Embracing Philosophy and Raising the Standard of Pre-service Teacher Education Programs

Rebecca Spooner-Lane, Elizabeth Curtis, and Amanda Mergler

Introduction

In order to lead a productive and rewarding life, education needs to equip students with the skills necessary to learn, transfer learning, use information and communication technology, contribute to teams, manage change and be self-aware. A highly effective education system is integral to developing a strong, prosperous economy (Ministerial Council on Education Employment Training and Youth Affairs, 2003) and is central to the national interest (Kalantzis & Harvey, 2004). If these propositions are accepted by society then it follows that "teaching is the central profession of the knowledge economy" (Kalantzis & Harvey, 2004, p. 2). Since the effectiveness of a teacher is the single most important factor in students' learning and achievement (Darling-Hammond, 2000), it is important that schools employ the highest quality teachers.

The success of teacher education institutions are largely dependent on their ability to satisfactorily prepare future teachers to face the increasing and complex demands impacting on the teaching role. Social, political, economic, cultural, technological and global agendas influence the work of teachers, and teacher educators must predict and adapt to such changes by evaluating and modifying teacher preparation programs to accommodate both current and foreseeable trends. In recent years, the Commonwealth Government's key objective has been to raise the quality of teaching in Australia to achieve effective schooling and improved student outcomes. The government's long-term goal to improve the quality of teaching in Australia has also coincided with (1) the establishment of a set of professional standards as a criteria for provisional and full teacher registration, and (2) a shift towards values-based education as means of providing students with a more holistic education.

Briefly, the professional standards for Queensland teachers was developed by the Queensland College of Teachers (QCT) in 2006 and align with the National Framework for Professional Standards for Teaching (Ministerial Council on Education Employment Training and Youth Affairs, 2003). There are ten professional standards which align to three broad facets of teachers' work: (1) teaching and learning; (2) professional relationships; and (3) professional growth (QCT, 2006). Professional standards were introduced as a means to enhance teacher professionalism, boost public confidence in the profession and promote high quality teaching in Queensland schools. The professional standards detail what teaching graduates are "expected to know and demonstrate in regards to their professional knowledge and practice upon entry into the profession" (Watson, 2005, p. 9) and provide in-service teachers with a guide for ongoing professional development. In order for graduates to be granted registration as a teacher in Queensland, they must be enrolled in a QCT accredited pre-service teacher education program.

In 2002, values education in Australian schools became a focus for educational policy, when the then Commonwealth Minister for Education, Science and Technology, Dr

Brendan Nelson, commissioned a study to explore the various approaches Australian schools were taking in delivering values-based education. The study demonstrated that whilst values education took various forms across schools, both the school community and the students perceived positive student outcomes. Values education encourages "reflection on choices, exploration of opportunities and commitment to responsibilities, and for the individual in society to develop values preferences and an orientation to guide activities and behaviour" (Taylor, 1994, p. 3). It has been argued that a values-based approach to schooling educates the whole child, engaging a student's heart, mind and actions (Department of Education, Employment and Workplace Relations, 2008). One of the National Goals for Schooling in Australia is that schooling should provide a foundation for young Australians' intellectual, physical, social, moral, spiritual and aesthetic development (Australian Government, 1999). Aspin (2007) argues that education is about preparing students to live a meaningful life within society and values play an important role within the education process. To do this, students need to actively engage in intellectually rich and real world activities where they practice making judgments, forming conclusions and taking action. Today, values education is an area of increasing importance in education, with more schools requiring their teachers to explicitly implement values education in some form in classrooms. This expectation means that teachers must be skilled in the ways of implementing a values-based education upon entering the profession. The teaching of values education requires a significant amount of teacher preparation.

One education faculty in Queensland, Australia is quickly responding to the Australian Government's national goals for education by modifying its pre-service teacher education curriculum. Queensland University of Technology's (QUT) renewal process has involved realigning curriculum units to fit with the Queensland College of Teaching (QCT) professional standards as well as considering new and different approaches to equipping graduates with the knowledge and pedagogical skills for teaching from a values-based perspective. One approach to training future teachers to provide values education in a "planned and systematic way" (Department of Education, Science and Training, 2005, p. 3) has been the introduction of a compulsory unit of philosophy in the third year of the four-year Bachelor of Education program. There is growing recognition that a philosophical inquiry approach to teaching supports students' personal and academic development. QUT is believed to be the first Australian education institute to include a unit on teaching philosophy to students in their bachelor of education program.

In this chapter, a rationale for incorporating philosophy into teacher training programs as a means of (1) preparing quality teachers for the twenty-first century and (2) meeting the expectations detailed in QCT's (2006) professional standards will be presented. Furthermore, in-service teachers from Buranda State School, a primary school that has been successfully teaching philosophy to its students for over ten years will share their experiences of teaching philosophy and how it has enhanced their quality of teaching and professionalism as a teacher as well as student learning outcomes. Finally, the implications of embedding philosophy into teacher training programs are explored.

Defining Quality Teaching and its Link to Values Education

Focusing on values and the implementation of values education in an explicit way in pre-service teacher education programmes is one way of addressing the issue of quality teaching. Research has demonstrated that there is an inherent link between values and quality

teaching (Lovat, 2007b; Lovat & Clement, 2008; Lovat & Toomey, 2007; Rowe, 2004). Quality teaching has been defined as teaching that makes a positive difference in students' learning and their lives (Lovat, 2007a). A brief history of quality teaching sees, up until the 1950s, a strong association with classroom discipline, control and competition (Crebbin, 2004). Up until this point the teacher was seen as both the expert and the manager, and in this traditional model the focus was very much on the teacher. Thus the notion of "teaching equals learning" was developed (Crebbin, 2004). During the second part of the 20th Century these notions began to be challenged, so much so that by 1976 the generally accepted assertion was that learning was an individual matter (Crebbin, 2004). Progressive teaching methods began to emphasise a student-centred approach, discovery learning, and cooperative learning (Arthur, 2003). Within this framework, ideas of multiple intelligences and individual learning styles strongly emerged. Education became more student-centred, and schools, such as Montessori, were specifically established based on this guiding philosophy. During this humanistic stage of education the expectation that a teacher cared for his/her students became so firmly ingrained, "that it is now accepted as a fundamental principle" of teaching (Crebbin, 2004, p. 59). Today, teachers are expected to focus on individuals and their learning and are required to have a diverse repertoire of pedagogical approaches that are appropriate for each individual student.

The defining moment for quality teaching occurred in 1994 with the Carnegie Corporation's Task Force on Learning (Carnegie Corporation of New York, 1994). This research was conducted in the primary grades, primarily with students ranging in age from three to ten years. The research team made site visits to 60 programmes in 30 different communities across the United States of America and engaged in both formal and informal discussions with parents, teachers, administrators and community leaders. This report noted that underachievement was a general problem across the United States and was not just a crisis of particular socio-economic and/or cultural groups (Carnegie Corporation of New York, 1994). This research challenged the previously held belief that differences in schools' performances was a result of differences in students' learning abilities, which were believed to be inherent. What the Carnegie research demonstrated was that it was schools (and therefore teachers) that were failing and not the students' ability, or lack thereof (Carnegie Corporation of New York, 1994). Thus a renewed focus on quality teaching emerged.

Quality teaching delivered in a supportive learning environment can have a huge impact on student learning and have the potential to counteract the effects of disadvantage from, among others, socio-economic status and family background (Hattie, 2004; Rowe, 2004). In his research Hattie (2004) categorised and ranked possible influences on student achievement and found that influences that lie within teachers' hands such as feedback; instructional quality; class environment; challenge of goals; questioning and teacher style were the most significant factors in students' engagement in learning. Not surprisingly, the quality of teaching has become a central focus of education.

The Australian Council of Deans of Education (2005) proposed that "the role of teachers goes well beyond its official remit, and a teacher for the twenty-first century must be equipped with a sophisticated range of skills" (p. 59). Whilst it is recognised that a teacher must possess knowledge, understanding and skills in content and pedagogy, there is much more to being an effective teacher. An effective teacher is supportive of his/her students; will develop strong relationships; will come to know his/her students as individuals; will have an understanding of the social and cultural contexts of the students'; and will model good

behaviour, critical thinking and self-awareness. Lovat and Toomey (2007) provided a simplified list of quality teaching dimensions such as intellectual depth, communicative capacity, empathic character, reflective powers, self-management, and self-knowing (Lovat & Toomey, 2007). Kalantzis, Cope, and Harvey (2001, p.8) added that a quality teacher is sensitive to diversity, will be able to work in teams, "will be intelligent in more than one way, able to learn and think in more than one way, and learn from and with people whose way of thinking, being and learning are different from their own."

Researchers (Fraser & Saunders, 2000; Hattie, 2004) examining the difference between expert and experienced teachers have aided our understanding of the attributes associated with quality teachers. The model however, that we have chosen to focus on is the Queensland School Reform Longitudinal Study's model of productive pedagogy (Department of Education Science and Training, 2004). This model uses four dimensions to explain quality teaching: (1) intellectual quality; (2) connectedness; (3) supportive classroom environment; and (4) recognition of difference and all four dimensions are essential for improved student outcomes. *Intellectual quality* focuses on producing deep understanding of important, substantive concepts, skills and ideas. It requires higher order thinking; deep knowledge; deep understanding; substantive conversation; and knowledge as problematic. Through the manipulation of information and ideas and the discovery of new meanings and understandings, students come to realise that knowledge is not a fixed body of information. The second dimension is *connectedness* where the aim is to ensure the engagement and connection of students beyond the classroom walls. Connectedness incorporates knowledge integration; background knowledge, connectedness to the world and a problem-based curriculum to ensure that connections are made to students' prior knowledge as well as to the 'outside' world. *Creating and maintaining a supportive classroom environment* is another key factor in teacher quality and includes such things as ensuring students are clearly directed in their work; providing social support for all students in the class; ensuring that the students are academically engaged with work that has an explicit quality performance criteria as well as developing students who are self-regulated learners. The last dimension is *recognition of difference* which involves exposing students to a range of cultures, to different groups of people, and to individuals different from themselves. In all of this it is important that students develop values such as respect, creating a sense of community, understanding the importance of relationships and responsibility in a democratic society.

Quality teaching is inextricably linked to a holistic education and values education is one way of addressing a holistic education. Whilst there are a large variety of ways that values education can be implemented, including whole school approaches; philosophy in the classroom; a focus on relational learning; service learning; citizenship capacity building and; social skills education (Zbar & Toomey, 2006), it is the example of philosophy in the classroom which we will now examine.

Philosophy in the Classroom

The use of philosophy in the classroom to enhance the thinking skills of children was first developed more than 20 years ago by US philosopher Matthew Lipman with his 'Philosophy for Children' program. Over time in Australia, local philosophers and educators modified Lipman's program by creating appropriate resources and materials for an Australian context. Philosophy in the classroom has been described as "a methodology for exploring ideas that involves questioning, investigating concepts and values, and posing ethical

dilemmas" (Department of Education, Employment and Workplace Training, 2008, p. 28) and is intrinsically linked to the four dimensions of quality teaching and values education.

It is evident that philosophical inquiry promotes intellectual engagement and connectedness. Philosophy in the classroom commences with students responding to stimulus material (e.g., a short story). The stimulus material engages students by focusing on 'big' issues relevant to their lives, including current issues in the local or global community. Values dilemmas are intrinsic to philosophy in the classroom pedagogy. Fisher (1998) argues that philosophy is important as "it deals with the fundamental questions of life, such as 'What makes me who I am? How can I know anything for certain? and How should I live?'" (p. 20) Encouraging students to ponder and discuss these and other philosophical questions encourages them to actively interrogate their own, and society's values and beliefs (Burgh & O'Brien, 2002). By examining scenarios with philosophical underpinnings, students analyse "values conflicts and disagreements and go beyond their known values sets to explore other values systems, beliefs and understandings" (Department of Education, Employment and Workplace Training, 2008, p. 28).

At the heart of philosophy programs is the 'community of inquiry'. The community of inquiry requires students to work toward deliberate judgements and democratic decision-making. Students work together in groups to discuss, debate and decide together on issues that are important to them (Splitter & Sharp, 1995). Teachers are engaged in the community of inquiry as a facilitator and encourage students to focus on the content of the discussion and the processes in which they are engaged. This requirement of philosophical thought to pay attention to both content and process reveals the highly meta-cognitive nature of the community of inquiry (Cam, 1995) and thus the beneficial use of philosophy in schools. Students are required to think critically not only about the content under discussion, but also about their own (and the community's) thinking and reasoning (Splitter, 2006). An important step in the development of critical thinking skills is to understand how to reason well, and why making decisions based on reasoned arguments and judgements is important. Philosophy in the classroom does this by encouraging students to reflect on the quality of the arguments offered, and the meaning underlying the argument being made (Lipman, 1991). Philosophical thinking tools such as exploring conceptual boundaries, discovering criteria, uncovering conceptual connections, defining terms, classifying objects, identifying logical relations, drawing deductive inferences, analysing conditional statements and constructing analogies (Cam, 1995) assist in the development of students' critical thinking and reflection skills. The focus of philosophy for the classroom is therefore not on *what* to think, but on *how* to think (Beyer, 1990; Hinton, 2003)

Equally important in philosophy are the two quality teaching dimensions of creating a supportive classroom environment and recognition of difference. The community of inquiry occurs in a caring and supportive environment where each individual student is encouraged to voice their ideas and opinions. The community of inquiry promotes critical thinking of the issue at hand and by working collaboratively with others, students gain a greater understanding of how other people think, and develop respect for differing opinions. It is also expected and accepted that students may alter or change their opinions as part of the dialogue process (Department of Education, Employment and Workplace Training, 2008). Philosophy attempts to produce better thinkers and more caring members of society, who accept differences, empathise, and at the same time, scrutinise problems and dilemmas in a reasoned manner.

The teacher plays an important role in facilitating the philosophical dialogues. The teacher works to guide the discussion along meaningful and related lines, encouraging students to build on others' ideas, as well as to provide examples and counter-examples of what other students have suggested. Teachers, if necessary, also gently remind students of the rules that ground the philosophy lesson, rules including only one person speaking at a time, treating others with respect, disagreeing with the idea and not the person and listening attentively. For students to feel safe in the community of inquiry, and willing to adopt these rules, teachers must model similar behaviours. Cotton (2002) identified the following teacher behaviours as imperative within the community of inquiry; early establishment of ground rules, showing respect for all students, accepting individual differences, modelling thinking skills and allowing students to participate actively in the community. These behaviours meet QCT's (2006) expectation that teachers must possess certain capabilities that will allow them to provide high quality instruction in a safe, supportive and stimulating learning environment and design and manage individual and group learning experiences that are intellectually stimulating.

It is apparent that the quality teaching dimensions of intellectual quality, connectedness, creating and maintaining a supportive learning environment and recognition of difference are fostered through structured philosophical dialogues amongst students. These dialogues are values-explicit, student-centred and open-ended (Department of Education, Employment and Workplace Relations, 2008). In discussing philosophical questions, one is involved in values education. If values education prepares students to live a meaningful life within society, then philosophy in the classroom is an important component of curriculum. Values education is seen as a key feature of lifelong learning and as such is seen as having an important role in helping students

> to make sense of their world, make rational and informed choices about their own lives, accept responsibility for their own actions and understand, and develop their personal and social responsibilities as a basis for a life in which they can exercise judgment and responsibility in matters such as those of personal and social relationships, morality, and ethics (Aspin & Chapman, 2007, pp. 2-3).

Students will actively engage in learning if it is intellectually stimulating and personally rewarding. At Buranda State School they are doing this through their philosophy program. In the next section, background information about Buranda State School will be briefly outlined before examining how teaching philosophy has enhanced the quality of teaching and ultimately, student learning.

Philosophy at Buranda State School

Background. Buranda State School in Queensland, Australia was one of the 69 Australian schools explored in the Australian Government's Values Education Good Practice Schools Project (VEGPSP). Buranda State School has, since 1996, been teaching philosophy as a means of enhancing students' critical thinking and reasoning skills and deepening their understanding of self and others and has been widely documented as an outstanding school that has experienced remarkable changes over the last decade. At this school, philosophy is a key component of the curriculum and is run as a core timetabled subject of at least one hour per week and is taught by all classroom teachers, who have all received training in how to teach philosophy to children. Despite being in a low socio-economic, high migrant area,

students at Buranda State School have consistently achieved academic results above or well above the state average on national literacy and numeracy tests. There is little or no bullying at the school, the school environment is supportive and caring, and there has been a significant increase in enrolments (Hinton, 2008).

Focus Group. The authors of this paper took the opportunity to conduct a focus group with three teachers (one male teacher and two female teachers with teaching experience ranging from 3 to 12 years) from Buranda State School. The authors pre-prepared semi-structured interview questions in an attempt to elicit the teachers' experiences of teaching philosophy and how it had influenced the quality of their teaching and students' learning. Before commencing the focus group, the authors detailed the purpose of the study, actions taken to preserve anonymity and confidentiality, what to expect in the focus group, how the information was going to be used and stored. Participants were made aware that their involvement in the focus group was voluntary, that their responses would not in any way impact on their relationship with the university, and that they could remove themselves from the focus group interview if at any time they felt uncomfortable. Upon gaining informed consent from participants, the focus group was audio-taped. The focus group interview was transcribed verbatim and, since the present study was exploratory in nature, data was analysed using thematic analysis (Boyatzis, 1988; Roulston 2001). Thematic analysis focuses on identifiable themes and patterns of experiences. Using direct quotes, each researcher recorded all the issues that were discussed in relation to the research areas of interest before identifying common patterns of experience (Aronson, 1994). These themes were then cross-checked by an independent researcher. The feedback provided by the teachers suggest that teachers see the facilitation of philosophical inquiry as having a significant positive influence on their students' learning and their professional growth as a teacher. Their experiences are shared below before considering the implications of embedding philosophy in pre-service teacher education programs.

The Importance of Philosophy for Students

Connectedness

The success of the philosophy program at Buranda appears to lie in its connectedness to the student's lives. The interviewee's noted that the concepts covered in philosophy are inconsequential unless they are meaningful and relevant to the students.

> They have to live it [the value]. You can talk to the students about it. You can talk to anyone about respect, but it's in the actual doing of the respect that you learn how to be respectful, not in a discussion about being respectful. (P1)

> You have to give them [the students] the opportunity to actually live and breathe what they are learning, and to make mistakes doing it, and to reflect on it. (P3)

> It has a far greater affect on a student, I think, when you personalise it [learning] and make it authentic to them. (P3)

Intellectual Capacity Building and Life-Long Learning

Teachers at Buranda State School are not required to explore any particular concept at any particular time with students. A broad spectrum of philosophical concepts from ethics, metaphysics, epistemology, aesthetics and logic are covered. Teachers take into consideration

students' level of development and try to extend their level of understanding of issues and concepts. Students are viewed as life-long learners and as a result, philosophical concepts are sometimes revisited.

> You never have kids saying we've already done this. They [the students] understand that there is a maturity and a complexity that comes with exploring these concepts over time, and the concept of a basic one like friendship, for example, is something that students can explore from prep right through to adulthood. (P3)

> You can start off with one idea of a concept and by the end of it, and after listening to what everybody else has said, it is accepted that it is okay to change because you have taken things on board. It teaches kids that they can change as they go through life, as they take more on board. (P2)

Reflection

Reflection is an essential component of philosophy lessons and children right from Year One are taught how to reflect.

> I find year one, like I thought reflection in year one, I was like 'yeah right'. But we reflect three times a week, and I will give them a question and they will literally not just go right, whatever, or whatever I have written on the board. They will actually think about it. (P1)

> Reflection is very difficult for them [for the students]. But they get used to it and they will start to do it. It gets them thinking at the end of the day, if you do a reflection they usually end up, even if something has gone wrong during the day, they will reflect on something that was positive. Or they will think about how to improve tomorrow. (P2)

> At the end of year seven, in the last term, I get them to do a lot of reflection over their time at the school. Also thinking about the future. But I ask them to think about what they've really enjoyed about being at this school. What are some of the things they've enjoyed doing in their time at this school. Almost always, they say philosophy and they'll have a wonderful way of making that explicit. They'll have nice examples and you think it's just fantastic. (P3)

Self-Regulated Learners

Ultimately philosophy changes the way that the classroom works. The focus is shifted from the teacher to the students, where the students become responsible for their own learning.

> I think it [philosophy] is very enlightening for kids and it's very liberating for teachers as well because once you pass that baton of responsibility over to the student it changes the way the classroom works. (P3)

> It [philosophy] is so different to the rest of the curriculum, and it gets them [the students] thinking and realising that okay, I can do this myself and I'm not depending on anybody else telling me what to do. It's my formation of my ideas, having listened to everybody else and taken things in. (P2)

Learning in a Supportive Classroom Environment

Concepts covered in philosophy may be sensitive in nature and students may share personal experiences, feelings and emotions with their peers. Due to the nature of the subject, a supportive environment, where everyone respects others' opinions, is crucial. The students learn how to listen to one another and how to speak to one another.

> This term, we actually looked at qualities that we expected the kids to represent in class. We looked at things like consideration, encouragement, respect. (P2)

> They [the students] learn to disagree with one another and accept that somebody doesn't agree with them. (P2)

> I think the reason this is a nice school to teach in and it's a nice school to learn in, is that in terms of responsibility, the students very early on have a very strong sense that they need to be responsible for themselves. So that's their behaviour. They learn in their thinking. If I'm going to say something, then I have a responsibility to make sure that it's not going to be something that's hurtful to someone or not truthful and so on. (P3)

The teachers also attributed high participation levels in the classroom to a supportive learning environment. One teacher noted that quieter students and students with learning difficulties, who may not usually participate in classroom discussions and activities due to fear of being ridiculed, share their views and ideas in philosophy, and their confidence in their abilities to think critically tends to grow.

> You will come across kids at various stages who have problems with writing and problems with reading, but they are really good thinkers, and when you put then into a philosophy session, they have suddenly found their niche and their place, and it is amazing, their standing within the classroom. They change completely because then other people in the classroom can really see that these people really can think and develop a concept. Maybe they are not good at reading or writing but they have got something. (P2)

The Importance of Philosophy for Teachers' Professional Development

The Focus is on Students Learning not Behaviour Management

Both female interviewees indicated that they would not be teaching anymore if it were not for teaching philosophy at Buranda State School. They attributed their longevity in teaching to the supportive classroom environment that is created in philosophy sessions, where the students happily participate in class activities and work collaboratively together. They suggested that rather than focusing on managing students with behaviour problems, they are able to focus on students' learning.

> Because I actually teach you, rather than just control some student's behaviour. I actually see success in learning. My reflection each day might be, "Goodness they learnt this, but they still haven't got that." (P1)

> You often find that it's the kids that pull other kids into line. They do not dob. The kids do not dob, but they'll talk to the kid next to them and say "Excuse me, we have got a job to do, let's go and do it." (P2)

Teachers as Life-Long Learners

Philosophy is a subject where the teacher is never an 'expert'. Each individual perceives and understands philosophical concepts differently due to their own personal experiences, attitudes, values and beliefs. Teachers at Buranda State School perceive themselves as life-long learners, enhancing their own knowledge and understanding as they embark on the learning journey *with* their students.

> You [the teacher] are never an expert with it [philosophy], and I think that is a really valuable lesson to have as a teacher and a learner. When are you ever an expert at something? When do you ever know as much as there is to know? (P3)

> Because in some instances, the things that you will discuss, the concepts you explore, you may really be exploring them for the first time yourself. I've had that happen to me often. Kids will say things and you think, in 30 odd years, I've never thought about it like that before.

> I think a preparedness to see learning as open-ended for students and for new teachers, this is really important - to see themselves as part of the learning process.

Building Professional Capacity through Collaboration with other Teachers

The way that the philosophy teachers at Buranda State School expect their students to operate is how they operate themselves. They work collaboratively together and share their own units of work with each other as well as their personal reflections after they have taught the unit.

> We [the philosophy teachers] are fairly transparent here. We are fairly honest with one another. (P3)

> If you have a unit of work you have worked on, you pass it on to somebody. They come back and say "I changed this because I came across this. What do you think?" And you go 'oh yes, I really like that." (P2)

Reflective Practitioners

It was evident that Buranda teachers are reflective practitioners. The teachers reflect on aspects of the lesson that worked and aspects that could be improved.

> It [reflection] might be part of my anecdotes or I'll go back to my planning and then look at my anecdotes, like that sort of reflection. Or think "that was ridiculous, I'll never do that again" sort of reflection. It may even be as you're going home. Sometimes you will reflect on the day and what you've had and things you would change. (P1)

> The good thing about reflection is it just makes you think and think, particularly when things go wrong. (P2)

The participants suggested that being a reflective practitioner is the key to becoming an effective teacher. One teacher noted this was an area that needed to be strengthened in teacher training programs. *"With a lot of prac students you really have to go - where is your reflection?"* This teacher indicated that pre-service teachers usually have good planning skills, however, they usually plan too far in advance and too stringently. "*Pre-service teachers need to reflect continuously, after each lesson and at the end of every week and this reflection should guide their planning for the following week."* QCT's (2006) professional standards also outline that teachers must commit to professional reflection in order to develop their capabilities as effective teachers.

Walking the Talk

One interviewee noted that to be an effective teacher, you have to model and articulate the same knowledge and skills they seek to develop in their students. A teacher needs to be able to demonstrate what they want their students to do, and the students have to be able to see it before they can do it themselves.

> You have to show that you're reflective yourself, and if you [the teacher] are not terribly reflective, you will become more reflective if you do this properly. (P3)

> To be able to show what you [the teacher] want. Your expectations of a student, they have to be able to see it. (P1)

The teachers' feedback reinforces the important role philosophy can play in equipping pre-service teachers' with the knowledge, skills and understandings to be a quality teacher. Philosophy in the classroom closely aligns with QCT's professional standards, allowing pre-service teachers to develop their own professional skills and pedagogies through developing their own critical thinking, reasoning and self-awareness. The implications of embedding philosophy in teaching training programs will now be considered.

Embedding Philosophy in Pre-Service Teacher Education

Regardless of how schools deliver values education, whether it is through the philosophy approach taken by Buranda, a whole-school approach, a citizenship approach, or a myriad of other approaches, the fact remains that it does require specific content knowledge and pedagogical skills on the part of the teacher (Thornberg, 2008; Zbar & Toomey, 2006). Despite this, a values based approach such as philosophy, is not explicitly taught in the majority of pre-service teacher education programs, both nationally and internationally (Thornberg, 2008; Willemse, Lunenberg, & Korthagen, 2005). Certainly there would be many benefits in training pre-service teachers in the content and processes of philosophy, but, as Millet (2006, p. 52) states "it has proven difficult to introduce Philosophy for Children into the curriculum of pre-service teachers in Australia." This has important ramifications on two levels.

First, pre-service teachers will only go on to successfully implement philosophy, or a form of values education, into their classrooms if they believe that developing open-minded critical thinkers, who are reflective, caring and responsible, is central and an important part of

aspect of their role. Quite sensibly, pre-service teachers develop their ideas about what is considered important in education due to what is focused on most heavily within their education degrees. Thus until teaching philosophy takes a more central role within the pre-service teacher curriculum, it is unlikely that beginning teachers will embrace, or even be aware of, the potential benefits of teaching from a values-based approach such as philosophy in the classroom.

Second, if teachers are expected to develop critical thinking skills, self-regulated learning approaches, knowledge of self and others and lifelong learning in their students, it is imperative that they have reflected upon and developed these qualities within themselves. Providing pre-service teachers with the opportunity to engage in philosophy will assist them in developing their own critical thinking and reasoning skills. Using the community of inquiry approach with pre-service teachers allows them to be a part of a process that they could later implement in their own classrooms. Before teachers can effectively teach anything to their students, they must have engaged in the processes themselves, and be able to provide effective modelling of desired dispositions (Knight, 2006). As such, the Philosophy in Schools movement would be sufficiently boosted by the integration of its focus into pre-service teacher education degrees.

Teachers must constantly make important decisions that will affect themselves and the learning experiences of their students. The key to effective decision-making is quality reasoning and self-reflection skills (Millet, 2006) and teacher training degrees must specifically target the development of these areas. Integrating philosophy into pre-service teacher degrees may be an effective way of developing the essential skills and pedagogies that modern teachers need. Through the embedding of philosophy into its pre-service teacher education programs, QUT is acknowledging the importance of instilling in pre-service teachers the skills to reason effectively, engage in self-reflection and to develop self knowledge. This in turn will help them develop quality teaching skills.

Through the teaching of philosophy in the classroom to pre-service teachers it is also possible to address the key dimensions of quality teaching. By learning to teach philosophy pre-service teachers will also learn how to guide their students to use higher order thinking operations within a critical framework. In turn deep knowledge, deep understanding, knowledge integration and connectedness will all occur because through philosophy and the discussions that will take place within a community of inquiry pre-service teachers will be making complex connections as well as demonstrating new knowledge by making links, "discovering relationships, solving problems, constructing explanations and drawing conclusions" (Department of Education Science and Training, 2004). Through the community of inquiry process students learn to discuss, reason and negotiate an understanding of a particular problem. Many of the thinking tools used in philosophy lessons to justify reasoning, help students reach an understanding that knowledge is problematic and that it is not a fixed body. A community of inquiry can only effectively exist within a supportive classroom environment, so therefore a teacher who is trained in how to teach philosophy will understand the importance of ensuring that students are given clear direction, support and are actively engaged at all times, as well as ensuring that students have an understanding and respect for others' differences, whether that be in terms of opinions, in terms of cultural differences, or intellectual or physical differences. The community of inquiry is also all about relationships and the building and improving of this, which is a key

component of quality teaching. The process of reflection, meta-cognition and self-regulation are all important features of both philosophy in the classroom as well as quality teaching.

It is our belief that the implementation of philosophy in teacher preparation programs will play an important role in developing the "agreed foundational elements and dimensions of effective teaching" (Ministerial Council on Education Employment Training and Youth Affairs, 2003, p. 5) as detailed in QCT's professional standards. Philosophy encourages pre-service teachers to reflect on and share their individual learning experiences and to integrate their practical insights with theoretical knowledge about teaching and learning. The development of these valuable skills in teaching and learning acquired through philosophy will not only help boost pre-service teachers' level of preparedness to engage students in learning, but will also help raise the standard, and perhaps status of teachers entering the profession.

Conclusion

The present chapter provides a rationale for embedding philosophy into four-year bachelor of education programs. It has been argued that educating pre-service teachers in effective implementation of philosophy in the classroom aligns with the Queensland College of Teachers (2006) professional standards for teachers, and supports the recent focus of values education in Australian schools. The experiences and attitudes outlined by teachers at Buranda State School highlight that quality teaching and positive learning outcomes can be achieved if teachers are trained in using philosophical tools and techniques in the classroom. As such, it is imperative that pre-service teacher education degrees take a more systematic approach to incorporating these skills into their own courses.

As teachers are required to demonstrate a complex range of skills, and to be able to pass these skills on to their students, it is imperative that teacher training adapts to allow for these outcomes. Teachers must be explicitly trained to develop their own critical thinking, reasoning and self-awareness skills. The processes and practices inherent in philosophy for the classroom would allow pre-service teachers to experiment and develop in these areas. The implementation of philosophy into pre-service teacher programmes at QUT offers pre-service teachers a unique opportunity to focus on their own teaching and learning from a values-based perspective, while considering optimal ways to enhance the learning of their future students. In doing so, the university seeks to respond to the changing needs of teachers and learners in current times, and refocuses the main agenda of education onto helping learners lead a thoughtful, reflective, productive and rewarding life.

Acknowledgement

We would like to thank the teachers from Buranda State School and research assistant Ellen Graham for their assistance with this study.

References

Aronson, J. (1994). A pragmatic view of thematic analysis. The Qualitative Report, 2(1). Retrieved 28 July 2000 from http://www.nova.edu/sss/QR/BackIssues?QR2-1/aronsonson.html

Arthur, J. (2003). *Education with character: The moral economy of schooling*. London: Routledge Falmer.

Aspin, D. (2007). The ontology of values and values education. In D. Aspin & Chapman (Eds.), *Values education and lifelong learning: Principles, policies, programmes* (pp. 27-47). The Netherlands: Springer.

Aspin, D., & Chapman, J. (2007). Introduction. In Aspin & Chapman (Eds.), *Values Education and Lifelong Learning: Principles, policies, programmes* (pp. 1-26). The Netherlands: Springer.

Australian Council of Deans of Education. (2005). *Teaching tomorrow's teachers: ACDE submission to the House of Representatives inquiry into teacher education, 2005*. Canberra: ACDEO.

Australian Government. (1999). *The Adelaide Declaration on National Goals for schooling in the Twenty-first Century - Preamble and Goals*. Retrieved 30 October 2008. from http://www.dest.gov.au/sectors/school_education/policy_initiatives_reviews/national_goals_for_schooling_in_the_twenty_first_century.htm.

Beyer, B. K. (1990). What philosophy offers to the teaching of thinking. *Educational Leadership, 47*(5), 55-60.

Boyatzis, R.E. (1998). *Transforming qualitative information: Thematic analysis and code development*. Thousand Oaks, California: Sage.

Burgh, G., & O'Brien, M. (2002). Philosophy and education: integrating curriculum, teaching and learning. *Critical and Creative Thinking, 10*(1), 45-58.

Cam, P. (1995). *Thinking together: Philosophical inquiry for the classroom*. Alexandria, NSW: Hale and Iremonger.

Carnegie Corporation of New York. (1994). *Years of Promise: A comprehensive learning strategy for America's children. Executive summary.* New York.

Cotton, K. (2002). *Teaching thinking skills. School Research Series (SIRS) (Portland, OR, Northwest Regional Educational Laboratory).* Retrieved 23 September, 2008, from www.nwrel.org/scpd/sirs/6/cu11.html

Crebbin, W. (2004). *Quality teaching and learning: Challenging orthodoxies*. New York: Peter Lang Publishing.

Darling-Hammond, L. (2000). Teacher quality and student achievement: a review of state policy evidence. *Education Policy Analysis Archives, 8 (1)*. Retrieved 1 March 2009, from http://epaa.asu.edu/epaa/v8n1/.

Department of Education, Employment and Workplace Relations (2008). At the heart of what we do - Values Education at the centre of schooling. The final report of the Values Education - Good Practice Schools Project - Stage 2. Victoria: Curriculum Corporation. Retrieved 1 March 2009 from http://www.curriculum.edu.au/verve/_resources/VEGPSP-2_final_3_execsummary.pdf

Department of Education, Science and Training (2005). National Framework for Values Education in Australian Schools, Commonwealth of Australia, Canberra. Retrieved 2 August 2008 from www.valueseducation.edu.au

Department of Education Science and Training. (2004). *Queensland School reform Longitudinal Study Teachers' summary - abridged and edited*. Retrieved 17 March 2009. from http://education.qld.gov.au/corporate/newbasics.

Fisher, R. (1998). *Teaching thinking: Philosophical enquiry for the classroom*. London: Cassell.

Fraser, V., & Saunders, M. (2000). Communities in search of values: Articulating shared principles in initial teacher education. In R. Gardner, J. Cairns & D. Lawton (Eds.), *Education for values: Morals, ethics and citizenship in contemporary teaching* (pp. 186-200). London: Kogan Page Limited.

Hattie, J. (2004). It's official: Teachers make a difference. *Educare News: The National Newspaper for all Non-government Schools, 2004*(44), 24-31.

Hinton, L. (2003). Reinventing a school. *Critical and Creative Thinking, 11*(2), 47-60.

Hinton, L. (2008). Buranda State School. Retrieved 1 July 2008, from http://burandass.eq.edu.au/wcmss

Kalantzis, M., Cope, B., & Harvey, A. (2001). *New learning: A charter for Australian education*. Canberra: The Australian Council of Deans of Education.

Kalantzis, M., & Harvey, A. (2004). *New teaching, new learning: A vision for Australian education*. Canberra: Australian Council of Deans of Education.

Knight, S. (2006). *Philosophical inquiry: Its rightful place in the curriculum*. Paper presented at the Australian Association for Research in Education Conference Adelaide, 27-30 November 2006.

Lipman, M. (1991). *Thinking in education*. Cambridge: Cambridge University Press.

Lovat, T. (2007a). *Synergies and balance between values education and quality teaching*. Paper presented at the Moral Education and Australian Values Conference. Retrieved 3 June, 2008, from http://www.education.monash.edu/research/conferences/moral-education/index.html

Lovat, T. (2007b). Values education and quality teaching: Two sides of the learning coin. In T. Lovat & R. Toomey (Eds.), *Values education and quality teaching: The double helix effect* (pp. 1-12). Terrigal NSW: David Barlow Publishing.

Lovat, T., & Clement, N. (2008). Quality teaching and values education: coalescing for effective learning. *Journal of Moral Education, 37*(1), 1 - 16.

Lovat, T., & Toomey, R. (2007). *The 'double helix' relationship between quality teaching and values education: Emerging issues for teacher educators*. Canberra: Australian Council of Deans Incorporated.

Millet, S. (2006). *Teaching philosophy in Australian schools*. Paper presented at the Inaugural Conference on Philosophy in Schools Singapore, April 2006.

Ministerial Council on Education Employment Training and Youth Affairs. (2003). *A national framework for professional standards for teaching*. Retrieved. from.

Queensland College of Teachers. (2006). *Professional standards for Queensland teachers*. Retrieved 6 May, 2008 from http://www.qct.edu.au/Publications/ProffesionalStandards/ProfessionalStandardsForQldTeachers2006.pdf.

Roulston, K. (2001). Data analysis and 'theorizing as idealogy." *Qualitative Research, 1*, 279-302.

Rowe, K. J. (2004). *The importance of teaching: Ensuring better schooling by building teacher capacities that maximise the quality of teaching and learning provision - implications of findings from emerging international and Australian evidence-based research*. Paper presented at the Making Schools Better Conference: A Summit Conference on the Performance, Management and Funding of Australian Schools.

Splitter, L. J. (2006). *Training teachers to "teach" philosophy for children*. Paper presented at the Inaugural Conference on Philosophy in Schools Singapore, April 2006.

Splitter, L. J., & Sharp, A. M. (1995). *Teaching for better thinking: The classroom community of inquiry*. Melbourne: Australian Council for Educational Research.

Taylor, M. (1994). Overview of values education in 26 European countries. In T. M (Ed.), *Values education in Europe: A comparative overview of a survey of 26 countries in 1993* (pp. 1-66). Dundee: Scottish Consultative Council on the Curriculum.

Thornberg, R. (2008). The lack of professional knowledge in values education. *Teaching and Teacher Education, 24*(7), 1791-1798.

Watson, L. (2005). *Quality teaching and school leadership: A scan of research findings.* Canberra: Australian Institute for Teaching and School Leadership.

Willemse, M., Lunenberg, M., & Korthagen, F. (2005). Values in education: a challenge for teacher educators. *Teaching and Teacher Education, 21*(2), 205-217.

Zbar, V., & Toomey, R. (2006). *Implementing the National Framework for Values Education in Australian Schools. Report of the Values Education Good Practice Schools Project - Stage 1. Final Report September 2006*. Carlton, Victoria: Curriculum Corporation.