesis, another significant point has been made with respect to teaching experience. The point is this: to appreciate learning and, above all, to understand education, experiences in schools and classrooms may not be the sole site for pre-service teachers' development (see pp. 230, 236). There is value in creating opportunities for these students to engage in other learning experiences. Such experiences would allow them to confront their own values and beliefs and to explore their own epistemological stance.

Pre-service teacher education should challenge prospective teachers' thinking and understanding. It ought to create and instil an alternative perspective from the experience of schooling most candidates have encountered. The normative approach of 'what ought to be' or 'what can be' should prevail. As a graduate of a pre-service teacher education programme, the professional educator will have experiences and encounters that help her develop her professional expertise, her professional judgement and her ethical and moral commitment. Pre-service teacher education is not an end state for the professional educator. Pre-service education students need to understand the sense and habit associated with becoming.

Implications for Policy

The provision of pre-service teacher education is political and subject to constant change by the state. Where, the forces of neo-liberalism and economic rationalism drive policy, pre-service teacher education is considered just another service to be controlled and managed. One outcome of this political direction is total control, to the extent of what 'counts' as knowledge (see chapter 3). This is control that prescribes in atomistic detail the performance required of teachers. The state requires certain actions, behaviours and

practices from teachers and, consequently, from pre-service teacher education programmes. Cochran-Smith (2001) suggests that there are three competing agendas in pre-service teacher education (see pp. 92-94 in this thesis). The contemporary policy context in New Zealand links to the third of these, namely, the over-regulation agenda, which focuses on entry and exit standards, curriculum control and high stakes testing.

In New Zealand, this agenda is exemplified in the continuing quest for the development of standards and competencies (see chapter 4). The state wants teachers who will fulfil its purpose; which in the economic world is preparing skilled workers for the 'knowledge' economy. It has been argued consistently throughout this thesis that education has a critical role in promoting and sustaining a just society. Schooling, as such, is insufficient. The new conception of pre-service teacher education argued for in this thesis promotes a vision of the teacher as a professional educator.

The point made by Langley (2002), in respect to the plethora of reports and inquiries into teacher education, is apposite (see p. 79 of this thesis). There is little time to respond to such reports before a new one appears. In terms of the arguments that have been made in this thesis, one such report deserves to remain 'on the table' and be constantly and consistently referred to. This is the *Report of the Working Party on Qualifications for Primary School Teachers* (Alcorn, 2004), discussed in chapter two (see p. 80). Through the development of guiding principles and vision statements this report demonstrates an alternative focus for teaching and teacher education. Although some of its statements relating to knowledge, skills, attitudes and values are couched in somewhat behaviourist language, the essence of the statements have little similarity with the recently released New Zealand Teachers Council (September 2005) draft of the Graduating Standards for Teacher Education Qualifications that lead to Provisional Registration as a Teacher in Aotearoa New Zealand. In responding to the New Zealand Teachers Council draft standards reference needs to be made to alternatives such as those contained in the Alcorn report. Pre-service educators have a role to play in ensuring that their 'voices' are heard in the debates about pre-service teacher education.

When directives, such as those from New Zealand Teachers Council are ‘handed down’ to pre-service teacher education providers there is a need for caution. The New Zealand Teachers Council has the statutory right to develop such standards. They also regulate the registration process for teachers. Aligning these rights and responsibilities could ultimately lead to the predetermination of *the* New Zealand pre-service teacher education curriculum, and, as a consequence, the basis for funding as happened in the UK and the US (see p. 108). In coming to terms with this situation, pre-service teacher educators need to be able to explain how their programmes are underpinned by current research, and how their students are capable and competent professional educators embarking on their journey of becoming.

Finally, it is suggested that teacher educators’ (in this case, both pre-service and in-service) work collectively with the teaching profession to gain a ‘voice’ or champion on the New Zealand Teachers Council. Currently, they have no representation. Their submissions regarding the preparation of teachers for New Zealand schools are given the same weight as any other. Ultimately, the importance of teacher preparation has to be understood and acknowledged, for it is through the kind of education provided by a professional educator that society as a whole will benefit.

Topics and Concepts for Further Research and Investigation

In the opinion of this writer there are three areas that are worthy of further investigation. These are: *Phronesis* as a concept to underpin critical reflection and inquiry; the Aristotelian character virtues and their implications for the professional educator; and, finally, epistemological stance as a means to understand professional expertise. The possibilities for investigation are outlined in the following discussion.

***Phronesis* as a concept to underpin Critical Reflection and Inquiry**

The entire field of reflection, critical reflection and inquiry is problematic. There is no shared understanding of the nature of critical reflection. Like many aspects of pre-service teacher education, reflection has in some instances, been reduced to technical thinking aligned to a taxonomic template or something akin to thoughtfulness. Reflection is not a technical skill that can be packaged conveniently or formulated into a checklist. As this

thesis has suggested critical reflection and inquiry are integral aspects of the professional educator's repertoire. It is, or ought to be, a 'habit'. Reflection is centred in the personal character or manner of the individual. It is expressed in actions and judgements such as critically evaluating instructional goals, caring for learners, and ensuring just and fair treatment of learners and their families. Such reflection by a professional educator should have a moral dimension. There seems to be value in aligning this moral dimension of reflection to Aristotle's notion of *phronesis*.

Phronesis is a virtue concerned with the practical, but not in the sense of *techne*. It is not about the deployment of skills but, rather, the making of judgements about appropriate actions depending on the concrete circumstances or situation. In making such judgements, effectiveness is not the focus but, rather, that the judgements are made in a manner which place the available choices within a broader sense of personal responsibility. Promoting *phronesis* as a concept to underpin critical reflection requires teacher educators to adopt an overt advocacy of critical reflection. That is, they need to create a community where there is freedom, security, time and space to take risks and ask difficult reflective questions.

In terms of further study, a deeper understanding of the concept of *phronesis* is required. Rather than developing a new model or conception of reflection, the intention is to work with existing models and conceptions such as suggested by Bullough and Gitlin (1991) and to look for ways to weave the concept of *phronesis* within them.

Aristotelian Character Virtues and their Implications for the Professional Educator

This second area of potential research is allied to the first in that it focuses on Aristotelian concepts. It is noted that there is a revival of interest in Aristotelian philosophy. This takes many forms; for example, the ideas of Burbules (1995, 1997), Carr (2000), and the research of Fenstermacher (2001) with his inquiry into the nature of manner. It would seem that the character virtues, particularly courage, honesty, justice, self-control, perseverance, gentleness and caring, are apposite. Such virtues are essential for understanding practice and making professional judgements about the moral dilemmas that occur in everyday situations in classrooms. The moral actions of teachers are expressions of virtue.

Prospective teachers cannot learn these virtues from a text or a lecture. The character virtues are 'learned' or acquired by being surrounded by, sensing and observing virtuous people; and by being in situations where such moral decisions based on virtue are made. These situations are posited in the pre-service education programme, the community of practice and learners, where Dewey's notions of openness and hospitality flourish.

The area of moral decision-making, professional judgement and communities of practice and learners is worthy of further study. The aim would be to investigate the interrelationship between the character virtues and professional judgement as they relate to moral decision-making. Akin to this is the *Manner in Teaching Project* (Fenstermacher, 2001). In this project, there is a strong link between teacher practice and the character virtues.

Epistemological Stance as a means to understand Professional Expertise

In chapter six of the thesis, White's (2000) research into pre-service teachers' epistemologies was cited. She suggests that:

For most of their lives the pre-service teachers have believed that most knowledge is certain. They have received it in the form of guidance from parents and teachers and as factual information in textbooks or similar media. Justification has been a matter of citing an authority (p.301).

White maintains that students are unlikely to change their views without some kind of intervention. That is to say, pre-service teacher education has little impact on student's epistemological understanding. Students come to pre-service teacher education programmes after some thirteen years of direct observation and experience of teacher practice. They then spend up to another twenty-five weeks observing and perhaps imitating teacher practice. There is a need to 'unpack' these experiences.

Clandinin & Connelly (1997) suggest a variety of sources to uncover or discover teachers' personal practical knowledge. These include: field-notes, research interviews, journals, teacher stories, narratives, family stories, photographs, memory boxes and other personal artefacts, oral histories and conversations. A teacher's personal practical knowledge has an epistemological basis whether or not the teacher recognises it as such. When pre-service teacher education students are on their practicum they are immersed in someone else's practical knowledge and practical wisdom. The tendency is to adopt the practices of the associate teacher as skill-based, almost 'recipes' for successful practice without questioning the basis on which this practice is premised. There is a need to investigate ways to assist pre-service teacher education students to 'unpack' practice so that it becomes a meaningful experience. There is value in working both with practising teachers, who are the associate teachers, in discovering the epistemological and moral principles that underpin their practice, and with pre-service teacher education candidates to answer the basic epistemological question of 'why?'

Concluding Comments³

Preparing to be and 'becoming' a teacher is fraught with difficulty. One only needs to pick up a magazine or newspaper to find teachers are headline news. Teachers often bear the brunt of criticism from every sector of society. They are highly visible in the community. What they do, how they behave, and what they professionally and personally think becomes the topic of debate at many dinner tables. Everyone present at the table is able to contribute to the discussions because schools are common sites through which all adults have passed. Teachers are viewed as being part of a system that is often criticised as being the root of many social evils as well as being a significant part of the answer. As many commentators on teacher education have suggested (see Fullan, 1993; Hargreaves, 2003; Cochran-Smith, 2003b), teachers and pre-service teacher education are both the problem and the ultimate solution. The relationship between teaching and pre-service teacher education is symbiotic. To effect change in one requires change in the other.

If pre-service teacher education is a solution, then some re-thinking of its nature, manner and scope is required. This thesis has argued for a new conception of pre-service teacher

education, one premised on professional expertise, professional judgement and ethical and moral commitment within a community of practice and learners and situated in a just society. Preparing for the journey of 'becoming' a professional educator is no easy task. It is one which cannot be 'done' in a three or four year pre-service programme. It is more properly a way of constant 'becoming', of being and seeing the world, that is integrally linked with one's desire for a socially just, democratic society. This necessarily requires the professional educator not only to teach well but to articulate a broader vision of the nature and purposes of society beyond the school gates.

¹ In June 2003 the New Zealand Teachers Council changed the title of the Dimensions of a Satisfactory Teacher to The New Zealand Teachers Council Provisional Standards. In September 2005 the New Zealand Teachers Council issued the draft of the Graduating Standards for Teacher Education Qualifications that lead to Provisional Registration as a Teacher in Aotearoa New Zealand. The draft Graduating Standards are as follows:

Application of these graduating standards shall take account of the obligation of teachers to honour the Treaty of Waitangi by paying particular attention to the rights and aspirations of Maori as tangata whenua.

1. Professional Knowledge

- 1.1. The graduating teacher has knowledge of the New Zealand Curriculum Framework and relevant curriculum statements; or Te Whariki and the Desirable Objectives and Practices.
- 1.2. The graduating teacher has content knowledge and pedagogical content knowledge appropriate to the age groups and subjects they intend to teach.
- 1.3. The graduating teacher possesses and applies a range of literacies relevant to their professional roles and exhibits a high level of personal proficiency in oral and written language, in numeracy and in ICT.
- 1.4. The graduating teacher has a knowledge of theory and current research in human development, learning and pedagogy which contributes to understanding the learning needs of a diverse range of learners.
- 1.5. The graduating teacher understands the theories, principles and purposes of assessment and evaluation.
- 1.6. The graduating teacher develops an understanding and respect for their learners as individuals and an awareness of the factors that affect their learning.
- 1.7. The graduating teacher has the knowledge, skills and dispositions to work effectively with parents/guardians, families/whanau and communities.
- 1.8. The graduating teacher has a knowledge of the impact and influence of the multiple sociological factors affecting the individual learner that they teach.
- 1.9. The graduating teacher has a knowledge of tikanga and te reo Maori, and the skills and dispositions, such that they work effectively with Maori learners and their communities.
- 1.10. The graduating teacher has an understanding of the positioning of education within the social, political, economic and historical contexts of Aotearoa New Zealand and beyond.
- 1.11. The graduating teacher has knowledge and understanding of the legal ethical and professional responsibilities of teachers, their commitment to learners and an appreciation of the impact of their actions as a teacher on individuals, families/whanau and communities.
- 1.12. The graduating teacher understands the value of systematically engaging with evidence to reflect on their professional knowledge and practice and has developed strategies for this.

2. Professional Practice

- 2.1. The graduating teacher has high expectations of all learners, recognises and values their diversity and focuses on their educational achievement.
- 2.2. The graduating teacher plans for relevant and challenging learning, based on developing knowledge of their learners as individuals and evidence of their achievement.
- 2.3. The graduating teacher uses a range of assessment tools effectively.
- 2.4. The graduating teacher applies their content knowledge, pedagogical knowledge, and knowledge of learning theory when planning for learning.
- 2.5. The graduating teacher puts into practice the curriculum/curricula appropriate to the sectors in which they plan to teach.
- 2.6. The graduating teacher works cooperatively and purposefully with all those who share responsibility for the learning and welfare of their learners.

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- 2.7. The graduating teacher creates optimises and manages learning environments which are safe, positive and stimulating and in which learning occurs.
 - 2.8. The graduating teacher respects and practises tikanga and te reo Maaori appropriate to the community in which they teach.
 - 2.9. The graduating teacher creates positive relationships with parents / guardians, families / whanau and communities that are founded on partnership.
 - 2.10. The graduating teacher upholds the New Zealand Teachers Council Code of Ethics and Nga Tikanga Matatika, displays professional attitudes and behaviours, recognises professional boundaries and contributes to professional learning communities.
 - 2.11. The graduating teacher engages with and systematically applies evidence to reflect on, improve and affirm their practice.

These standards are behaviourist in orientation and in many cases potential graduands would encounter difficulty in meeting them prior to graduation. Consider, for example, “The graduating teacher puts into practice the curriculum/curricula appropriate to the sectors in which they plan to teach”. The sector in which one plans to teach may not be where one ends up teaching. Another example is “The graduating teacher has a knowledge of the impact and influence of the multiple sociological factors affecting the individual learner that they teach”. Just how a potential graduate might demonstrate this standard is difficult to imagine. While it may be possible to demonstrate this on a teaching experience practicum, the contextual nature of knowledge and understanding and the lack of generalisability would create a situation where the teacher educator was being asked to ‘sign-off’ on something quite unknowable at the point of graduation.

² Parts of this section are adapted from Adams, P. & Vossler, K. (2005). Conclusion. In P. Adams, K. Vossler & C. Scrivens. (Eds) *Teachers Work in Aotearoa New Zealand*. Victoria: Thomson Dunmore Press, used with permission.

³ Parts of this section are adapted from Vossler, K, Waitere-Ang, H, & Adams P. (2005). Becoming an Educator. In P. Adams, K. Vossler & C. Scrivens (Eds) *Teachers Work in Aotearoa New Zealand*. Victoria: Thomson Dunmore Press, used with permission.

Postscript

During the oral examination of this thesis a number of issues were raised by the examiners, which require clarification. These are:

- The relationship between professionalism, professionalisation, and deprofessionalisation;
- The nature of knowledge and truth as it relates to teacher education; and,
- The notion of a just society given the pluralist nature of society and the increasing influence of technology and globalisation.

The relationship between professionalism, professionalisation, and deprofessionalisation

Within the thesis a distinction has been made between professionalism which is the concept associated with quality of practice, and professionalisation, which is the process whereby teachers acquire professional status and teaching becomes accepted as a profession. Both concepts are linked to the notion of what it means to be part of a profession. Deprofessionalisation is the outcome of direct rule over or control of teachers. Professionalism can be viewed as an autonomous developmental process which the teacher has control over and is able to determine their own level of participation. Professionalisation, on the other hand, is a process which the agent, in this case the teacher, has little or no control over. Teachers are subjected to control by outside forces.

The relationship between these concepts has significance for the thesis as a whole. The point is made in the thesis that it is through the professionalisation process that deprofessionalisation often occurs, and that deprofessionalisation not only affects the status and standing of teachers but has a major impact on their professionalism.

The nature of knowledge and truth as it relates to teacher education

The reader of this thesis may be left with the impression that knowledge and truth are relative, or irrelevant, notions. This is not the impression intended. The premise on

which this thesis is based is that the search for a “knowledge base” for teaching and, by implication, pre-service teacher education, is ill-advised. The concept of a “knowledge base” is aligned to that of a framework (or taxonomy) and any attempt to find a universal framework of knowledge is questionable as knowledge is always provisional. This contention is supported by the research of, for example, Ayers (1988), Sockett (1993) and Carr (1995). However this is not to diminish the importance of knowledge per se in terms of teacher education. There is a need for pre-service teacher education programmes to have an emphasis on knowledge and understanding as it has developed through disciplined enquiry.

Knowledge, in terms of this thesis, is tempered by practical judgement. To ‘know something’ is to have, as Van Manen (1995) suggests, a felt sense of it. In terms of truth, the idea of relativism is not consistent with this thesis, but in making this claim, one is drawn to the post-positivist understanding that truth is always provisional and subject to the elimination of error. It remains, my contention that truth, whether as ‘Truth’ or ‘truth’, is open to revision and falsification. It remains my belief that in terms of teacher education, accepted ‘truths’ can always be re-interpreted and modified.

The notion of a just society given the pluralist nature of society and the increasing influence of technology and globalisation

The ‘universal set’ of the new conception of teaching proposed within this thesis is termed ‘Just Society’. There are difficulties with such a concept, which could be addressed in terms of ‘a’ or ‘the’ just society which is the distinction used with respect to the knowledge base. The intention was not to pursue an ultimate or universal version of ‘a’ or ‘the’ just society but to suggest that what Aristotle termed *eudaimonia* (the view that happiness is the highest good) will have different cultural and situational applications. Hargreaves (2003) addresses this in his discussion of the need to adapt to and appreciate the demands of the knowledge economy. His discussion accepts the notion of globalisation and the knowledge society but challenges teachers to teach ‘beyond’ and ‘despite’ of this situation.

In a pluralist society there are many different conceptions of a just society and the concept 'just society' itself is a contestable concept. The interpretation of a just society in this thesis is communitarian, an equity or welfare view as opposed to an individualistic view. In terms of achieving what Aristotle suggested as happiness and flourishing in terms of human life, the nature of our global society needs to be considered, and Dewey's notions of hospitality and openness, in my view, need to be at the forefront of our conversations.

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