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REFLECTIVE THINKING IN TEACHER EDUCATION CURRICULUM: A RECONCEPTUALIZATION

The Ohio State University

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REFLECTIVE THINKING IN TEACHER EDUCATION CURRICULUM:
A RECONCEPTUALIZATION

DISSERTATION

Presented in Partial Fulfilment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By


***

The Ohio State University
1979

Reading Committee:
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Approved by
M. Eugene Gilliom
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To the memory of my mother
and my father.
ACKNOWLEDGEMENTS

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My Australian friends know that, in contrast to my normal loquacity, my strongest feelings are often expressed in few words. Those friends who have helped me with my dissertation have already been thanked. I am most deeply grateful to them.
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CHAPTER I

BACKGROUND AND STATEMENT OF THE PROBLEM

INTRODUCTION

Teacher education over the past two decades has received massive support from government and private agencies, from the public, and from within the education profession. This has been the pattern both in Australia and in the United States of America. In each of these countries, there has been an increase in government and corporate funding of education; more research has been undertaken; new programmes have been introduced; and new teaching methods such as simulation and microteaching have been used to ensure more effective teachers.

Yet, the continuing severe criticism of teacher education indicates that such increased support has not resulted in better prepared teachers. Programmes continue to be criticised for lacking unity and integration, for being too technically oriented and for failing to prepare teachers for the realities of the schools. Combs summarizes the situation this way:
Many efforts at reform of teacher education have resulted in little more than a reshuffling of the same old courses, a heavier load of content for teacher-education students and some changes in procedures for certification and licensing of teachers. This is not enough. Teacher education needs much more than a tinkering job.²

In effect, virtually everyone is dissatisfied with the current state of teacher education: the students, the teachers, the administrators, the academicians and, through its lay critics, the general public as well.

Any proposal to improve teacher education must examine fully the nature of this widespread dissatisfaction. Several of the most crucial factors involved warrant identification here as a background for the research to be undertaken - research that will provide a more adequate theoretical base for the proposed changes in teacher education. High on any list of critical factors contributing to criticism of teacher education is the persistent compartmentalization and fragmentation of the various curricular components. This condition obtains in Australia as well as in U.S.A.

Typically, each strand - Academic Studies, Education Studies, Professional Studies and Personal Studies - is studied separately and there is little, if any, attempt to relate one to the other.

In the 19th Annual Charles W. Hunt lecture in Chicago in February, 1978, Lawrence A. Cremin was particularly
critical of any model of teacher education which leads to such fragmentation. He asserted that the theoretically sound Russell model of U.S. teacher education had become so devoluted by the late 1930s that the result was "a loss of coherence among its parts". He called, therefore, for a reconceptualization of the philosophical-theoretical undergirding of programmes to prepare teachers.

This fragmentation has continued to the present day with the chasms still wide between pedagogues and academicians, and between teacher educators and classroom teachers. Pedagogues, who often take a defensive stance, assert that academicians' work is so research-oriented as to lack any valued teaching component. Academicians assert that there is little rigour in professional studies of education. A large measure of this academic ethnocentrism can be attributed to the fragmentation and compartmentalization Cremin criticized. In terms of curriculum, it clearly points to a lack of overall or "macro" design. Too, the historical division between universities and teachers' colleges (often evolved from normal schools) continues as a factor in this lack of communication and resultant misunderstanding.

Any effort to delineate factors that contribute to ineffective teacher education invariably leads to an identification of what is commonly termed the "practice-theory gap". This serious disjuncture shows up in many aspects of
the typical teacher education programme. But, in no as-
pect of the programme is it more apparent than in the gulf
between teacher educators and practising teachers. Though
some distance is valuable for allowing, for what Martin
Trow refers to as "educating against the profession", ^
for ensuring, in effect, that professional schools do not
merely train technicians to fill particular slots, too
large a distance prevents sound professional communication.

Field experience programmes demand good communica-
tion if students are to gain the maximum benefit from
their classroom experience. Though students often cite
practice teaching as the most worthwhile component of
their pre-service programme, and even education critics
would not dispense with it, it does not measure up to pro-
fessional expectations in most of its present forms.

In many respects, practice teaching may be doing
more harm than good if students learn little more than to
perpetuate their errors. Oftentimes, they are unsupervised;
at best, the supervision is sporadic and perfunctory and
the feedback is minimal. Supervisors often tend to con-
centrate on the minutiae of classroom life. It is the
nature of the supervision rather than its frequency which
is the greater problem as supervisors often lack any con-
ception of teaching and have not thought sufficiently about
a philosophy of education.  5
Very rarely is the supervisor the same lecturer who teaches the professional Education courses to the student. There is, therefore, little continuity in the programme.

The student adjusts his actual methods of teaching, not to the principles which he is acquiring but to what he sees succeed and fail in an empirical way from moment to moment ... There is an enthusiastic devotion to certain principles of lofty theory in the abstract - principles of self-activity, self-control, intellectual and moral - and there is a school practice taking little heed of the official pedagogic creed. Theory and practice do not grow together out of and into the teacher's personal experience.

The theory and practice could best be knit together if the teacher's personal experiences were broad life ones. But, most teachers, as members of the middle class, have not had such experiences. Instead of preparing teachers to be at ease with children of any social and racial origin, pre-service programmes are typically preparing teachers for children who are replicas of themselves.

Further dissatisfaction occurs when teachers find their preparation quite inadequate to meet the realities of the classroom. Teachers in lower class, disadvantaged, urban, slum schools are most vociferous critics of pre-service education. But all teachers are critical of at least some aspects of their training, and this is true of teachers both in Australia and in the United States. The
problem is especially acute in Australia which is only be-
ingning to cope with the complex problems of cultural
pluralism as they impinge on schooling.

The list of factors contributing to malaise about
teacher education could be extended, but the foregoing dis-
cussion demonstrates the general character of the setting
in which any proposal for the redesign of teacher education
must occur. It is clear, as Cremin and other critics have
observed, that the most critical of these factors is the
lack of an effective underlying theoretical-philosophical
rationale. In effect, curriculum development in teacher
education has been both ahistorical and atheoretical. If
education in Australia is to move from what Musgrave in-
sightfully terms a "transitional stage" to a "stage of
meaning", massive effort must be given to providing a new
knowledge base to overcome this critical problem of inade-
quate foundations. And, moreover, new efforts must be
undertaken to link this reconceptualized base to practical
curricular designs that can then be implemented in teacher
education programmes in colleges and universities. This
linkage requires both the creation of what is commonly
termed middle-range theory and its projection into proto-
typical programmes for empirical testing as these programmes
are implemented in institutional settings.
STATEMENT OF THE PROBLEM

This research
1. generates a theoretical framework for the redesign of teacher education curricula based on a reconceptualization of Dewey's reflective thinking as method;
2. projects a prototypical programme in light of this theoretical framework; and
3. demonstrates the development of one curricular element within the professional component of the programme - namely, history teaching methods (with a case study example of unit planning) in New South Wales, Australia.

The investigation may be viewed as consisting of three rather distinct, yet overlapping phases, each with characteristic objectives. A number of objectives give direction to the first phase of the undertaking. Chief among them are:

1. to explicate Dewey's conception of reflective thinking;
2. to relate this conception to both historical and contemporary theoretical formulations in the field of history education;
3. to identify relationships among these extensions of reflective thinking and other selected concepts such as Basil Bernstein's coding of knowledge, C.E. Beeby's stages of educational quality and Peter Musgrave's stages of curriculum development in Australia.

Other objectives undergird the second phase of the research. These are:

1. to delineate and analyse the teacher education curriculum common to New South Wales (N.S.W.);

2. to focus on a description of the preparation of high school history teacher education programmes in the N.S.W. context;

3. to describe the institutional settings of N.S.W. universities and colleges of advanced education (C.A.E.) in which history teachers are prepared.

The third phase of the investigation is shaped by these objectives:
1. to design and project a prototypical teacher education programme based on a reconceptualization of reflective thinking into a N.S.W. institutional setting.

2. to create prototypical curricular resources for reflectively teaching one strand within the professional component of a history teacher's programme.

3. to analyse and extrapolate the major problems/issues involved in redesigning teacher education programmes based on a reflective rationale.

MODE OF INQUIRY

The research undertaken here is best characterized as a theory-generating effort. As such, it draws heavily on historical and philosophical modes of inquiry as these are traditionally described in research literature. It is, in effect, both descriptive and prescriptive for it is assumed from the outset that curriculum development in the field of teacher education is not a value free enterprise; i.e. it requires highly refined descriptions of "what is" but it cannot escape the fact that it also involves many intentions about "what ought to be".
The appropriate mode of inquiry therefore more nearly approaches what is increasingly categorized as qualitative in contrast to quantitative research. In yet another sense, the inquiry is similar to what the sociologist Robert Merton calls "middle range theorizing". It moves back and forth between description and prescription forging thereby a conceptual structure to have as a base for curriculum development. It provides, in this way, an interface between theory and practice.

There is increasing evidence that the study of educational phenomena may, indeed, be facing what Thomas Kuhn refers to as a major paradigm shift. Much of the curriculum development effort in teacher education has been both ahistorical and atheoretical. A survey of literature supports this fact. Cremin, Kliebard, Smith, Combs and others clearly arrive at this assessment. When there has been an explicit theoretical base, by and large, research has been undertaken in the conventional so-called "scientific" paradigm, a paradigm employed in the physical sciences.

Metatheoreticians and philosophers such as Richard J. Bernstein and others now assert that education should be researched with a number of alternative modes of inquiry that do not fall within the traditional paradigms. Bernstein ends his seminal work on the restructuring of
social and political theory by asserting:

In the final analysis we are not confronted with exclusive choices: either empirical theory or interpretative theory or critical theory.... An adequate social and political theory must be empirical, interpretative, and critical.\textsuperscript{14}

Following Bernstein's analysis, this research clearly cuts across all three modes in an effort to create a new synthesis, a reconceptualization. In this respect, it is clearly within the qualitative research category.

Implicit in the research are certain underlying assumptions. Chief among them are the following:

1. that educational phenomena such as curriculum development and teacher education can be ordered and studied in some systematic way, i.e., that they are not simply further refinements of practice.

2. that educational theory generated in the American culture largely by John Dewey and extended through synthesis with contemporary theory in the social sciences may be transmitted effectively to another culture - in this instance, Australia.

3. that reflective thinking as a critical element in the large philosophical system of pragmatism or experimentalism can serve
as the basic component in a conceptual framework for redesigning teacher education curricula.

4. that demonstrations of prototypical translations of theory into practical curriculum design components will give adequate direction to the redesign of teacher education programmes institutionally - in this case, universities and C.A.E.

5. that faculty members involved in curriculum redesigns based on a reconceptualization of reflective thinking will be able to serve as models of reflection in their own teaching.

6. that students enrolled in programmes such as (5) above, will be able to transfer their curricular experiences to their own teaching in practical field situations.

7. that theory generating research will create sets of questions and issues that lend themselves to further field investigations employing a variety of appropriate modes of inquiry.

The research reported here is subject to certain limitations associated with theory generating efforts at the
middle range level. These should be recognized and made explicit. Chief among such limitations are the following:

1. Generalizations about the conclusions must await testing in a variety of differing institutional and cultural settings. The questions generated in this study are in the context of a university or C.A.E. in New South Wales, Australia.

2. The study is confined to an analysis and redesign of selected aspects of only the pre-service education programmes of prospective high school teachers.

3. The prototypical models of redesigned curricular resources are centred on reflective thinking in the context of history teaching. Application to other disciplines or to related subject fields has not been made.

4. The proposed conceptual framework has not been submitted to rigorous examination within the profession and in cognate fields to identify points that may require further investigation.
THEORETICAL BASE OF REFLECTIVE THINKING

It is beyond the scope of this research to examine in depth and to contrast various philosophical positions that speculative philosophers have taken with respect to such areas as the nature of knowledge, the good life, and such value concepts as truth and justice. It is also beyond the scope of this research to demonstrate how these areas relate to education. However, since it draws so heavily on reflection as a method, and since reflection is such a critical feature of John Dewey's pragmatism or experimentalism, attention is given at the outset of this inquiry to an examination of Dewey's work, especially that which focuses on reflective thinking. In effect, this is the philosophical context for the research.

Pragmatism emerged as the "official" philosophy of the Progressive Education movement in the United States of America. Its origin is attributed to the American philosophers Chauncey Wright, Charles Pierce and William James, who, early in the 20th century, claimed that pragmatist knowledge is only tentatively true, that it has a social reference, and that it is neither received nor discovered but rather constructed. This was in marked contrast to the then prevailing philosophies of idealism and realism.

Pragmatist epistemology rests on transactions which involve an individual's actions and his response to the
consequences of these actions. For the pragmatist, ideas have no antecedent reality or antecedent validity. This was a dramatic departure from traditional philosophies. The pragmatist maintained that ideas "would have future rather than past reference". 15

The final judge of what is good is each individual human being as he experiences the consequences of his ideas put into action. Each person is therefore his own authority, but the ethical test of his action rests with the consequences his actions have for others. This is to say that social criteria of value are implicit in the individual's actions. This accounts for the relationships between thinking, action and democratic values that were of such deep concern to Dewey.

Pragmatism had a profound influence on education and especially on curriculum. Individual growth and democratic social competence were emphasized and the student, through experiences, was led to construct his own personal and social reality. Though warranted knowledge was not scorned by pragmatists, the emphasis on factual knowledge, as if it were absolutely true, final and immutable, was decried by them. Pragmatists believed that process was the most important element for curriculum emphasis. They sought to study problems determined by the students themselves and to concentrate on social studies as being at the core of
their curriculum. Education, for the pragmatists, was not a preparation for life or for a livelihood. It was, rather, life itself.

Dewey thought that philosophy might be described in terms of the problems which originate in the conflicts and difficulties of social life. He believed that:

philosophy is thinking what the known demands of us - what responsive attitude it exacts. It is an idea of what is possible, not a record of accomplished fact. Hence it is hypothetical, like all thinking. It presents an assignment of something to be done - something to be tried. Its value lies not in furnishing solutions (which can be achieved only in action) but in defining difficulties and suggesting methods of dealing with them.16

Dewey asserted that even though philosophy was hypothetical in character, it was not divorced from reality or action. He maintained that reflective thinking was a central component of this transaction. Such reflective thinking required freedom to think and to inquire with no prior guarantee of outcomes.

Freedom of thought denotes freedom of thinking; specific doubting, inquiring, suspense, creating and cultivating of tentative hypotheses, trials or experimentatings that are unguaranteed and that involve risks of waste, loss and error. Let us admit the case of the conservative; if we once start thinking no one can guarantee where we shall come out, except that many objects, ends and institutions are surely doomed. Every thinker puts some portion of an apparently stable world in peril and no one can wholly predict what will emerge in its place.17
Not all thinking is reflective thinking. Reveries, daydreams, unexamined beliefs and other types of automatic and unregulated thinking cannot be dignified as reflective thinking. The latter is the discernment of the relationship between sequence and consequence. Sequence and consequence are interrelated so that the consequence leads to the next sequence and vice versa. Reflective thought is a chain with each link binding and supporting the other. Each chain or step - technically called a term of thought - leaves a deposit on which subsequent accretions can be built.  

Reflective thought impels inquiry and aims at a warranted conclusion, i.e. one supported by evidence. There is a definite goal to be reached and that goal determines the tasks which control the sequence of ideas. Dewey defined this as follows:

Active, persistent and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends constitutes reflective thought.  

The central factor in all reflective thinking is the function of signifying. This is the extent to which one thing can indicate or signify another. It leads also to a questioning of how far the one may be basis for belief in the other. Reflection, however, is not equated with mere
indication. Reflection commences when there is a vigorous inquiry into the validity, the reliability and the value of the indication — in short, when the inquiry data justify the acceptance of significance.

There are a number of distinctive phases in reflective thinking. For reflective thinking to be generated at all, there has, initially, to be a personally-felt problem, a puzzle to be solved, a perplexing situation to be rectified. This is the pre-reflective stage and when the doubt has been eradicated, the thinking has reached the post reflective stage. In between these two extremities are five phases. Dewey saw these as follows:

....(1) suggestions, in which the mind leaps forward to a possible solution; (2) an intellectualization of the difficulty or perplexity that has been felt (directly experienced) into a problem to be solved, a question for which an answer must be sought; (3) the use of one suggestion after another as a leading idea or hypothesis, to initiate and guide observation and other operations in collection of factual material; (4) the mental elaboration of the idea or supposition as an idea or supposition (reasoning, in the sense in which reasoning is a part, not the whole, of inference); and (5) testing the hypothesis by overt or imaginative action.21

In the suggestion phase, it is most common for a number of ideas to spring to mind and there is an immediate tendency to act. The quality of thinking will, however, be improved, if action is suspended so that the hesitation and
delay can generate sharper mental insights. Such insights are a part of the second phase when intellectualization converts the previous emotional quality of the situation by defining the possible nature, conditions and cause of the problem. In the third phase, a hypothesis is advanced as a tentative solution to the problem. From that hypothesis, closer observation and a greater collection of data take place in an attempt to gather confirmatory or disconfirmatory evidence.

Reasoning is the hallmark of the fourth phase, but reasoning is dependent on the store of funded knowledge. The parameters for reasoning are prior experience and the degree of mental sophistication previously attained. Reasoning also depends on the state of culture and science a given society possesses.\textsuperscript{22} The testing of the hypothesis occurs in the fifth phase when the theoretical ideas are transformed into action. If the conclusions are warranted ones, based on evidence and logically adduced, the hypothesis is confirmed.

Verification, however, does not always occur. Alternative hypotheses can then be formulated and advanced. The lack of support for the original hypothesis is an instructive lesson in itself.\textsuperscript{23} A thinking, reflective person can learn as much from his failures as from his successes: after all, both failures and successes then become the first
stage in the new round of reflective thinking. The next link in the chain is thus forged.

An emphasis on reflective thinking is not new in the long history of philosophy. Its origins can be traced to the Socratic dialogue, but John Dewey is its most famous modern exponent. Dewey felt that every human being should use his mental ability to the limits of his capacity and should explore his beliefs, the beliefs of others, and the problems and issues of contemporary and past times. Critical thinking is not the province nor the prerogative only of the eminent, the wise, the intellectual. Ideally, all people should be open-minded, whole-hearted and responsible in their approach to thinking. Self-growth should be facilitated through emphasis on reflection and on the humanistic nature of the learner.

Through reflection, individuals learn, in Browning's words, to "prize the doubt". They learn that the process, not the product, is of more crucial importance. Thinking is a process of inquiry, of investigating, of examining things. "Acquiring is always secondary and instrumental to the act of inquiring."24 Thinking is not confined to the cognitive domain but is, by definition, part of the psycho-motor and affective domains as well. It is the total person involved in the process of reflective thinking.
All critical or reflective thinking is, in a sense, "original research" for any given individual. It always involves a risk and a guarantee of certainty is never possible. What reflective thinking does do is to foster the analysis of one's experience. It also frees one from possible limiting influences. The value of experience, which has both active and passive dimensions, is thus in the perception of relationships. Dewey, himself, declared that "the business of education is the emancipation and enlargement of experience". 

If reflective thinking is, then, of prime importance for the total development of humane, caring, intelligent (in the broadest sense of the word) and sensitive individuals, it is also of prime importance in the educating of those individuals to live in a democracy. This has been clearly stated by Alan Griffin:

But what is needed in the present world, if democracy as a way of life is to have a fighting chance for survival, is a reliance upon reflection, not as a method, but as the method for determining the truth of any proposition about any subject matter.

Writing two years earlier (1940), Sidney Hook had expressed the same vital connection between reflective thinking (or, as he called it, the method of intelligence) and democracy:
To say that the method of intelligence is essential to the democratic process seems like worrying a commonplace. But not when it is realized how revolutionary the impact would be of giving the method of intelligence institutional force in education, economics, law and politics. Policies would be treated as hypotheses, not as dogmas; customary practices as generalizations, not as God-given truths. A generation trained in schools where emphasis was placed upon method, method, and still more method, could hardly be swayed by current high pressure propaganda. The very liberties granted by free institutions in a democracy provide opportunities for special interests to forge powerful instruments to undermine it.27

Reflective thinking, as conceived by Dewey, Griffin and Hook, clearly is different from the indoctrination approaches so often taken by teachers in their roles as authorities in institutional settings. It also clearly "cuts across" the commonly held view that cognitive, affective and psychomotor domains of human experience can be treated as though they are separate dimensions of human experience. It should take the form of teaching students how to think across cognitive, psychomotor and affective domains in a critical and reflective manner.

No one doubts, theoretically, the importance of fostering in school good habits of thinking. But apart from the fact that the acknowledgement is not so great in practice as in theory, there is not adequate theoretical recognition that all which the school can or need do for pupils, so far as their minds are concerned (that is, leaving out certain specialized muscular abilities) is to develop their ability to think.28
But teachers can develop reflective thinking in their students only if they themselves believe in it and practise it.

ORGANIZATION OF THE RESEARCH REPORT

The report of this inquiry is organized into six chapters. In the first chapter, the background of the study has been sketched and the statement of the problem posited.

Chapter II follows with a review and analysis of relevant literature.

Chapter III provides a descriptive and analytical account of secondary education and teacher education in N.S.W. from 1920-1979.

Chapter IV presents the conceptual structure that has been generated to serve as a base for the proposed redesign of teacher education.

Chapter V explicates the reconceptualized theory in action through a prototypical model of a history method component in a pre-service teacher education programme.

Chapter VI reports conclusions and makes recommendations for further study and research.
FOOTNOTES - CHAPTER I


4 Martin Trow, quoted in Silberman, Crisis in the Classroom: The Remaking of American Education, p. 446.


10 Vide Cremin, *The Education of the Educating Professions*.


12 Vide Smith, Cohen and Pearl, *Teachers for the Real World*.


19 Ibid., p. 9.

20 Ibid., pp. 10-11.

21 Ibid., p. 107.

22 Ibid., p. 111.

23 Ibid., p. 114.


CHAPTER II

REVIEW OF LITERATURE

The purpose of this chapter is to review the significant literature on reflective thinking over the past fifty years. The chapter is divided into a number of sections on a chronological basis. Certain themes are featured in each of these sections to provide a continuous thread to the examination.

Three major themes are highlighted in the chapter. They are: (1) the use of reflective thinking in the development of an autonomous individual; (2) the value of reflective thinking to citizens of a democracy; and (3) the relationship between reflective thinking and the educational spirit and practice of the age. Each of these themes is discussed in each of the sections, though no attempt is made to give equal treatment of the themes within a particular section.

These themes are present throughout the three chronological sections. The first section deals with the work of John Dewey in relation to reflective thinking. In the second section, the work of Dewey's contemporaries in the
1930s and 1940s is analysed. The three themes are examined through the work of such theorists as Charles Beard, Boyd Bode, Ernest Horn, Henry Johnson, James Harvey Robinson, Alan Griffin, Robert E. Jewett and H. Gordon Hullfish. Empirical studies, which tested the effects of reflection during these two decades, are also discussed in this section.

The final section deals with the approach to reflective thinking by theoreticians and empiricists from the 1950s to the present day. Once again, the three themes are examined through the writings and/or quantitative studies of such people as Bayles, Smith, Hunt, Metcalf, Beyer, Belsky, Van Scotter and Kaufman. This section also highlights how the conflicting pressures of contemporary society can affect, both positively and negatively, the emphasis on reflective thinking in educational institutions.

JOHN DEWEY AND REFLECTIVE THINKING

Reflective Thinking and the Development of an Autonomous Individual.

John Dewey was personally and strongly committed to the idea that people should exercise their capacity to think. He was particularly concerned that they should know how to think, that they should be effective practitioners of what is sometimes called "the method of intelligence".1
He saw people's capacity to think being an influential component in the effective workings of a democracy, and, in numerous books such as How We Think, Art as Experience and Democracy and Education, he outlined his views on reflective thinking.

As defined earlier reflective thinking is the "active, persistent and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions towards which it tends". Thinking enables man to direct his activities with control and foresight towards a conscious aim. Impulsive action is transformed into intelligent action through thought. Thinking provides for an enrichment of meaning, and, as thinking provides for further growth, there are cumulative enrichment possibilities. Layers of meaning are piled one onto the other. Such accretions are the basis for further growth.

Dewey believed that thinking may, however, develop in wrong and harmful ways. He maintained that thought needs careful and attentive education direction. For example, it is insufficient to know the methods of reflective thinking without cultivating those attitudes conducive to inquiry. Essential attitudes for reflective thinking are open-mindedness, whole-heartedness and intellectual responsibility.
To be open-minded is to search actively for the new, to be prepared to listen to all alternative possibilities. Whole-heartedness indicates absorption in the thinking process when the momentum itself takes over and a flood of suggestions pours out. Divided interest is the enemy of reflection. Unfortunately, this often occurs in schools when students are only perfunctorily engaged in classroom activities while their minds wander elsewhere. Responsibility implies both thoroughness and integrity as one pursues thinking to its logical conclusion. It also implies a willingness to accept the consequences of one's thinking.

Besides having the appropriate attitudes, Dewey believed that in order to develop the habit of reflective thought, certain basic native resources are essential. Curiosity, suggestion and orderliness were the three he nominated. Curiosity is not the organic or social type but the intellectual variety which seeks to find solutions to puzzling problems. Suggestion signifies alertness of mind, as ideas flow with ease or promptness, with range or variety, with depth or profundity.

The contextual criteria that are operating determine the dimensions of the suggestions. For example, in history teaching, the curiosity is aroused by the nature of the problem which provokes puzzlement or doubt and whets the
appetite for a solution. The suggestions for the solution must cover sufficient range to encompass the major historical interpretations of the event. However, the range must not be so great as to paralyse or inhibit action. In history, this could show itself as an inability to pass judgement on any event because all possible interpretations seem to have equal merit.

Consecutiveness and continuity of ideas constitute orderliness in reflective thinking. Dewey did not believe that order equated rigidity or fixity. Order meant flexibility and change combined with a singleness of direction. It is this singleness of direction, this "need of thinking to accomplish something beyond thinking (which) is more potent than thinking for its own sake". 8

As thinking needs to accomplish something beyond itself, it is crucial for the development of an autonomous, reflective person that the training of thought occur. There is no single, uniform power of thought but rather many ways in which problems can be approached to secure a reasoned conclusion. Dewey explained it thus:

Training is that development of curiosity, suggestion, and habits of exploring and testing, which increases sensitiveness to questions and love of inquiry into the puzzling and unknown; which enhances the fitness of suggestions that spring up in
the mind, and controls their succession in a developing and cumulative order; which makes more acute the sense of the force, the proving power, of every fact observed and suggestion employed. Thinking is not a separate mental process; it is an affair of the way in which the vast multitude of objects that are observed and suggested are employed, the way they run together and are made to run together, the way they are handled. Consequently any subject, topic, question, is intellectual not per se but because of the part it is made to play in directing thought in the life of any particular person.

For those reasons, the problem of method in forming habits of reflective thought is the problem of establishing conditions that will arouse and guide curiosity; of setting up the connections in things experienced that will on later occasions promote the flow of suggestions, create problems and purposes that will favor consecutiveness in the succession of ideas.

Thinking is a process which has reference to some context. As stated earlier, there are five stages in this action process; (a) suggestion, (b) intellectualization, (c) hypothesis, (d) reasoning in the narrow sense, and, (e) testing the conclusion. Process requires logical method, and the end result of the process, the product, requires logical form. All the stages in the process are interrelated, and it is not necessary for a person to move in order through each stage nor to spend equal time on every stage. The nature of the problem determines the end and the end determines the means. The end does not signify finality but is simply part of the data and concepts for another thought problem.
Reflective thinking is a process of detecting exactness in relationships. It involves thinking alertly and carefully at the individual's own present level of development. It also involves the individual in disciplining himself in a positive and constructive manner. This inner discipline represents power, "power of control of the means necessary to achieve ends and also power to value and test ends". This discipline also represents freedom for "freedom is power to act and to execute independent of external tutelage".

Genuine freedom, in short is intellectual; it rests in the trained power of thought, in ability to 'turn things over', to look at matters deliberately, to judge whether the amount and kind of evidence requisite for decision is at hand, and if not, to tell where and how to seek such evidence.

In the process of reflective thinking, the individual reasons. He observes, defines, infers, conceptualizes, judges and controls his data and evidence before and during the testing of each hypothesis. These ideas deserve further explanation.

Inference, for example, is always present in thinking. It involves a leap from the known to the unknown. It is a tested leap, tested through thought and action even if such action is only imaginary action. Inference proceeds, so Dewey asserted, by anticipation, supposition, conjecture and
imagination. Logic, consistency and coherence are the criteria to be used in establishing proof of inference.

Inference involves testing and from that, judgements are found. There are normally a series of judgements in the reflective thinking process before the final judgement or conclusion is reached. The purpose of the problem determines the kind of judgements made but a key aspect in judgements is relevancy. Correctness of judgement is totally useless if the judgement is an irrelevant one.

The need for judgement arises out of doubt and controversy. Different interpretations compete for a resolution of a problem and each interpretation selects facts to support its case. Where necessary and appropriate, principles are also used as evidence. But the amassing of information does not guarantee good judgement. To be sound judgements, they must be relevant, pertinent and discriminatory. They must also contain elements of both analysis and synthesis. Dewey maintained that "as analysis is emphasis, so synthesis is placing". Both elements are required for effective judgement.

Dewey argued for a scientific approach to reflective teaching, believing that it was preferable to an empirical one. He felt that the scientific approach had the advantage of paying less attention to false beliefs. In this way, it was hoped to avoid the common post hoc, ergo propter hoc
fallacy. The scientific approach had the further assets of being prepared to confront the novel and it had a decided interest in, and a keen anticipation of, the future.¹⁸

Systemmatic method is a feature of the scientific approach to reflective thinking. Through this method, there is control of data and evidence, and control of reasoning and concepts. There is, too, a constant interaction between facts and ideas. As well, it is necessary to collect sufficient examples before a generalization can be made or a conclusion reached.¹⁹

Dewey maintained that in regard to teaching, there was no more important topic than the way in which concepts were formed. Concepts, he believed, were "established meanings"²⁰ which were warranted standards of reference and which enabled one to generalize. They provided the means of judgement which gave a sense of permanence, only changeable through a Kuhnian type paradigm shift in the meaning of the concept.

Concepts are the intellectualization of educational experiences, experiences which have left "the deposit of an idea that is both definite and general".²¹

Conceptions are the intellectual instrumentalities that are brought to bear upon the material of sense perception and of recollection in order to clarify the obscure, to bring order into seeming conflict, and unity into the fragmentary.²²
To work with meanings in the relationships between concepts provides great intellectual satisfaction. Such interplay is often deliberate but it is more likely to be unconscious. This is especially so where the thinking relates to creative work such as writing or painting. The final test of the concept is not, however, the degree of skill demonstrated in the playing with ideas but rather the extent to which the ideas become the material foundation on which to build new experience.  

It is this word "experience" that provides the link among the three themes stated at the beginning of this chapter. What does the word mean to Dewey and what is its significance in relation to the themes?

Though Dewey's longevity meant that he wrote a great many works over a large number of decades, several of his major works were written before or during the 1930s. It is these that were highly influential in the Progressive Education movement. In several of these - for example, *Experience and Education*, *Democracy and Education*, *Art as Experience*, *The School and Society* - Dewey discussed the importance of experience in relation to reflective thinking and in relation to a democratic society.

Dewey viewed the aesthetic as a form of experience. He regarded aesthetic experience as "experience in its integrity". He felt that consummatory fulfilment in
aesthetic experience (whether from the point of view of the artist or the beholder) is potential in all experience. This is what, he believed, makes life worthwhile and gives it meaning.

Dewey maintained that all genuine education derives from such experience but that does not mean that all experiences are educative. Experience occurs continuously because of prolonged interaction between the live creature and the environment. Dewey separated an experience from the ordinary run of experiences. The former, he felt, had a beginning, a continuing pattern of development, an ending, and a satisfying emotional quality because of its consistent and rewarding movement to a conclusion.

A piece of work is finished in a way that is satisfactory; a problem receives its solution; a game is played through; a situation, whether that of eating a meal, playing a game of chess, carrying on a conversation, writing a book or taking part in a political campaign, is so rounded out that its close is a consummation and not a cessation. Such an experience is a whole and carries with it its own individualizing quality and self-sufficiency. It is an experience.

A miseducative experience is one that arrests or distorts personal growth. To prevent this, it is crucial that the selection and organization of appropriate educational methods and materials be such that present experiences live creatively in future experiences. Education must be concerned with growth and, more actively, with
The most important attitude to develop is thus the desire to go on learning.

Experiences need to be drawn from the world immediately present to the learner. The difficulty with traditional education is that it selects experiences remote from the learner's environment. Dewey believed that the two principles of experience, continuity and interaction, should intercept and unite. This meant that the teacher should take into account the individuality of experience of his students and at the same time, provide direction for them so as to foster further growing. Successive integration of experiences encourages the emergence of fully integrated personalities, integrated along all three dimensions as Dewey pointed out so explicitly in *Art as Experience*:

Hence an experience of thinking has its own aesthetic quality. It differs from those experiences that are acknowledged to be aesthetic, but only in its materials. The material of the fine arts consists of qualities; that of experience having intellectual conclusion are signs or symbols having no intrinsic quality of their own, but standing for things that may in another experience be qualitatively experienced ... the experience itself has a satisfying emotional quality because it possesses internal integration and fulfilment reached through ordered and organized movement. The artistic structure may be immediately felt. In so far, it is aesthetic. What is even more important is that not only is this quality a significant motive in undertaking intellectual inquiry and in keeping it honest, but that no intellectual activity is an integral event (is an experience), unless it
is rounded out with this quality. Without it, thinking is inconclusive. In short, aesthetic cannot be sharply marked off from intellectual experience since the latter must bear an aesthetic stamp to be itself complete.

The same statement holds good of a course of action that is dominantly practical, that is, one that consists of overt doings.30

Dewey sought individual integration. He was opposed to the traditional dualisms such as those between mind and matter, reason and the senses, values and facts, subject matter and method. In Dewey's mind, there was no place for separating the work of thought and the work of the senses, the work of the mind and the reordering of the physical environment. The assumption underlying his theory of education is that of continuity.

Continuity implies both growth and freedom. While this review of Dewey's work has, so far, been limited to individual growth and freedom - to the use of reflective thinking in the attainment of an autonomous human being - this is only one part of Dewey's concern. Individuals are members of society, and Dewey saw that societal growth and freedom are equally important. These flourished best, he believed, in a democratic society.

Reflective Thinking and the Democratic Society.

Such a society allows the individual to develop and entertain a wide diversity of interests. It helps him to
communicate his experience by removing barriers separating individuals and groups. A democratic society, Dewey believed, is the one that allows for:

the only freedom that is of enduring importance ... freedom of intelligence, that is to say, freedom of observation and of judgement exercised in behalf of purposes that are intrinsically worthwhile. 31

A democratic society also allows for people to mingle freely and to communicate with each other. It provides a vehicle for the generation of active minds. In this way, a democratic society means more than a political form. It provides, in Deweyian terms, for a change in the quality of society, for people to experience more and to live more intently.

Democracy is belief in the ability of human experience to generate the aims and methods by which further experience will grow in ordered richness. 32

Dewey's ideal was for a world where individuals lived actively; where they recreated and reorganized their experiences; where their energies were directed to a process of growing; where they shaped their environments and shared their experiences; and where each made his own contribution to the common enterprises of humanity.

He was thus opposed to any society which, internally or externally, set up barriers to free communication of experience. What Dewey wanted was quite the reverse:
A society which makes provision for participation in its good of all its members on equal terms and which secures flexible readjustment of its institutions through interaction of the different forms of associated life is in so far 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. 33

Education based on reflective thinking is Dewey's goal. Reflective thinking is the aim for the individual and for the democratic society. Dewey's ideas played a large part in shaping the Progressive Education movement in the U.S.A. and hence in contributing to the third theme - the relationship between reflective thinking and the educational spirit of the age.

**Reflective Thinking and the Educational Spirit of the Age.**

Though the intense fervour and emotionalism of the Progressive Education movement often led to a misrepresentation of Dewey's views (he published *Experience and Education* in 1938 in an attempt to restate them), a careful reading of Dewey's works shows that he himself was quite explicit in defining and demonstrating the educational implications of reflective thinking.

The teacher's role is of crucial importance. It is not the teacher's task to supply ready-made answers. What he has to do is to provide the materials and create the conditions through which organic curiosity can be aroused.
He has, then, the responsibility to give information when such curiosity has impelled the questioning and to refrain from supplying information when it would merely result in deadening the spirit of inquiry.

When suggestions are forthcoming from a class, the teacher needs to be astute in handling them. Often the ease or promptness of the suggestion may only mean that insufficient thought has occurred. Slowness of response does not necessarily signify dullness of response nor does quickness of response signify accuracy and sound perception.

The teacher has to guard against his students developing superficial thought. The common assumptions that one thought or interpretation is as good as another and that the purpose of lessons is to amass facts contribute to glib thinking. Significant thought takes time and concentrated attention. "The depth to which a sense of the problem, of the difficulty, sinks, determines the quality of the thinking that follows". 34

Dewey believed that even though thinking is specific, the training in habits of thought is indirect. The teacher has a twofold role in this training. Firstly, the teacher has to be a student of individual traits and, secondly, he has to be a student of those conditions which could modify, either positively or negatively, the direction of the individual's thinking. 35 Environmental conditions which
dull the students' curiosity and responsiveness and which emphasize the mechanical, the formal and the repetitive, mitigate against the development of habit of reflective thought.

Dewey believed that undue emphasis on a textbook, on uncritical recitation, on external discipline, and uniformity of conduct meant the exclusion of variety, curiosity and spontaneity. He maintained that unless teachers thought seriously about their twofold role, though they might become competent classroom methodological technicians, their apparent immediate success with students would be at the expense of developing persistent long-term bad habits in them.

Through words, actions and general demeanour, the teacher invokes a response from the student and each response, whether verbal or non-verbal, tends to set the student's attitude in some way. The response may be positive or negative, and it may be directed towards the teacher and/or towards the subject he is teaching.

Teachers occupy such a powerful position in influencing the young that they must take special care in preserving the integrity of themselves and their students. They should be mature enough to rise above personal vanity and to ensure that their students tackle problems in an intelligent manner.
Dewey singled out three traits which are detrimental to reflective thinking. The first is the tendency to judge others by one's own standards. This often meant that teachers encouraged in their students only those attitudes and ideas that they themselves personally shared and supported. Quite viable and valuable alternative ideas and interpretations were thus not analysed. The second trait is the excessive importance given to the teacher's personality. This occurs when the subject matter cannot command attention of its own and the teacher's personality so dominates the subject matter that the latter loses its substantive base. Dewey believed that in these cases, the teacher's personality is often a cause of pupil dependence and weakness.

The third trait is where the student seeks to please the teacher rather than satisfactorily solving the problem. Uncritical adaptation of one's own views to the belief of another is a sad commentary on personal autonomy. Reflective thinking is vastly different from regurgitating an answer approved by the teacher.

The exaltation of external standards in behaviour and instruction work against the development of reflective thought. The widespread importance attached to the "correct answer" and the demand of parents to see tangible proof of performance and progress in their offspring means scant consideration is given to the education of the mind.
Dewey believed that concentration on external standards in instruction meant that subject matter alone was emphasized and that knowledge of children was ignored. He felt that for reflective thinking to be engendered in the students, the teacher must make serious preparatory studies in subject matter so that his knowledge base was both wide and flexible. But the teacher also needed sympathetic and insightful understanding of the workings of students' minds. It was in a delicate combining of these that reflective thinking could commence.

All routine and externally imposed tasks fail to develop an ability to understand, even though students might develop adequate skills in performing them. There is a challenge to understand only when there is a definite consequence for which means of inquiry have to be found. "The relation of means - consequence is the centre and heart of all understanding" declared Dewey. It is quite fallacious to believe that students have understood merely because information has been learnt and can be recalled. It is only when the information has been understood that it can claim to be known.

For this reason, it is important that the teacher takes care to ensure that facts and meanings are related. To separate the two means that connecting relationships are not developed and concepts and generalizations cannot
then occur. It is crucial in the development of understanding for the student to learn how the parts are united to make a whole. In many teaching situations, there is a failure to follow reasoning. Often the student has a vague understanding of relationships. He may make a correct inference but that does not necessarily mean that he has reasoned out the idea in terms of its ramifications or that he has checked the validity of his suggestion against alternative hypotheses. Follow up by reasoning is essential.

The end result of such follow up is that the student can use the generalization or concept so gained. He should be able to apply it to new situations and use it as the basis to work with new data and ideas. In this way, he has a measure of his own development and especially so if, at certain stages in his pattern of growth, he can engage in contemplation of his actual, overall net accomplishments. 41

These accomplishments will be real if the ultimate accomplishment of developing a delight in thinking for the sake of thinking is the outcome. Dewey is at pains to point out that thinking can be both concrete and abstract but that does not mean that these are separate functions or that one is intellectually inferior to the other. He felt that the old adage of going from the
concrete to the abstract could be so misinterpreted that concrete thinking could imply merely mechanical routine and abstract thinking signify only unapplied and esoteric learning.42

Dewey maintained that the difference is relative to the intellectual progress of the individual. What is concrete for one individual is abstract for another and vice versa.43 Nevertheless, there is a general line of demarcation which does separate the concrete, the practical, from the abstract, the theoretical. Dewey defined the difference thus:

When thinking is used as a means to some end, good, or value beyond itself, it is concrete; when it is employed simply as a means to more thinking, it is abstract.44

The difference should not be a dichotomy. It is important to maintain a balance between concrete and abstract thinking. Too much concrete thinking is personally confining; abstract thinking, while of necessity an outgrowth of practical thinking, is no substitute for it. "Abstract thinking represents an end, not the end".45 It is not a superior form of mental gymnastics. A person who is skilled in both forms of thinking is more adept than a person who excels in only one.

Teachers have a special responsibility not to force one form of thinking on their students. Individual
differences must be taken into account as must also the fact that abstract thinking is not naturally attractive to most people. Compare, for example, the number of philosophers with the number of engineers! Nevertheless, teachers need to develop their students so that the latter may progress from the practical to an understanding of relationships in the realm of ideas.

Power in action requires largeness of vision, which can be had only through the use of imagination. Men must at least have enough interest in thinking for the sake of thinking to escape the limitations of routine and custom. Interest in knowledge for the sake of knowledge, in thinking for the sake of the free play of thought, is necessary to the emancipation of practical life - to make it rich and progressive.  

Just as Dewey believed that the separation of the concrete and abstract was undesirable, he also contended that the commonly held distinction between work and play was unsound. Work and play are not antithetical, though as long as it is believed that work is burdensome toil and play is carefree, aimless pursuit of leisure and idleness, they do appear as opposites.

Work is not simply external performance-drudgery to meet product objectives. Play is not simply process with no end in view. Both are concerned with activity for its own sake. In play, the interest is more casual than in work where the activity is further enriched by the fact
that there is a goal in mind. Both are attitudes of mind.

The difference between work and play is "one of direction of interest, the contrast is one of emphasis, not of cleavage". The educational implication of this is that the teacher needs to ensure that the students have an appreciation of the value of the end and part of that appreciation can then be transferred to the means. It is in the relationship of means to consequence that meaning repose. When dealing with a particular topic in class, the teacher thus needs to ensure that the mind can exercise itself in free play on the topic, in a spirit of curiosity, critical awareness and flexibility and in the absence of dogmatism and prejudice.

The ability to articulate one's thoughts after the mind has thus exercised itself is yet another aspect of the educational dimension of reflective thinking. Language is an intellectual tool. Here, too, the teacher has a responsibility to help students increase their vocabulary. Especially is this increase needed in their passive vocabulary. More words are known and recognised than are actually used in speech. Dewey contended that a failure to use understood words may reveal a lack of intellectual initiative. It may thus signify a lazy mind.

Not that Dewey advocated language volubility as a remedy. That may, indeed, signal a paucity of ideas. He believed in simplicity of language, in command of language
and in precision of language. Simplicity of language provides intelligibility; command of language increases the area of mental vision; precision of language allows for distinctions of meaning, and for ideas to be grasped.

Teachers can assist students with acquiring language as an intellectual tool. This is a much more difficult task than acquiring language as a personal or social tool. For language to aid in reflection, it is important that students learn to use words which provide for a flow of meaning.

Dewey warns that a number of teaching practices do not provide for such a flow. He cites three of these practices.\(^4\) Firstly, teachers monopolize classroom conversations. Students' talk is often confined to answering questions, and the teacher sometimes rephrases these answers in terminology more acceptable to adult criteria. This can contribute to student discomfort and makes the student hesitant about answering future questions.

Secondly, the teacher often analyses subject matter in such small, tight compartments that while the students might understand the parts, they cannot appreciate the scope of the whole. This is a particular problem in history where the purpose of the detail is to recognise the continuity, the sweep and the grandeur of the whole "seamless fabric". The teacher needs to consolidate
constantly, to check the development of concepts and generalizations. Assumptions are not part of the teacher's methodology. To assume, that because the teacher can conceptualize the whole, so can the students, is foolish rationalization. All the students may be obtaining are isolated scraps of information, unconnected with previous learning.

Dewey saw the third factor which mitigates against a flow of language as the excessive correction of students' speech, grammar and written work. Correctness of these is certainly important but these should be seen in perspective. Ideas and meanings are what the teacher is trying to foster. If excessive correction occurs, it dampens students' enthusiasm, diverts their energies from the real purpose of the teaching, and encourages petty attention to detail.

The primary aim should be to encourage a positive attitude so as to obtain power over the material.

All of the Deweyian ideas outlined above were significant components of the Progressive Education movement - the educational spirit of that age. In many respects, Dewey's ideas were timeless. They ring true today and certainly Dewey, with his voracious written appetite, had a dogged persistence in repeating them.
The repetition was partly consolidational but it was also partly correctional. Many of his ideas were misunderstood, occasionally deliberately so, as people chose to read their own meanings and interpretations into them. In the 1938 Kappi Delta Pi lecture series, subsequently published as *Experience and Education*, Dewey again restated his belief that there was not an "either-or" situation in relation to traditional and progressive education. He discussed a series of sweeping assertions, then current about progressive education, and clearly stated his own balanced position.

Several examples will suffice to illustrate this point. Dewey maintained that when the external authority of traditional education is rejected, it does not follow that all authority is rejected. It simply means that a new and more effective source of authority needs to be found.\(^{50}\) He objected to those new schools which provided the young with minimum or no adult guidance because they felt this would be a restriction on individual freedom. He also objected when such schools concentrated their studies so much on the present and the future as to deny the existence and worth of the past. Dewey believed that the achievements of the past provide the only means for understanding the present. Past accomplishments provide insights for the present life experiences of the learner.\(^{51}\)
Yet another area where Dewey disagreed with the so-called progressive educators was in relating to planning. Planning is an integral part of progressive schools. Improvisation and a planless environment are not hallmarks of progressive schools.

The planning, though, is quite different from that in traditional schools. It requires a more intelligent approach and a certain dexterity in being able to handle the growth needs and aspirations of each individual, and, at the same time, create the conditions favourable to such growth.

The planning must be flexible enough to permit free play for individuality of experience and yet firm enough to give direction towards continuous development of power.\(^5\)

Traditional schools, steeped in the Bobbitt-Charters mould, sacrificed the present for a remote, uncertain future. Dewey did not believe, as some misguided "progressives" did, that emphasis on the present equalled only enjoyment. He argued that educators have

the responsibility for instituting the conditions for the kind of present experience which has a favourable effect on the future. Education as growth or maturity should be an ever-present process.\(^5\)

Dewey believed that, as the new education was in harmony with growth, it was simpler than traditional education. In no sense, though, did that mean it was easier.\(^5\)
A coherent theory of experience, of reflective thinking, was most difficult to articulate and to practise. It was, however, the method best suited to help individuals in personal, autonomous growth and best suited to the maintenance of a democratic society.

From 1896 to 1903, John Dewey put his ideas to a practical test in the Laboratory School at the University of Chicago. From this, he later developed and published the theory outlined above. An excellent account of the functioning of the School is given by Katherine Camp Mayhew and Ann Camp Mayhew in their book initially published in 1936 and entitled The Dewey School.

The school was an experimental one and not a practice or "progressive" one. Its purpose was to test certain ideas which were used as working hypotheses. The harmonizing of individual traits with social ends and values was the basic educational problem with which the school attempted to deal.

The social phase of education was given pre-eminence as it was felt that the process of mental development was essentially a social process of participation. The school was established as a form of community life, as a co-operative society on a small scale.

This was quite a departure from the prevailing notion of compartmentalization - of schools being merely places of learning, separate from the rich and varied life
of the society outside. This idea influenced the methods of learning and study; it influenced the arrangement of students into groups (as distinct from classes or grading) and it also influenced the selection of subject matter.

The aim was not to 'adjust' individuals to social institutions, if by adjustment is meant preparation to fit into present social arrangements and conditions. The latter are neither stable enough nor good enough to justify such a procedure. The aim was to deepen and broaden the range of social contact and intercourse, of co-operative living, so that the members of the school would be prepared to make their future social relations worthy and fruitful.56

The assumption so often made by the school's visitors that the school was child-centred, was erroneous. That it could initially be perceived that way was due to the fact that the school's approach was so new that, in order to collect appropriate data, liberty of action rather than imposed restriction was considered the better method in handling the children.57

Nevertheless, the school as a form of community life was the first factor in the theory of the school. After that, came the idea of a definite body of subject matter. The subject matter was graded to the students, not the reverse. It was designed to find those things which were genuinely personal experiences and from which grow broader interests and purposes.
This was extremely difficult to do, and though the Dewey School admitted that it did not fully achieve its aim,\textsuperscript{58} it made significant advances on the traditional arrangement of studies and lessons.

One example will illustrate this point. In Group VII (age ten), the students studied U.S. colonial history and the revolution. This was done in an integrated manner. From a base of their own experiences, students worked in English, French, music, cooking, science, drawing, geography, building, needlework and mathematics. They became more adept in their use of scientific method. They were able to conceive ends and they learned how to control evidence, reasoning and imagination to help in inquiry and solution.

Mayhew and Mayhew asserted that the frequent use of discussion on general social problems in colonial history often revealed a difference of opinion among the students. Experience and reflection then began to operate as the individual student, experiencing doubt, began to search for relevant material to support his hypothesis.

The problem was his own, hence the training secured by working out its solution became his own. This was discipline in the school. It was self-discipline; it resulted in self control and a habit of considering problems.\textsuperscript{59}

It resulted, too, in learning - in learning from experience. Dewey himself concluded, admittedly at a
later date, but using knowledge gained at the Laboratory School, that

(1) experience is primarily an active-passive affair; it is not primarily cognitive. But (2) the measure of the value of an experience lies in the perception of relationships or continuities to which it leads.

SECTION SUMMARY

In this section, the work of John Dewey in relation to reflective thinking has been described and analysed. Three themes were highlighted. The first was the use of reflective thinking in the development of an autonomous individual. In essence, this was the description of the actual process. Secondly, Dewey's belief in the value of reflective thinking to the citizens of a democracy was analysed. Finally, the relationship between the method of reflective thinking and the educational spirit of the Progressive era was discussed. Dewey's work provides the theoretical base for reflective thinking. Many of his contemporaries were also exponents of this method. It is now appropriate to examine their views in relation to the three themes.

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REFLECTIVE THINKING: THE APPROACH BY JOHN DEWEY'S CONTEMPORARIES IN THE 1930s and 1940s.

In this section, it is once again intended to examine reflective thinking in relation to the three themes. These themes are (a) the use of reflective thinking in the development of an autonomous individual; (b) the value of reflective thinking to citizens of a democracy; and (c) the relationship between reflective thinking and the spirit of the age. The spirit of the age will mostly be interpreted as the educational spirit but the relationship indicated by (c) is not limited to education. Where necessary, an interpretation, broader than an educational dimension, will be offered.

This section will examine the ideas of the following men in relation to the themes - Charles Beard, James Harvey Robinson, Earnest Horn, Henry Johnson, Boyd Bode, Alan Griffin, Robert E. Jewett, I. James Quillen, Lavone A. Hanna, S.S. Kight, J.M. Michelson and Earnest E. Bayles. It will also review some empirical studies on reflective thinking in these decades.

In their writings, all of these draw heavily on the ideas of John Dewey and all acknowledge their debt to him. None of them offers a counter-proposal to Dewey's basic belief regarding the actual process of reflection. Both the value of reflective thinking and the stages in the
growth of that thinking, as outlined by Dewey, are accepted by them. They do, however, elaborate on Dewey's ideas, particularly in relation to the democratic ideal and to curriculum.

Reflective Thinking and the Development of an Autonomous Individual.

Writing one year after Dewey published his 1933 revised edition of How We Think, James Harvey Robinson strongly attacked his fellow men for failure to think in a critical manner. He contended that "most of our so-called reasoning consists in finding arguments for going on believing as we already do".61 He declared that people's strongly held convictions were usually nothing more than prejudice.62 Although most people had an opinion on almost every subject, few, he maintained, had considered the process by which that opinion had been formed. People were unthinking in the formation of beliefs and yet they defended them with passionate zest when anyone challenged them.63

Robinson felt that people should rid themselves of their prejudices and should open their minds. They should take pride in revising their opinions and in not adhering to what is considered so-called respectable or group opinion. To rely on authority is, fundamentally, a primitive trait. What Robinson advocated was creative thought:
For this kind of meditation begets knowledge, and knowledge is really creative in as much as it makes things look different from what they seemed before and may indeed work for their reconstruction.64

Robinson's advocacy of exercising the mind in creative thought was supported by Bode. He defined mind as a "function of symbolizing or forecasting, or, as we sometimes say, of understanding or foreseeing".65 He argued that the conception of mind has a significant bearing on educational outlook.

Like Dewey, Bode objected to dualism. Any such separation was essentially artificial. He perceived thinking, information, skill and appreciation to be interrelated in a unitary process of learning. He was in agreement with Dewey on education being the reconstruction of experience. He believed that the cultivation of effective thinking, which he defined as "the finding and testing of meanings"66 was a major responsibility of the schools.

For the principle of continuity of experience to be fostered, the individual had to progress on two fronts - the first in relation to himself and the second in relation to society. As an individual, he must learn to employ the various stages in the Deweyian reflective thinking process. Learning, as reconstruction of experience, implies flexibility and adaptation to changing situations. The individual, as he attempts to become autonomous, must therefore,
mature and develop in both these areas.

Students attend schools, so Bode believed, to engage in activities which relate to the reconstruction of experience. Hence as an advocate of Progressive Education, he urged that the problems students deal with be "real" ones. The problems should present difficulties in the experience of the students and, in the interest of improving personal adaptations, the student should be concerned about the problems. Bode believed that the emphasis on activities accounted for the high student interest in schools practising this approach - for example, the Dewey Laboratory School in Chicago, and the University School at The Ohio State University in Columbus.

Social relationships achieve greater pre-eminence once the ideas of reflective thinking, of reconstruction of experience, are accepted. No longer is it possible, for example, for schools to be divorced from the outside world, and for schooling to be conceived as the process of amassing the accumulated wisdom of the past. Bode believed that schools must embody the highest ideal of social relationships and should be "designed to promote such attitudes as consideration for others, a sense of responsibility for the common good, respect for personal property, co-operation involving discussion and free give and take".
Reflective Thinking and the Democratic Society.

A sound conception of social progress was just as important as a sound conception of learning, and it was on this basis that Bode argued for a democratic social order. In such an order, the task of the democratic school was to develop individual potential in line with specific reference to democracy as a way of life. The school was therefore expected to give actual experience in democratic living as well as an intelligent insight and understanding of the principles on which democracy is based. 69

Many other theoreticians, writing before and after Bode, also recognised the value of reflective thinking in regard to democratic ideals and practices. Beard, Johnson and Jewett all addressed themselves to this relationship but Alan Griffin developed the connection in the most sustained manner.

Griffin believed that the development of the student's capacity for independent reflective thinking is the school's special contribution to the democratic way of life. He saw reflective thinking as the method for determining truth and not simply as a method. 70 Even authoritarian societies, he maintained would agree with it as a method.
An indication of the democratic nature of a society is the degree to which it refrains from putting limits on topics for thought and discussion. Societies which actively promote occasions for doubt on the grounds that doubt is the beginning of all knowledge are democratic. By contrast, authoritarian societies rely on minimizing the occasions for doubt and also on establishing a climate of ideas in which expressions of doubt are socially unacceptable.\(^{71}\)

Griffin believed that no education system in any democracy can place its major reliance on learning as habit formation.\(^{72}\) As "democracy has no preferred values, no orthodox beliefs, no official creed",\(^ {73}\) democracy can obtain some uniformity of belief, some commitment to common goals, only when it relies on knowledge. This knowledge is of two kinds - "common knowledge and the development in each individual of the capacity for generating knowledge out of his experience".\(^ {74}\)

It is important for the vigour of a democratic society that people are capable of steadily modifying their beliefs in terms of their explanatory adequacy. Griffin maintained that this could be done in two ways: (a) through improving and refining the reflective capacities of the population, and, (b) through breaking through the layers of tradition which enshrine many deeply
held and emotionally charged beliefs. He stated that this was difficult to do with the normally unexamined beliefs about race, sex, religion and economics but contended that the schools are the best place to start and that teachers should help their students to work through the process.

The earliest beliefs of children in any society are acquired unreflectively. The child has no choice in this very early socialization process. But during his schooling, a reflective examination by the student of his own beliefs serves several functions. Griffin listed four of these.

The first is that such an examination could have an impact on his attitude and values which may lead to a subsequent modification of belief. The second function is that it is an appropriate way for a student to come to grips with the major problems of his culture and heritage. The third function is to free the student from tradition being the unquestioned authority. The fourth function is the securing of a commitment to democracy.

Reflection cannot guarantee that attitudes will change even if beliefs do. Any attempt to strive for an attitudinal change would be undemocratic as it would require a rejection of reflective thought as the basis for conceptual learning.
A generalized change in attitude may, however, occur as students taught in this fashion would become more conscious of their attitudes, their interrelationships and their consequences. Griffin hoped the steady emphasis on reflection would give students the opportunity to conceptualize reflection itself. For the great majority of students, such a conceptualization, though an admirable one, is difficult for students to attain. It is realistic, however, that conceptualizations of beliefs and of the subject matter under discussion, do occur. This is, after all, an aim of the reflective process.

How is this to be done? What insights did Dewey's contemporaries in the 1930s and 1940s provide for educationalists? How did they see the relationship between reflective thinking and the educational spirit and practices of these years? This is the third and final theme in this section.

Reflective Thinking and the Educational Spirit of the Age.

Based on his conviction that the lack of theory is intellectual and professional suicide, Griffin argued that learning should mean the establishment of meaning, the perceiving of relationships among a person's experiences. At its most elementary level, reflection was the relationship of significance. Griffin believed that it was the teacher's role to inject any degree of
reflection at any level into the students' on-going experience. There was no need to conceal relevant information from any individual capable of benefitting from it. However, the complete act of thought must be seen in relation to the student's age and ability level. In this, Griffin would agree with William James who asserted that "no one sees further into a generalization than his own knowledge of details attends".

The details are the beliefs or knowledge that enter into the process of reflective thinking. They constitute its subject matter. The teacher has the onus to bring the students into contact with major problems and to see that the evidential material covers a diverse spectrum of opinion. To provide a one sided interpretation of an historical event would, for example, be tantamount to indoctrination. However, challenges to stereotyped beliefs, and an analysis of tradition, rather than mere acknowledgement or blind acceptance of it, provide fertile grounds for the teacher to puzzle the students.

Griffin believed that there were three types of subject matter for reflective experience in the classroom. These were the experienced object, the previous learnings that give new meaning to the object, and the further experiences that mediate between the object and the previous learnings. The information that is the most valuable for reflection is not the functional kind but the kind that
views information as evidence. This is what Griffin refers to as a pattern-of-action kind. He illustrates his point by claiming that there is a great deal of difference between learning to and learning that. The former can be mechanical and thoughtless. The latter demands conceptual understanding and emphasizes significance.

For students to increase their conceptual understanding, it is desirable, if not imperative, for teachers to have learned the subject matter through reflection so that they can aid students' reflective growth. Teachers should, of course, also continue to pursue their own thinking along reflective lines.

Griffin devoted a chapter in his Ph.D. dissertation to the subject matter preparation of history teachers. In this, he advocated that prospective teachers should know the attitudes of young people as a foundation from which to work to beliefs and knowledge. He also believed that they should take courses separate from their academic ones where they would undergo reflection about the type of material contained in the academic courses. In this way, teacher education students would gain further understanding about the processes they would subsequently be asking their own students to engage in.

This is a suggestion of considerable merit but this researcher does not agree with Griffin's contention that a
methods course is then not necessary in a pre-service programme. Griffin argued his case in the following way:

The writer believes that a student who is clear as to the purpose, not in the sense of being able to state his personal philosophy, but in the sense of having control of a theory, and who has observed many teachers at work, will manufacture method as he goes along. He believes even that, in the last analysis, clarity of purpose, fertility of hypothesis as to method, and insight into the function of evaluation are the minimum essentials of method that is progressive in the sense of being continually adapted to purpose and situation.

While agreeing with Griffin's second sentence, this investigator believes that Griffin is leaving too much to chance in not having a methods course concerned with reflection and its techniques. "Manufacturing method as he goes along" is much too haphazard. The finished product of such a manufacture may not be in keeping with reflection. A prototypical model of a methods course based on reflection is provided in Chapter V of this dissertation.

Griffin maintained that all a pre-service institution can do is to acquaint its students with theory and to see that they are capable of applying it. It cannot require any more than that. When students do apply the theory, the institution has an obligation to show the possible consequences of the application.
This is especially the case with controversial matters and within the period 1930-1950, quite a number of writers, besides Griffin, took up this issue. Johnson believed that, if controversial issues are kept out of the classroom because of divided parental views, the schools become unrepresentative of the outside world. He felt that the limitations of the young were overemphasized and that these students could often handle the issues better than their elders. Students have a right to be informed of all the possible interpretations of the controversy. History, as it was then (1940) taught in schools, "made its heaviest contribution to oblivion", asserted Johnson. The use of controversial issues in classroom would, he believed, greatly improve the situation.

Beard argued in a similar manner. He maintained that the policy of excluding controversial issues from text and classroom discussion could not be guaranteed to produce results that were any more beneficial than those obtained by squarely confronting the issue. It was important to guard against the notion that schools could solve all the problems in a democracy. But, nevertheless, it should be in schools that students learn to respect the opinions of others, and especially those opinions which are widely divergent from their own. As well as encouraging this type of classroom climate, the teacher
should ensure that all evidential matter is treated in a
critical manner. To be critical of interpretation, but
not of what is accepted as fact, is irresponsible.  

It is also irresponsible and educationally unsound
for the teacher to supply the evidence as soon as a
student presents a hypothesis. The student needs to work
through his own hypothesis. At the end of that process,
there could be a re-examination which serves the twin
purposes of promotion of reflection and a review to make
the retention of "facts" more effective. The idea that
reflection leads to a neglect of subject matter considera-
tions is quite fallacious.

Of course, it is possible for the teacher to provide
ample evidential material but if students do not perceive
any problem in the material, if they are not puzzled by
it, no reflection can occur. All that has happened is
that students have covered more facts. It is therefore
important for the teacher to choose the problem wisely.
It should be one that relates well to the students (the
teacher, of course, also needs to relate well to the
students) and it should be analysed and reflected upon in
an atmosphere of intellectual freedom.

Jewett, like Beard, Horn and Griffin, also directed
his attention to controversial issues. He argued that
teachers could promote reflection and still retain their
jobs as long as they did not indoctrinate for one parti-
cular side. He believed that the adequacy of the
 grounding of belief rather than the particular position
taken by the student should be the basis for awarding
grades. In that way, students could see that teachers
respect their intellectual freedom. Nevertheless, Jewett
conceded that there could be trouble if students arrive
at beliefs different from the norm. That could only be
resolved by the community deciding whether it did really
want its young to learn how to think.

In regard to pre-service teacher education, Jewett
agreed with Griffin that prospective teachers should en-
gage in reflective thought and that their programme
should be conducted on reflective lines. He felt that the
component parts of such a programme should be comple-
mentary and that in practice teaching, the students should
analyse each other's use of reflective thinking.

There have been no empirical studies on reflective
thinking in pre-service programmes but, in the 1940s,
several empirical studies were conducted on the use of
reflective thinking in classroom teaching. A number of
these will now be examined. They are (a) the Bayles
studies and, in particular, the Master's thesis completed
under Bayles by Trefz in 1941; (b) the Stanford Social
Education Study of 1948 and (c) the Kight and Michelson
study of 1949.

From the point of view of modern research design, none of these studies is impressive. The Bayles studies were intended to test the effects of reflection, though none of these Master's theses completed by Bayles' students used teachers who were fully reflective in approach. Four of the six teachers were using reflection for the first time. No control groups were used and standardized tests were employed. Teacher testimony was yet another variable.\textsuperscript{100}

Considerable reservation is therefore needed in the interpretation of these results. It was claimed that students in these experimentally taught classes scored higher on standardized tests than the national test scores of other students taught, presumably, in non-reflective manner. Secondly, it was claimed that superior achievement was found when tested on conventional curricula, thus indicating the adaptability of reflective thinking. Thirdly, it was asserted that teachers who used this approach improved their mastery so that a multiplier effect operated from year to year.\textsuperscript{101}

The latter point is illustrated by the 1941 Master's thesis of Trefz to which were added follow-up data. She found that her students' achievements on national test scores improved steadily over a six year
period. She measured group I.Q. scores at the beginning and end of the year, and each year, the I.Q. score increase rose in her class which was taught by reflection.

However, in the Trefz and in the other five studies, it must be remembered that there were strong reactive effects. There was the great desire for the results to come out in a certain way, a factor not uncommon in Master's theses; the teacher testimony was highly subjective; the standardized tests were testing factual recall rather than reflection; and the lack of comparison with a control group could lead one to conclude that the sample was biased and hence unrepresentative of the target population. A final criticism is that what is an unreflective response for one person may be quite a reflective response for another. Group I.Q. scores would thus not be able to differentiate between the two.

In a 1947 doctoral dissertation at Yale University, Gertrude Lewis examined the provision made for children in social studies classes to gain skill in the process of reflective thinking. This was an observational study conducted in fifth grade classrooms.

Lewis found that there were similarities and differences among teachers in provision for all phases of the process. In all classes, problems were present and
were initiated by both students and teachers. All major problems originated with subject matter and minor problems were derived from it. The validity of ideas and of facts was often not established and solutions, which were normally judgments made by the teachers, were not often tested. Children and groups did not solve problems independently but left the problem when the teacher did. In group work, co-operation was limited to the narrowest aspects. Lewis concluded the school must help each child to develop skill in all phases of reflective thinking both as an individual process and as a group process.103

Quite a different kind of empirical study was the Stanford Education Social Study of 1948. This was designed to compare the chronological, topical and the problem solving approaches as a means of teaching American history reflectively. Quillen and Hanna were the chief investigators of the study but the criteria they used to distinguish between a topic and a problem approach were not entirely clear. They stated that a problem had two essential characteristics:

(1) it is an area of concern producing tension which can be resolved only by solution of the problem, and (2) it involves the choice of a course of action from among two more possible solutions.104

However, the examples they give as illustrations of problems seem to indicate that a student has a problem
only if he has a question for which no one has an answer. This is entirely different from Griffin's idea that a student has a problem if he is puzzled about a particular assertion or proposition. To Griffin, the content of the question does not determine whether it is a problem or not. What does determine it are the elements of perplexity and doubt which need to exist before a problem can be defined.

There are two other areas where Quillen and Hanna have different ideas from Griffin. The former believe that the problems should be contemporary ones. An example is "What role should the United States play in international affairs?" Such a view provides for history to be seen only in a modern day perspective. In his writings, Griffin used many illustrations from ancient and modern times to highlight reflective thinking.

The second area relates to the ideas Quillen and Hanna have on action. These differ from Griffin's ideas. The former maintain that a problem-solving experience is incomplete if it is not followed by some action.

thus all problems selected for study should lead to some form of action. When school and community problems are studied, the action may be overt and direct; but when the problem is a complex one of national or international scope, the action may take some other form. The drawing of a conclusion from a number of possible solutions, plus the "doing something about it" after the solution is reached are features of the problems approach which distinguish it from both the topical and chronological approaches.
By contrast, Griffin maintains that action may even be listening or reading. Griffin's objective with reflective thinking is better grounded belief, not action. Metcalf contends that while Quillen and Hanna may have been testing reflective thinking, theirs is quite a different conception from Griffin's.

Kight and Mickelson's 1949 study is closer to Griffin's conception in so far as it hopes the outcomes to be the learning of rules of action together with the evidence to support those rules. In this study, twenty-four teachers in eleven schools taught problem-centred units and subject-centred units to 1,415 students in English composition and literature, science and social studies classes. The study concluded that students learned more factual knowledge in the problem-centred units and that these units were also superior in helping students learn rules of action in all four subjects.

Based on these conclusions, Kight and Mickelson made a recommendation that "doing rather than knowing (should be) primary in the presentation". This is a weakness in their study as they see their view of action as a necessary method by which to acquire knowledge. Their recommendation is also a gross misinterpretation of what Dewey meant by experience. Dewey did not claim that one learns by doing though he is commonly reported as having
made such a claim. Kight and Mickelson's recommendation thus departs from the ideas of both Dewey and Griffin and in that sense, its usefulness in advancing the empirical validity of reflective thinking is minimized.

SECTION SUMMARY

In this section, the three themes have been examined through an examination of the work of Dewey's contemporaries during the 1930s and 1940s. Reflective thinking, in relation to its contribution to individual growth, to the democratic ideal and to the educational spirit and practices of the age, has been analysed through the works of Beard, Robinson, Horn, Johnson, Bode, Griffin, Jewett, Bayles, Trefz, Quillen and Hanna, Kight and Mickelson. In the following section, the same three themes will be examined, this time from the 1950s to the present day.

A considerable amount of material on reflective thinking has been published during these decades. Once again, though, the majority of such material relates to theoretical works. Very few empirical studies displaying sound research design have been completed. In this section,
the themes will be analysed by an examination of the work of selected theoreticians and empiricists. As a representative sample, the works of Hullfish, Smith, Hunt, Metcalf, Griffin, Jewett, Beyer, Belsky, Van Scotter and Kaufman will be discussed. The work of several of these has been discussed in the previous section but the investigator feels that an analysis of their later works is helpful in seeing the development of their thought on reflective thinking in the intervening years.

Reflective Thinking and the Democratic Society.

The belief in the value of reflective thinking to citizens in a democracy received considerable challenge from conservative forces in the U.S.A. during the 1950s. This was the period of McCartheyism when excessive fears about the spread of Communism were being generated. The success of the Russian space rocket, Sputnik, in 1956 caused further consternation in America and led to a re-examination of curriculum and methods of instruction in schools and universities.

Certain educators, while recognising that educational anxiety did exist throughout the country, were fearful lest, under the guise of democracy, authoritarian means and ends became prevalent.

In the Twelfth Yearbook of the John Dewey Society, a group of these educators reiterated their belief in the
democratic method of intelligence. They stated that individuals have a right to decide among alternatives and argued that "freedom of inquiry is central in the meaning of democracy".¹¹⁰ It was this freedom of inquiry which differentiated democratic from authoritarian regimes.

John L. Childs, writing as a contributor to this Yearbook, asserted that democracy was a pattern of group living, as well as a form of government, and that it had both ethical and political implications. He believed that the purpose of education should be developed in terms of the values of democracy and that the educational method should be steeped in the method of democracy.¹¹¹

Freedom of inquiry and of criticism are basic aspects of the democratic process. Certain veteran and so-called patriotic groups, which seek to limit the right of teachers and students to free inquiry in the classroom, deny democracy, the very ideal they are espousing. Democratic education should promote on the part of every individual, and in the highest possible degree, the ability to wrestle with problems independently - to think reflectively. If the citizens of a nation are to bear equally the burden of making crucial decisions on matters which concern them as a nation, the general welfare requires that they be able to make wise decisions. Achievement of such wisdom requires an adequate body of accurate and relevant
information and the capacity to use this information with clarity and precision through the method of reflection.

Alan Griffin, another contributor to the Twelfth Yearbook of the John Dewey Society, argued that, though certain community pressures on education could have deleterious consequences for democracy, the community did have some reason to be anxious about what he called the "Great Misunderstanding". 112

In promoting reflective thinking among students, the teacher must stimulate doubt, challenge unexamined ideas and generate a degree of perplexity. As Griffin perceived the process, the intention is help the student back to a sense of security. This is done through a process which extends his range of thinking and which provides him with greater confidence in his own ability to analyse data in a reflective manner. 113

In schools, there may be, unfortunately, a few teachers trying to propagate a particular point of view. Where the "Great Misunderstanding" occurs is that

the propagandist generally begins by seeking to arouse doubts and perplexities in the minds of those with whom he is working. The teacher who gets a student to wonder about the soundness of one or another of his opinions in order to motivate inquiry will often be indistinguishable at that moment from the propagandist who is "softening up" his victim in preparation for trotting out his own prefabricated "solution" to the problem. It is true that a trained observer can generally tell the difference, but even he needs a little time to make sure. 114
Griffin believed that parents and the community need educating in the purposes and processes of reflective thinking so that they will be able to distinguish it from classroom propaganda. Parents must realize why the unexamined opinions of students must be called into question and made the basis for inquiry focused on relevant evidence. To help them, teachers should be able to explain the nature of the thinking process and the unavoidability of its risks. Only through the explanation of teachers and through a group of parents who understand and are committed to reflective thinking, will schools be able to resist those community pressures intent on lessening the spirit of free inquiry.115

In 1951, a poster entitled The Public School and The American Heritage was published. Its intention was to reaffirm faith in education as democratic aspiration. It argued that those people engaged in education must be free if the students being educated are to become free. Schools should create atmospheres for learning so that students can reflect upon their experiences, gain insights and develop sound habits of thought and action upon which the future of democracy rests. Portion of the poster asserted that those who worked in American education "must be free ... to provide learning situations which exemplify democracy at its best ... (and must be free) to participate as
individuals in constructive citizenship and democratic practices".\textsuperscript{116}

In regard to learning situations which exemplify democracy, the poster listed the following rights of the young:

Young people are entitled to be respected as individuals, respected for what they are and what they may become.
Young people, to the extent of their growth and ability, are entitled to deal with the conditions and the problems of their times.
Young people are entitled to such knowledge and experience as are appropriate to the nature of the problems under study.
Young people should learn that all ideas thoughtfully expressed are entitled to thoughtful consideration.
Young people are entitled to the opportunity to develop the habits of critical thought which democratic society provides.
Young people are entitled to build their own beliefs on the basis of the facts, theories, forces and experiences which affect the judgement of citizens on contemporary issues.\textsuperscript{117}

Writing several years later (1961), Hullfish and Smith indicated, through the title of their book, that reflective thinking was the method of education. They believed that it was the business of the educator to help individuals integrate their lives through constant reflective reconstruction of their knowledge, insights and values.\textsuperscript{118} Classroom conditions should be such as to make this freedom of thought possible.

Hullfish and Smith admitted that some teachers may lose their positions through strong pressure groups having
their one-sided views adopted. The authors felt that, to counteract this, a professional stance of open discussion with representatives arguing from demonstrably professional and educational grounds, was the viable alternative. For example, a given side in a controversy is not the issue but the right to discuss all sides in a controversy is. The propagating of prejudice to students deserves no professional support. The right to examine prejudice does deserve support.

There needs, therefore, to be a commitment to thinking itself, a reasoned commitment to reasoned beliefs. "Reflection is itself a mode of behaving". It is a consequence of an individual's inability to go forward with action. Within the ongoingness of this experience (complete with reasons, emotions, aesthetic appreciations, non-verbalized behaviours etc.) the reflective act occurs. Hullfish and Smith clearly state how mistaken it is to add the emotional, aesthetic and tensional factors to the results of the reflective inquiry. Those factors are part of the inquiry not separate from it and are always present. They should not dominate the inquiry but they are never eliminated from it. An experience must give "thinking, work to do, work that brings about a reflective, and prized, difference in behaviour." Thinking, of course includes these other dimensions, as Dewey so painstakingly enumerated in *Art as Experience*. 
Reflective Thinking and the Development of an Autonomous Individual.

The value of reflective thinking in the development of an autonomous individual - a theme discussed throughout this chapter - is accorded due importance by theorists writing from the 1950s to the present day. The most notable contributions to this theme were made by Hullfish and Smith (1961) and by Hunt and Metcalf (1955 and 1968). What is especially interesting about the writings on this theme is that there has been little further theoretical development since Dewey first published How We Think, Democracy and Education, Education and Experience and Art as Experience.

It appears as if later writers, and even those who were contemporaries of Dewey, could do little more than elaborate on his ideas. Certainly, there was expansion and elaboration but very little development. Hence, while societal changes and pressures, and international events ensured that there was development in the theme of the value of reflective thinking to citizens in a democracy, the basic theoretical position of the importance of reflective thinking to individual autonomy has remained virtually unchanged since Dewey.

For this reason, in the development of this theme over the last three decades, only certain parts of the reflective thinking process as they are related to individual
development, will be examined. These parts are, firstly, warranted beliefs and their evidence, and, secondly, the use of meaning and language.

Each individual can be stimulated to reflect in ways which are compatible with his own temperament, his range of experience and the extent of his knowledge. It is important that the individual knows the nature of the grounds used to support his beliefs and assertions.

Hullfish and Smith discussed the warranted beliefs of individuals in relation to synthetic and analytic functions. The former deals with statements of facts while the latter is concerned with the relation of meanings. The synthetic function never implies absolutism; factual knowledge can only be highly probably knowledge, an acceptance of "the principle of continuous control". Every factual proposition is really an implicit prediction which can only be tested in the ongoing stream of experience.

The challenge in formal education is to enlarge the experience of children so that meaning can be tested in a variety of contexts of expanding comprehensiveness. As beliefs become warranted, and judgements are controlled, capacity for self-education is also increased through immersion in this process.
Individuals learn in, and through, experience and experience determines the methods of classification appropriate for a particular purpose. This is the analytic function. Analytic and synthetic functions are not mutually exclusive as the artificial separation of two into the philosophical positions, absolutism and nominalism, would imply. Their function, rather than their form, is the base for their particular mode of inquiry. And the mode of inquiry for a philosophic analysis must start with experience.

There is no way of examining the "mind" or the mental behaviour of an individual before he has undergone the experience through which he develops or emerges as an individual. To be specific, for instance, one cannot think about thinking until he is already a thinking individual.126

To think about thinking is the ultimate conceptualization of the process but on a lower plane, humans engage in thinking as a process in problem-solving. If a problem is not recognised, no reflection can occur. Once a problem is recognised, certain axioms governing the reflective method emerge.

Hunt and Metcalf listed six such axioms. They are (a) that just reasons for acceptance of a particular belief or conclusion exist; (b) that conclusions are made provisionally; (c) that conclusions are consistent with each other; (d) that all pertinent evidence is scrutinized
before conclusions are drawn; (3) that the ultimate authority for any conclusion is nature as revealed in observation and experimentation and (f) that all operations must be performed openly and be publicly verifiable.  

These axioms are in line with the conclusion drawn by Bayles in 1950 that "the criteria, then, for determining the degree of support which data give to any hypothesis are (a) harmony and (b) adequacy".  

How conclusions are expressed and the articulation of the various stages of the reflective process are functions of meaning and language. Hunt and Metcalf maintain that only when language is meaningful is reflection possible. Language as a social tool, must ensure comprehension and signification as the modes by which words convey meaning. Vagueness, ambiguity and failure to recognise changes in the meaning of words over time are scourges of effective communication. Hunt and Metcalf warn against "weasel words", words with indefinite meaning, capable of multiple interpretation. Words should be used with precision, clarity, accuracy and creativity. 

The latter noun reveals the function of imagination in language. This is the ability to make the absent present and to travel beyond experience into the world of the unknown, into the world of ideas. This is not to make imagination imaginary not to descend into sloppy
sentimentality. Rather, imagination is the effort to see beyond the immediate and the actual, and to analyse responsibly, imaginably explored alternatives. Hence the range and variety of experiences that individuals have will either aid or restrict their imaginative fancies and correspondingly either aid or restrict their capacity to think. 132

It is now necessary to turn to the last theme in this final section of the chapter. This theme deals with the relationship of reflective thinking to the educational spirit and practices of the 1950s to 1970s.

Reflective Thinking and the Educational Spirit of the Age.

These thirty years saw vast changes in educational ideas and practices. The 1950s was a conservative decade. McCarthyism, the fear of Communism and Sputnik all contributed to a revival of interest in subject matter for the sake of U.S. national security. Specifically, there was great interest in mathematics, science, technical education and foreign languages, and academic elitism became an accepted educational mode.

Emerging from such an environment and having a definite effect on reflective thinking is the empirical work on concept attainment done by Bruner, Goodnow and Austin.

Griffin's work had not distinguished between a concept and generalization. Bruner however, did differentiate
between the two and defined a concept as a category or classification.

To categorize is to render discriminably different things equivalent, to group the objects and events and people around us into classes, and to respond to them in terms of their class membership rather than their uniqueness.\textsuperscript{133}

Bruner, Goodnow and Austin argued that these categories were not discovered, but invented,\textsuperscript{134} and that concepts needed to be subdivided into three types - conjunctive, disjunctive and relational. Conjunctive concepts were defined in terms of their common elements; disjunctive concepts in terms of alternative attributes and relational concepts in terms of relationships among the attributes.

Bruner and his co-workers argued that there were five conditions which affected concept attainment behaviour. These were (a) the definition of the task; (b) the nature of instances encountered; (c) the nature of validation; (d) the anticipated consequences of categorizing, and (3) the nature of imposed restriction.\textsuperscript{135}

Apart from learning of these conditions, the researchers learned that strategies that are successful for learning conjunctive concepts would not work so successfully with other kinds of concepts.\textsuperscript{136} As the scientific tradition in Western culture predisposes people to assume
that all concepts are conjunctive, it is important that teachers be ready and able to help students to know the triadic nature of, and approach to, concepts.

Generalizations are more than a conjunction of concepts. It is not sufficient to think of generalizations as structures, and concepts as elements. The distinctive feature of generalizations is that concepts are defined in a special relation - the subject-predicate relation. This may include substructures with qualifiers and exceptions but these, in no way, detract from the essential subject-predicate relation. Generalizations have a close connection with explanation. For example, a reply to a question is explanatory if an appropriate generalization can be stated.

Based on his research findings, Bruner maintained that intellectual activity, whether of the kind generated by university dons or by young children, was essentially the same. The difference was not in kind but in degree. 137

Bruner's work on concepts has made an impact on the teaching of history in so far as it has shed more light on the adaptation of the reflective method to the classroom situation. In the 1960s and 1970s there was a flood of literature on the inductive approach to the teaching of history and on the ways to treat the so called "closed areas".
The latter was a term used extensively by Hunt and Metcalf to describe those areas normally considered inappropriate for classroom use because of their controversial nature. Such areas would be sex, courtship, marriage, morality, religion, patriotism and national institutions. Like Griffin, Hunt and Metcalf maintained that these should be opened up for classroom discussion through the use of reflection and suggested ways for doing so.

As stated in Chapter I, the focus in this dissertation is on the reconceptualization of reflective thinking and its prototypical application for history teaching in New South Wales, Australia. Given the nature of the history syllabus requirements in a centrally administered state system of education - a factor which will be elaborated in Chapter III -- the "closed areas" are treated in N.S.W. schools only if they arise in a historic context. This is quite different from their treatment by social studies teachers in U.S. schools where the focus is often sociological and contemporary. Hunt and Metcalf stated that "the foremost purpose of social studies instruction should be to promote reflective analysis of closed areas of American culture."^{138} The closed areas would not receive such major consideration in the N.S.W. context. For a similar reason, the use of reflective thinking in
relation to moral or values education is not so directly applicable to the teaching of history in N.S.W. Therefore, this review of literature section deals only with material relevant to the major purpose of the dissertation.

The literature review does indicate certain educational practices designed to promote reflection which are common to both an Australian and to an American educational environment.

Such practices relate to the teacher's function and techniques: the use of questioning, lecturing and discussion; the creation of a suitable classroom climate; the use of aids and written work, and the evaluation of reflectively oriented teaching. Each of these will now be briefly discussed.

The difference between method and technique must first be made clear. Technique refers to the particular way in which method is applied. It is a narrower term than method; unlike method, technique has no direct connection with epistemology. Technique, divorced from method, can be purposeless and pointless. Method is, thus, far more important than technique; it should be able to employ a variety of techniques designed to promote reflection.

If, for example, discussion is to occur freely, then the creation of a good classroom climate is essential.
Jewett maintains that an intellectually permissive atmosphere is needed if students are to feel free to express their opinions. He believes that it is the teacher's role to see that the ideas expressed by the students are "energetically, carefully, but fairly examined".140

The basis for a student's belief might need further consideration and explanation: both his peers and his teacher might probe, through questioning, some of his assertions. Beyer contends that "questioning is the most important technique used in inquiry teaching".141

Questioning need not only occur in discussion sessions. There should be questioning of all material presented in class. The Biblical adherence to a textbook needs challenging. Textbooks should be seen as aids to thinking and not the ultimate repository of thinking.

Textbooks and audio-visual materials are aids to conceptualization. They can be useful as "springboards",142 as jumping off places to examine, for example, descriptive data, generalizations and mutually contradictory statements. They are challengeable data, aids to increase the students' capacity to generalize and from that generalization, the first step in the next inquiry begins.

Generalization will not result from the mere amassing of data. In fact, there is often very little relationship between the two. Generalization will result
from the amount and depth of the reflection. For that reflection to occur, conditions of doubt have to be created. Jewett stated that there are five teaching strategies likely to evoke such a reaction.

These are:

The teacher can present the students with a problem within the context of the content.

The teacher can encourage the students to discover a problem within the context of the content.

The teacher can convert the unexamined beliefs of students into problems.

The teacher can point up conflicts within students' patterns of beliefs, thus creating problems.

The teacher can point up conflicts within the course content, thus creating problems.¹⁴³

Often the student is so close to a problem or so fixed in his beliefs that he cannot see an alternative viewpoint. When this does occur, the "subject matter switch" is an appropriate technique to use. Essentially, this means asking the student to place himself in the shoes of another person so that he may better understand that person's point of view. For example, in a history lesson, a student who holds strong, conservative political views might be asked to defend the stance of a socialist leader.

To what extent reflective thinking occurs, can be gauged through oral and written evaluation. Evaluation
should be both formative and summative. Oral work should reveal a developmental skill, and written work should vary from short answers to essays and projects. There should also be some measurement of thinking and some measurement of attitudes. Unfortunately, in this area, little sustained work has been done on the creation of test bank items since the Eight Year Study. One exception to this is a test devised by Richard Van Scotter for his 1971 Ph.D. dissertation from the University of Colorado. 144

These evaluation difficulties are but one of the practical limitations connected with reflective thinking. Jewett suggests that there are two others. The first is that the student should learn to suspend judgement until all the material is available to him. The second sounds like a contradiction of the first. It is that often the student must act prior to the time when all the evidence is obtainable. 145 For teachers to present to students only those problems where there are no time or data limitations is to lessen significantly the insights that students might gain.

One of the most serious limitations of the work on reflective thinking is the paucity of empirical studies. The curriculum blossomings in the 1960s saw renewed interest in quantitative research in this area but much more work is needed.
One study of interest was Kaufman's 1972 dissertation from New York University. She investigated fifty-two authors considered to be influential between 1960-1970 in explaining inquiry. She classified each author's principles according to Dewey's five phases and each author's objectives according to Bloom's taxonomy. Using Sondel's semantic analysis, she analysed the constituent elements in each author and then compared authors.146

Her results showed substantial agreement among authors on steps involved in inquiry process. There was also general agreement that the objectives of inquiry method are in the affective as well as the cognitive domain. But whether priority is given to affective or cognitive domain is a cause of major disagreement especially in relation to (a) the specific roles of teacher and student; (b) the nature of the subject matter; and (c) the emotional environment in which the inquiry occurs.147

Kaufman suggested for future research (a) that as inquiry stresses process, there need to be new evaluative techniques in order to test the progress of students' use of process; (b) a study of inquiry method with groups rather than simply with individuals; and (c) a study of whether the inquiry method is the most effective method of learning for all age and ability groups and for all
Other research on reflective thinking has had a classroom focus. Doctoral dissertations by Jack E. Cousins (1962), by C. Benjamin Cox (1961) by Robert T. Elsmere (1961) and by Byron G. Massialas (1961) have all been of this type.

In his 1971 doctoral dissertation from the University of Massachusetts, Theodore Belsky developed an expository - inquiry continuum to examine the degree that teaching method affected student divergent and critical thinking patterns.

Belsky's subjects were two hundred and twenty two students in nine high schools. While he believed that teachers over-estimated their use of inquiry, his conclusions nevertheless showed that inquiry strategies enhance and expository strategies retard student subsequent divergent thinking achievement. He, therefore, suggested that low inquiry teachers modify their method of presentation to encourage more reflective thinking in their classroom.

CHAPTER SUMMARY

In this chapter, there has been a review of the literature on reflective thinking over the past five decades. The literature has been reviewed in three chronological
sections and, to facilitate explanation, three themes have been used in each of the three sections. These themes were: (a) the use of reflective thinking in the development of an autonomous individual; (b) the value of reflective thinking to citizens in a democracy; and (c) the relationship between reflective thinking and the educational spirit and practices of the age. The literature on reflective thinking can now be applied in an Australian context and specifically, to history teacher education in the state of N.S.W. Before that is undertaken, it is essential that teacher education and secondary education in N.S.W. be seen in an historical perspective. It is these topics which are the subject matter of Chapter III.
FOOTNOTES - CHAPTER II

1. Sidney Hook often uses this phrase. Vide _Reason, Social Myth and Democracy_.

2. Vide Chapter I, p. 17.


4. Ibid., p. 22.

5. Ibid., p. 31.

6. Ibid., pp. 36-49.

7. Ibid., pp. 42-45.

8. Ibid., p. 49.

9. Ibid., p. 56.


12. Ibid., p. 86.

13. Ibid., p. 87.


15. Ibid., p. 104.

16. Ibid., p. 125.
17 Ibid., p. 129.

18 Ibid., pp. 198-199.

19 Ibid., p. 173.

20 Ibid., p. 149.

21 Ibid., p. 154.

22 Ibid., p. 179.

23 Ibid., p. 184.


26 Dewey, Art As Experience, p. 35.

27 Ibid., p. 35.

28 Dewey, Experience and Education, p. 36.

29 Ibid., p. 44.

30 Dewey, Art as Experience, p. 38.

31 Dewey, Experience and Education, p. 61.


34 Dewey, How We Think, p. 45.
35 Ibid., p. 57.
36 Ibid., p. 53.
37 Ibid., p. 57.
38 Ibid., pp. 60-61.
39 Ibid., p. 65.
40 Ibid., p. 146.
41 Ibid., p. 189.
42 Ibid., p. 220.
43 Ibid., pp. 221-222.
44 Ibid., p. 223.
46 Ibid., p. 224.
48 Ibid., p. 240.
49 Ibid., pp. 245-246.
50 Dewey, Experience and Education, p. 21.
51 Ibid., p. 77.
52 Ibid., p. 58.
53 Ibid., p. 50.
54 Ibid., p. 30.

56 Ibid., p. 467.

57 Ibid., p. 468.

58 Ibid., p. 460.

59 Ibid., p. 184.

60 Dewey, Democracy and Education, p. 140.


62 Ibid., p. 41.

63 Ibid.

64 Ibid., p. 34.


66 Ibid., p. 251.

67 Ibid.

68 Ibid., p. 247.

69 Ibid., p. 272.

70 Griffin, "A Philosophical Approach to the Subject Matter Preparation of Teachers of History", p. 60.

71 Ibid., p. 97.
72 Ibid., p. 81.

73 Ibid., p. 91.

74 Ibid., p. 105.

75 Ibid., p. 106.

76 Ibid., p. 132.


79 Ibid., p. 4.

80 Ibid., p. 129.

81 Ibid., p. 171.

82 Ibid., p. 170.


84 Griffin, "A Philosophical Approach to the Subject Matter Preparation of Teachers of History", pp. 133-134.

85 Ibid., p. 123.

86 Ibid., pp. 199-218.

87 Ibid., p. 216.

88 Ibid.

90. Ibid., p. 301.


94. Ibid., p. 213.

95. Ibid., p. 191.

96. Ibid., p. 246.

97. Ibid., p. 247.

98. Ibid.

99. Ibid., p. 254.

100. Metcalf, "Research on Teaching Social Studies", p. 938.

101. Ibid., p. 939.

102. Ibid.

103. Gertrude Minnie Lewis, "Problem Solving Opportunities in Fifth Grade Social Studies: An Observational Study" (Ph.D. dissertation, Yale University, 1947), vide Chapter III.

Ibid.

Ibid., p. 126.

Griffin, "A Philosophical Approach to the Subject Matter Preparation of Teachers of History", pp. 171-172.

Metcalf, "Research or Teaching Social Studies", p. 945.


Ibid., p. 164.

Ibid., p. 165.

Ibid., p. 166.

Quoted by Hullfish, ibid., p. 221.

Ibid.


Ibid., p. 252.

Ibid., p. 253.
121 Ibid., p. 263.
122 Ibid.
123 Ibid., p. 64.
124 Ibid., p. 67.
125 Ibid., p. 75.
126 Ibid., p. 71.
129 Hunt and Metcalf, Teaching High School Social Studies, p. 66.
130 Ibid., p. 69.
132 Ibid., p. 142.
134 Ibid., p. 7.
136 Bruner, Goodnow and Austin, A Study of Thinking, p. 157.


139 Ibid., p. 108.


147 Ibid., p. 2.

148 Ibid., pp. 130-133.

150 Ibid., p. 174.

151 Ibid., p. 183.

153 Ibid., p. 172.
CHAPTER III

SECONDARY EDUCATION AND TEACHER EDUCATION IN NEW SOUTH WALES, AUSTRALIA, 1920-1979

The previous two chapters have posited the nature of the problem to be investigated and have explicated the conception of reflective thinking by Dewey and his theoretical and empirical successors. The purpose of this chapter is to identify relationships among these extensions of reflective thinking and the Beeby-Musgrave stages of curriculum development in Australia. A brief analysis of Beeby's stages is undertaken first as that provides the basis for the Australian application by Musgrave. The analysis reveals the possible parallels between the improvement in the quality of secondary and teacher education and the growth in reflective thinking among students and teachers.

The improvement is seen in a historical perspective as this chapter is also devoted to a descriptive analysis of teacher education and secondary education in N.S.W. from 1920 to 1979. Improvement in the quality of Australian education, as articulated by Beeby's and Musgrave's theoretical framework, is viewed through a chronological
organization. This is the same chronological period as for the previous review of literature on reflective thinking.

It is necessary to deal with secondary education as well as teacher education because, in Chapter V, a case study example of reflective thinking in a high school history class will be given. For this reason, an historic appreciation of both systems of education is needed.

The chapter is divided into three sections. The first section briefly analyses Beeby's stages of growth. The second section deals with secondary education, while teacher education is the subject of the third section. In each of the second and third sections, the same topics are analysed. These topics are: (a) the aims of education; (b) the pattern of historical development; (c) administration and funding; (d) the nature of the curricula; (e) the changing role of the Federal and State governments; and, (f) recent trends and developments. Equal attention is not devoted to each of these topics.

**BEEBY'S STAGES OF GROWTH**

In his book, *The Quality of Education in Developing Countries*, Beeby hypothesised that there were four stages through which an educational system must pass. He maintained that, though the stages may be shortened they could not be skipped. He believed that these stages provided an
intellectual framework which encompassed the quality of the products of schools and teacher education institutions.

Essentially, Beeby's thesis was that

there are two strictly professional factors that determine the ability (as distinct from the willingness) of an educational system to move from one stage to a higher one. They are: (a) the level of general education of the teachers in the system, and (b) the amount and kind of training they have received.\(^1\)

Beeby's four stages are based directly on these two factors and Table 1 sets them out schematically.
<table>
<thead>
<tr>
<th>Stage</th>
<th>Teachers</th>
<th>Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Dame School</td>
<td>Ill-educated</td>
<td>Unorganized, relatively meaningless symbols; very narrow subject content- 3 R's; very low standards; memorizing all-important.</td>
</tr>
<tr>
<td>II. Formalism</td>
<td>Ill-educated, trained</td>
<td>Highly organized; symbols with limited meaning; rigid syllabus; emphasis on 3 R's; rigid methods- &quot;one best way&quot;; one textbook; external examinations; inspection stressed; discipline tight and external; memorizing heavily stressed; emotional life largely ignored.</td>
</tr>
<tr>
<td>III. Transition</td>
<td>Better-educated, trained</td>
<td>Roughly same goals as stage II, but more efficiently achieved; more emphasis on meaning, but it is still rather &quot;thin&quot; and formal; syllabus and textbooks less restrictive, but teachers hesitate to use greater freedom; final leaving examination often restricts experimentation; little in classroom to cater for emotional and creative life of child.</td>
</tr>
<tr>
<td>IV. Meaning</td>
<td>Well-educated, well-trained</td>
<td>Meaning and understanding stressed; somewhat wider curriculum, variety of content, and methods; individual differences catered for; activity methods, problem solving and creativity; internal tests; relaxed and positive discipline; emotional and aesthetic life, as well as intellectual; closer relations with community; better buildings and equipment essential.</td>
</tr>
</tbody>
</table>

Source: C.E. Beeby, The Quality of Education in Developing Countries, p. 72.
The schema are quite clearly and logically displayed though, for the period under discussion - N.S.W. secondary and teacher education from 1920 to 1979 -, the Dame School stage is not relevant. That stage has long been passed in all Australian States. Some enlargement on the characteristics of the other three stages is needed for a better appreciation of Musgrave's application of these Beeby's stages to curriculum development in Australia.

In the stage of formalism, teachers are ill-educated but trained. Their teaching bears the marks of their own inadequate education. They lack inner security, are often teaching to the limits of their own knowledge, and slavishly adhere to an official syllabus and set texts. Unlike the Dame School, there is some connection between symbol and meaning but it is narrow, restricted and relatively isolated. Classrooms are highly organized at a routine level; there are external examinations, and, as well, there is a rigorous inspection system of both teachers and students.²

In the stage of transition, teachers are better educated than at Stage II and they are trained. While external controls are still formidable, they are less detailed than in the previous stage. An official syllabus remains but teachers do have some latitude for experimentation within it. External examinations remain though they
normally occur only on completion of the total course — for example, at the completion of secondary schooling. As teachers are better educated, they feel more secure. The gap between their own knowledge and that of their students is much greater than for Stage II teachers. They can thus allow their students more latitude to ask questions though it is unlikely that Stage III teachers will actively stimulate their students to do so. Beeby argues that few people can afford to be disdainful of these teachers as so many of us are products of such schools. He believes that schools at the top of Stage III have special virtues, one of which is their breeding of teachers capable of moving into the stage of meaning.³

Stage IV is the stage of meaning where teachers are well-educated and well-trained.

The essence of stage IV, as its name implies, is that meaning and understanding play an increasing part in the pupils' day, and memorizing and drill, while still remaining, become subservient to them. Since passive understanding is thin and narrow, the child is encouraged to build up, by his own mental activity, the intricate web of relations that constitute real meaning; in other words he is taught to think.⁴

Thinking in a Stage IV environment is not only on a cognitive level. Beeby is at pains to point out that psychomotor activity will be increased and that the emotional and aesthetic dimensions of the individual will be nurtured
and developed. As well, the greater capacity for thinking will inevitably lead to the making of judgements about values. In such an environment, the cultivation of integrated individuals is, therefore, encouraged.

Teachers who have these wider goals have a relaxed and positive attitude in the classroom. They have a strong sense of their own security, consolidated by their higher level of education and training. External controls are also relaxed in a Stage IV system. For example, external examinations are minimized or abolished, and emphasis is placed on professionalism and peer consultantcy rather than on an inspection system. The gap between classroom and community life is reduced and process is considered far more important than product. As Chapter II demonstrated, these ideas were shared by advocates of reflective thinking.

The next two sections are devoted to a descriptive analysis of teacher education and secondary education in N.S.W. from 1920-1979. The analysis will apply the Beeby stages of growth to the historic pattern of curriculum development in Australia. This application was initially made by Peter Musgrave in his recently published (1979) book, Society and the Curriculum in Australia.

SECONDARY EDUCATION IN NEW SOUTH WALES: 1920 to 1979.

When Peter Board was appointed the first Director of Education in N.S.W. in 1905, he decided that his most
immediate task was the reorganization of primary education. Once that was achieved, he turned his attention to reforms in secondary education. Secondary education, as a right for all children, was not then an accepted educational desideratum. It was still conceived as having an academic and elitist orientation and being suitable mostly for the upper classes. However, the formation of a Labor Party Government in 1910 helped to stimulate the reorganization of secondary education as that party was committed to an extension of educational opportunity.

Board, as the Director of a state-wide centralized system of public education, drew up a new set of regulations which took effect in 1911. The major innovations were a considerable increase in the number of high schools maintained by the state; the abolition of fees in State high schools; the establishment of a post-primary system of vocational education for those students not wishing to proceed to academic high schools; the introduction of a new system of external examinations; and a new humanistic emphasis, based on Herbartianism, in the curriculum of academic high schools. Figure 1 shows the general scheme of public education in New South Wales as a result of these reforms.
THE EDUCATIONAL LADDER

FIGURE 1: GENERAL SCHEME OF PUBLIC EDUCATION IN NEW SOUTH WALES - THE EDUCATIONAL LADDER.
It is important to note the following points:

(a) the Qualifying Certificate Examination determined the type of secondary education a child would receive;
(b) students had to pass the Intermediate Certificate in at least four subjects before proceeding to the Leaving Certificate;
(c) The University of Sydney agreed to accept the Leaving Certificate in lieu of a pass at the Matriculation Examination provided the Leaving Certificate pass included a pass in the Matriculation subjects;
(d) the reforms encouraged high school enrolments though the bulk of children still left school at age fourteen;
(e) many parents preferred to send their children to the reorganized Superior Public Schools as they provided entry to a wider range of occupational choices than did the high schools.

The relative importance of each of the various types of secondary schools is illustrated by Table 2.
### TABLE 2: STATE SECONDARY EDUCATION IN NEW SOUTH WALES, 1916

<table>
<thead>
<tr>
<th>Type of School</th>
<th>Number</th>
<th>Enrolment</th>
<th>Proportion of Secondary Scholars</th>
</tr>
</thead>
<tbody>
<tr>
<td>High Schools</td>
<td>19</td>
<td>5,228</td>
<td>37.5%</td>
</tr>
<tr>
<td>Intermediate High Schools</td>
<td>3</td>
<td>660</td>
<td>4.8%</td>
</tr>
<tr>
<td>District Schools</td>
<td>20</td>
<td>2,293</td>
<td>16.4%</td>
</tr>
<tr>
<td>Superior Public Schools-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Commercial</td>
<td>27</td>
<td>2,020</td>
<td>14.5%</td>
</tr>
<tr>
<td>Junior Technical</td>
<td>22</td>
<td>1,379</td>
<td>9.9%</td>
</tr>
<tr>
<td>Domestic</td>
<td>42</td>
<td>2,381</td>
<td>16.9%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>13,961</strong></td>
<td><strong>100.0%</strong></td>
<td></td>
</tr>
</tbody>
</table>

Source: Barcan, A Short History of Education in New South Wales, p. 228.

Peter Board's system endured for many decades though there was a number of modifications made to it. In 1917, the course in commercial secondary schools was extended to three years, and, a year later, a similar extension was made in the high schools. Full high school courses then lasted for five years.

Board's successor after his early retirement in 1922 (in part a protest against the re-introduction of fees in high schools), was S.H. Smith. During the period of Smith's control, the Qualifying Certificate Examination was abolished (1923) and the Junior Technical and Domestic Science courses were lengthened to three years (1925). The
Intermediate Certificate was extended to cater for students in the directly vocational courses and the Certificate was then seen to have enhanced prestige among employers and the general public.\textsuperscript{8}

When the Labor Party under Jack Lang formed a government in 1926, fees were again abolished in N.S.W. schools and there was an increase in enrolments. The enrolments continued to increase during the initial years of the Depression as children of the middle and the upper classes were encouraged to stay longer at school. External examination candidates also increased during the Depression years and vocational subjects became more accepted as part of the secondary curriculum.

The 1930s saw a change in the concept of secondary education. Partly, the change was due to the publication in England in 1926 of the Hadow Report on \textit{The Education of the Adolescent}. This Report accepted the principle of secondary education for all and advocated the establishment of a system of modern schools with a broad curriculum for the majority of the students. The report strongly influenced the views of educational administrators in N.S.W.

From 1930, alternative courses, which omitted foreign languages, were introduced in some high and intermediate high schools, and Latin and French began to appear in vocational district schools. By 1932, the Intermediate
Certificate had become just as much the educational goal of the Superior Public Schools as it was of the high schools. The former vocational character of these schools had largely disappeared.

The courses in these Superior Public Schools and in the Intermediate High Schools had been broadened to offer a core of general subjects rather than early specialization in commercial, rural, technical or domestic subjects. The fact that pupils remained longer at school provided further incentives in offering a broad curricula. Essentially, what was occurring was that Peter Board's well-organized system of a variety of schools, securing specific vocational needs, was being replaced by a single educational ladder which offered a broader and more variegated curriculum within a more uniform system.

But while administration in N.S.W. had some success in broadening the curriculum of post-primary schools, The University of Sydney still controlled the public examinations. This prevented any major changes in those prestigious academic subjects leading to university entrance. At two conferences in N.S.W. in 1933, - The All-Australian Education Conference and the Conference of the Secondary Teachers' Association of New South Wales -, there was criticism of University control over secondary school curricula. Some support for these views came from several
university professors, and the Minister for Education then decided to appoint a committee of experts to inquire into the system of education with special reference to examinations.

Though two sub-committees recommended the replacement of the Intermediate and Leaving Certificate Examinations by a School Certificate Examination in fourth year and a Higher School Certificate Examination in fifth year, the report was an inconclusive document. The ultimate result of it was the Public Instruction and University (Amendment) Act of 1936. One feature of the Act was that the Board of Examiners, which controlled the external examinations, was to be replaced by the Board of Secondary School Studies. Along with representatives from the Department of Education and from the University sat, for the first time, representatives from the private schools. The influence of the University was somewhat lessened, and the possibility of a more varied examination system to suit the widened concept of secondary education became, theoretically, more possible. In practice, by the outbreak of the Second World War, there had been little change in the basic examination system nor in the relative popularity of subjects over the past twenty-five years.

Changes in the external examination system did occur during the war. In 1941, the maximum number of subject papers to be taken in the Leaving Certificate Examination was
reduced from ten to eight; in 1943, the High School Entrance Examination at the end of primary school was abolished; also in 1943, the Intermediate Certificate was made partly internal with only three papers, including English, being marked externally; in 1944, the university matriculation requirements were changed through the removal of special faculty provision. A pass in any five subjects entitled a student to matriculate to any faculty. The former compulsion to include both foreign languages and mathematics was thus dropped.

Many reasons can be found for these changes. Musgrave contends that N.S.W. was starting to move out of Beeby's stage of formalism. Formalism was not as strong in 1939 as it was in 1905. Teachers were more competent to cope on their own without detailed syllabuses to follow. They were more confident to face their students, all of whom were developing in individual ways. There were more teachers who had been trained but more importantly, teachers had a better secondary education on which to build the beginnings of a tertiary education. They therefore moved more easily in the world of learning. By the end of the Second World War, the move into Beeby's third stage of transition had begun.

Barcan summarized the reasons for the changes in a somewhat different way:
Thus the more varied character of the pupils entering secondary schools, the increasing specialization required for modern technology, the complications in administering an extensive system of public examinations, the diminished urgency (for many pupils) of gaining examination certificates in a period of full employment, and (possibly) the growing complexity of knowledge encouraged a drastic revision of the examination system to produce a narrower, more specialized course of studies for each pupil, to be selected from a much more diverse assortment of subjects. This meant a crisis in the N.S.W. version of liberal education, which had been based on a core of subjects such as English, history, mathematics, French and geography. Moreover, the content and interpretation of a large number of traditional school subjects were being reassessed.13

Such a reassessment was finally undertaken in a formal way in the 1950s after the appointment of Dr. H.S. Wyndham as the Director-General of Education in 1952. The dominating issue during the whole of his Directorship was the reorganization of secondary education. In 1953, a Committee to Survey Secondary Education in N.S.W. was set up with Dr. Wyndham as its Chairman. The central task of the Committee was

1. To survey and to report upon the provision of full-time day education for adolescents in New South Wales.

2. In particular, to examine the objectives, organization and content of the courses provided for adolescent pupils in the public schools of the State, regard being had to the requirements of a good general education and to the desirability of providing a variety of curriculum adequate to meet the varying aptitudes and abilities of the pupils concerned.14
The Committee saw its central problem as providing secondary education for all adolescents irrespective of their interests, talents and prospects. It was concerned to provide suitable education not only for the average adolescent but also for the adolescent of talent and for the adolescent who was poorly endowed.\(^{15}\)

As major recommendations, the Committee recommended the following pattern of organization:

I. On completion of the primary school course and, in general, about the age of twelve years, all pupils should proceed, without examination, to secondary education organized consistently with the recommendations that follow.

II. The organization and curriculum of the high school should be such as to provide a satisfactory education for all adolescents and should be designed to cover four years, to the age of about sixteen.

III. The curriculum should be designed to provide a core of subjects common to all schools, together with a progressive increase in the proportion of elected subjects. On this basis, the greater part of the curriculum for the first year should be allotted to the common core.

IV. Under teacher guidance, election of subjects should progressively be made in the light of pupil achievement or potential.

V. On satisfactory completion of the four-year course, a School Certificate should be issued on the basis of the result of an external examination.

VI. This examination should be designed as a terminal or retrospective examination and the Certificate as a formal indication of the successful completion of a satisfactory course of secondary education.

VII. No external examination should be held, nor any certificate of general status issued, before the end of the fourth secondary school year.

VIII. Pupils who wish to proceed beyond the School Certificate level, including those who aim to matriculate, should remain at school to follow a
course or courses leading to the Higher School Certificate Examination. The type and content of this examination should be such as to make it acceptable as a test for university matriculation. The further course of study should be designed over two years.\textsuperscript{16}

Though these recommendations were published in 1957, it took four more years before an Education Act, implementing them, was passed. The reasons for the delay were the extra cost to the State and the pressure of other education authorities, notably universities, for a greater share of the educational budget. There was also a certain reluctance on the part of the Labor government to ask parents to maintain their children for an extra year of schooling.\textsuperscript{17}

The main provisions of the Act related to the establishment of two Boards. The first was the Secondary Schools Board which controlled courses in the first four years of secondary schooling and controlled, as well, the School Certificate Examination. The second was the Board of Senior School Studies which determined the curriculum in fifth and sixth years and consequently, the content of the Higher School Certificate Examination. The Education Department had a strong voice on the first Board while the Universities had significant representation on the second Board.

The first students under the new Wyndham scheme commenced high school in 1962. The first School Certificate Examination was held in 1965 and the first Higher School
Certificate Examination was taken in 1967. Thus, in these years, commenced the comprehensive high school which was a mass high school. Most American high schools had been comprehensive for many years and England had her first four comprehensive high schools opened in 1946. The emergence of comprehensive secondary schools in all these countries owed much to the egalitarian principles of mass democracy and to the growth of a white collar and urban class. 18

In Australia, as in the U.S.A., these schools became area schools, but, unlike the U.S.A., not all were co-educational. The Wyndham Committee had, however, recommended co-education as the preferred alternative.

A distinctive feature of the new system was the freer choice of electives after Form I so that class groups changed from subject to subject. Another feature was that, in the external examinations, each subject was offered at three levels - Advanced, Credit or Ordinary Levels for the School Certificate and Levels One, Two or Three for the Higher School Certificate. This new freedom of choice produced variations in the popularity of subjects and in the quality of pupils opting for different subjects. Needless to say, the quality of teachers within the schools also varied. As time tabling procedures often made it necessary for lessons in the one subject to be held simultaneously, there were instances of teachers of lesser quality being
placed on the most academically gifted senior classes. As students remain in the same high school for all their secondary education - there is no distinction between junior high and high schools as there is in the U.S.A. - such time tabling difficulties can have quite serious educational repercussions.

The new scheme brought an end to the notion of absolute standards. This was the result of a decision that provided a minimum pass rate of 80% of candidates in each subject (though not necessarily at each level) in both the School Certificate and Higher School Certificate Examinations. As the writer has been a Senior Examiner in history in both these external examinations since their inception, the truth of this statement has been verified through first hand experience.

When Wyndham retired as Director-General in 1968, he had supervised the final dismantling of the educational ladder in operation in N.S.W. since 1911. He had replaced it by what Barcan has described as "an educational conveyor belt, one in which selection was by persistence rather than by success at academic tests." By this time, too, N.S.W. was well into Beeby's third stage - that of transition.

Since 1968, further changes have been made to the secondary education system in N.S.W. The external School
Certificate no longer exists. This was phased out over a number of years as the external examination was progressively lessened in worth from 100% to 75% to 50% to 25% and finally, to internal assessment. Each school now sets its own internal examination and/or adopts alternative assessment procedures. At the end of Year 10, (previously called Form IV), students are awarded a School Certificate which states that they have completed four years of secondary schooling and have satisfactorily completed courses of study in whatever subjects they have pursued during that time.

Levels within each subject have been abolished and the candidate is now given a ranking from one to five in each subject. A signed statement from the Principal of the school that the student has satisfactorily studied craft, music and physical education is also required before a School Certificate can be awarded.

A similar pattern is occurring with the Higher School Certificate Examination. That examination is now (1979) worth 50% of the candidate's marks, the other 50% being provided by an assessment from his/her secondary school. The former Levels One, Two and Three, which represented ability levels in each subject, have been abolished. The terms now employed are One Unit, Two Unit or Two Unit A courses. The latter course is designed for those students who do not wish to pursue that particular subject past
secondary school standard. Such students wish to have only a broad general understanding of the subject. The general public, however, sees this definition of Unit 2A courses, as merely an educational ruse to disguise what they regard as an academically inferior course. Several influential members of the public and certain employer groups in N.S.W. have been most vociferous critics of secondary education during the past few years. They claim that educational standards are declining, that academic rigour is lacking in courses, and that many students are little better than functionally literate. They blame new teaching methods which, they allege, teach self-expression but not self-discipline. As a remedy to the problem, they seek the restoration of external examinations, without any school assessment component, in Years 10 and 12.

That opinion is not universally shared. The majority of teachers favour school-based assessment and the abolition of external examinations is an official policy of the influential teachers' union, the N.S.W. Teachers' Federation. Though the N.S.W. government has organized a number of public meetings on the subject of education, there has been no change in the aims of secondary education from that stated by the N.S.W. Department of Education in its policy document *Aims of Secondary Education in N.S.W.* published in November, 1973.
The central aim of education, which, with home and community, the school pursues, is to guide individual development in the context of society through recognisable stages of development towards perceptive understanding, mature judgement, responsible self-direction and moral autonomy. 20

It is on the question of how these aims are to be realized that public and educational controversy exists. Even the recently published (March, 1979) Williams Report on Education, commissioned by the federal government, could provide no acceptable recommendations that would satisfy all members of the Committee itself. The Committee was divided between those members who saw education as having a vocational and utilitarian purpose and those who saw education as being for the pursuit of knowledge. The irreconcilable differences made for a tardy, lengthy and compromise report which satisfied no one.

If the possibility of new educational developments arising out of the Williams Report appear somewhat unlikely, there has been a relatively recent development in secondary education that has met with educational and community approval. This is the changed and increased role of the federal government in relation to secondary education.

Under the Australian constitution, provision for education has remained in the hands of the states. When the
Commonwealth gained more powers during the Second World War through the Uniform Taxation Act of 1942, money from the federal government commenced to flow to the states for educational purposes. At first, assistance to secondary education was in the form of scholarships to those who were academically gifted. The Commonwealth Scholarship Scheme was first introduced in the late 1940s. By 1961, there were approximately 4,000 scholarships offered throughout Australia to final year secondary students to continue their studies at universities.  

A similar scheme, the Commonwealth Secondary Scholarship Scheme, commenced in 1965. These competitive scholarships were awarded annually to able students to assist them in their last two years of secondary education. Both schemes have now been disbanded. The abolition of university fees in 1972 was the major reason for the demise of the first scheme. The abolition of external examinations in Year 10 was a major contributing factor to the demise in 1972 of the Commonwealth Secondary Scholarship Scheme.  

These scholarship schemes showed the Commonwealth government in a supportive role. By the mid 1960s, there was a change in this role from support to more active participation. Assistance from the federal government was given for the building of secondary science facilities from 1964 onwards. Science laboratories and science teaching
apparatus were provided for both government and independent schools. The scheme was renewed in 1968 for a further three years and was accompanied by two new developments. The amount of money made available to private schools was doubled and the Minister for Education and Science reserved the right to exercise much greater flexibility in the allocation of funds.22

The Secondary Science Facilities Scheme was so successful that in 1969, a similar scheme, the Secondary Schools Libraries Programme, commenced. This scheme made financial grants available to state and private schools for the building or extension of school libraries and for equipping them with furniture and audio-visual material. Money was also made available for the trained specialist library personnel.

Less immediate than the physical impact of new science and library facilities, but of far more importance in terms of potential results, was the Commonwealth's involvement in secondary curriculum development. The first scheme that attracted Federal support was the Junior Secondary Science Project (1968-9 to 1973-4) but there was an enormous growth of government involvement in this area after the Whitlam Labor government was elected in December, 1972. Under this government (1972-1975), the federal role in education changed from the previous concept of support
and participation to one of partnership.

Labor party policy contained ideas of increased equality of opportunity, of funding according to need, and increased access to education. Labor believed that the federal government had a central role to play in education provision. In his 1972 policy speech, Whitlam reaffirmed these ideas:

The Labor Party is determined that every child who embarks on secondary education in 1973 shall, irrespective of school or location, have as good an opportunity as any other child of completing his secondary education and continuing his education further. The Labor Party believes that the Commonwealth should give most assistance to those schools, primary and secondary, whose pupils need most assistance.

We reject the proposition that administrative convenience should override the real needs of schools. We reject the argument that well-endowed schools should get as much help from the Commonwealth as the poorest state or parish school, just because it is easier to count heads than to measure needs.\(^{23}\)

A stance on behalf of equality and social justice and a belief in the inherent value of education were the bases for the Labor Party's increased funding of secondary education. The three major new developments were the establishment of the Curriculum Development Centre in Canberra, the passing of the States Grants (Schools) Act and the passing of the Schools Commission Act. The aim of the Curriculum Development Centre was "to foster curriculum and materials development from pre-school to post-secondary level".\(^{24}\)
The States Grants (Schools) Act provided payments to the States of money in support of seven programmes. Grants were to be made, without discrimination between government and non-government schools, for general building purposes, recurrent expenditure, library grants, disadvantaged schools, special schools for handicapped children, teacher development and special projects. This was the most comprehensive legislation ever adopted by the Commonwealth.

The Schools Commission Act established a statutory authority whose function was to inquire, inform, and advise the Minister of Education on

1. the setting of acceptable standards for government and non-government school buildings, facilities and staff and the means of attaining such standards;

2. the needs of schools in respect of the standards set and the priorities to be given in meeting those needs;

3. matters such as the amount of and the conditions to be imposed relating to grants to the States for financial assistance; and

4. any matter connected with school education referred to the Commission by the Minister or studied on its own initiative.23

In addition to these tasks, the legislation also required that, in their deliberations, the Commissioners consider such matters as the need for governments to provide the highest education standards; the need for diversity and innovation in education; the needs of handicapped and disadvantaged children and the rights of parents to choose
government or non-government schooling for their children.

These three developments under a Labor government meant an enormous injection of federal money into Australian education. They provided for the expansion and improvement of education in a systematic, rational and sustained manner. They were the impetus for a vigorous public debate on education in terms of its increased provision and its quality. It was during these years, too, that there was a movement in both moral and academic matters of the curriculum into Beeby's fourth stage - the stage of meaning.26

Since 1975 the nature of that public debate has changed. Partly, it has changed because of the election of a Liberal government in December 1975 (in Australian political terms, the Liberal Party is a conservative party) and partly, it has changed because of the needs to curb an inflationary economic situation and to decrease youth unemployment.

These parts are not unconnected. The current government's professed aim of reducing inflation has, in contrast to the previous Labor government, a higher priority than decreasing unemployment. This is simply a reflection of differing political and economic philosophies. In educational terms, this has had four effects. Firstly, as one means of reducing inflation, there have been reductions in
the education budget. Secondly, lack of employment opportunities has encouraged some students to stay longer at school and hence to study for their Higher School Certificate. Thirdly, unemployed youth have been noted as lacking in basic educational skills. Finally, the educational debate has shifted into a dangerously narrow and conservative focus epitomised in the rather meaningless phrase, "Back to Basics". In school terms, the emphasis resulting from the Back to Basics movement appears to be, in many instances, a return to formal, traditional methods of teaching with conformity and an unquestioning amassing of factual material as the goals. This is quite at variance with the method of reflective thinking and is also in contrast to other educational ideas and practices which are continuing to move N.S.W. education into Beeby's stage of meaning. It is against this background that a case study example of reflective thinking in history curriculum in a high school is to be introduced in Chapter V of this dissertation.

SECTION SUMMARY

In this section, a historical overview of secondary education in N.S.W. from 1920 to 1979 has been undertaken. A number of topics have been highlighted. These were the aims of education; the function of administration; the scope
of funding; the nature of the curricula; the changing role of the federal and state governments; and recent trends and developments in secondary education. The investigator believes that such an overview was necessary for three reasons. The first was that the past and present structures and purposes of secondary education need to be understood as that is precisely the system for which student teachers are being educated. It is within such a system, with its freedoms and constraints, that trainees are preparing to teach their students how to think. Secondly, as the N.S.W. system is so different from an American pattern in regard to structure, administration, funding and curricula, the differences needed to be clearly articulated. Thirdly, as Chapter V of this dissertation consists of a case study example of reflective thinking in a high school history classroom, the general nature of the secondary school needs to be understood before the specific requirements of a particular subject can be enumerated. With the historic overview of secondary education completed, it is now necessary to review the pattern and development of teacher education in N.S.W. over the same six decades. This is the topic for the following section.

TEACHER EDUCATION IN NEW SOUTH WALES: 1920 to 1979

When the six Australian States federated in 1901 to form the Commonwealth of Australia, the responsibility for
education was retained as a state function. In N.S.W., this meant the continuation of a centralized system. This system was started by the government during the previous century and reflected the colony's convict status, its sparse population and its large territorial extent.

By the beginning of the twentieth century, there was a centralized administration system consisting almost entirely of elementary schools under the close control of the education department. Teachers were prepared for these schools through an apprenticeship system known as the pupil-teacher system. This appeared to guarantee a low standard of general education and a certain rigidity in teaching methods. The system was abolished in 1905 and a system of training in a Teachers' College was instituted.

The new institution was named Sydney Teachers' College and the first Principal was Alexander Mackie who arrived from Britain in 1906. A two-year course of training was introduced though shorter courses were available. Several students were permitted to attend the nearby University of Sydney to obtain degrees.

The course at Sydney Teachers' College consisted of general subjects and professional subjects. A heavier emphasis was given to educational theory than had been the case at the former teacher training schools, Fort Street Training College for men and Hurlstone Training College for
women. After the reorganization of high schools in 1911-12, a pass in either the Leaving Certificate Examination or the University Matriculation Examination was required as an entry prerequisite to Sydney Teachers' College.

About the same time, considerable interest was shown in teacher education by the staff at The University of Sydney. As a consequence, a Chair of Education was established in 1910 with Alexander Mackie then holding the dual positions of Professor of Education at the University and Principal of the Teachers' College. The University of Sydney established a Diploma of Education in 1911. Despite this, until further reforms in the late 1960s, the university's function in teacher training was largely carried out by the staff in the Teachers' College who were acting on the University's behalf. 29

In regard to curriculum and its organization, it was the common practice in the 1920s for a two-year teacher trainee to work twenty-one hours a week. Four hours were spent on education, three hours on watching demonstration lessons, three hours on elective subjects and the remainder on general academic subjects. There were seven weeks each year devoted to school experience. 30 It was hoped, through this training, that Alexander Mackie's vision of a fully professional education could become a reality.
Mackie's vision was really a generation ahead of its time or, to put it in Beebyian terms, Mackie was a stage ahead of his contemporaries. In 1918, he was declaring that teacher training should be improved "on the grounds of the welfare of the individual child and on the increased earning power of the educated community." He encouraged the development of research in the history of education in N.S.W. and showed a notable interest in the philosophy of education. Specialist studies in education also commenced. The influences in educational theory, at this time, were predominantly Neo-Herbertian and so moral education and training for citizenship was stressed. Neo-Herbertianism influenced the method of content organization and lesson procedure as well as educational psychology.

Not all educators shared Mackie's preoccupation with high quality professional education for all teachers. When S.H. Smith became Director of Education for the Department of Education, he often interfered with Mackie's management of Sydney Teachers' College. It was not unknown for Smith to make staff appointments over Mackie's head or to revise, alter or cancel existing College courses. Smith saw teacher training as a practical exercise and, as an ex-pupil teacher and a non-graduate, he had little sympathy for Mackie's professional viewpoint. His interference
highlights the belief - still common - of the supposed difference between College theory and school practice.

When a second Teachers' College was established at Armidale in 1928, it adopted a more practical emphasis than Sydney Teachers' College. As the Armidale Teachers' College was established by the Department of Education, partly because of the disharmony between Smith and Mackie, its practical orientation was not greatly surprising.

Both teachers' colleges were influenced by new educational movements. Towards the end of the 1920s, Neo-Herbertianism was losing favour. The writings of the new psychologists, notably Freud, were becoming known, and there was a corresponding decline of interest in the study of history, sociology and philosophy of education. The concept of teaching as an art was being challenged by the newer concept of teaching as a science. Intelligence testing commenced, and measurement was employed in a number of educational fields such as in investigating the reliability of external examinations.

In 1930, the Australian Council for Educational Research (A.C.E.R.) was founded, financed by a recurrent grant from the Carnegie Corporation. When the Corporation stopped its funding in 1943, the Commonwealth government, and subsequently also the State governments, provided the necessary financial support. In return, A.C.E.R. gave educational assistance in the setting up of the Commonwealth
Office of Education in 1945. Since that time, A.C.E.R. has published its research findings, reviews and tests which have been of invaluable assistance to the progress of educational thought and practice in N.S.W.

Under the financial and organizational auspices of A.C.E.R., a Regional Conference of the New Education Fellowship (N.E.F.) was held in Australia in 1937. The headquarters of the Fellowship was in London where it was founded in 1915. The American Progressive Education Association founded three years later had similar aims to the New Education Fellowship. Both these organizations advanced and developed Dewey's "progressive" ideas though, some of those who claimed to be Dewey's disciples, often advocated methods and views quite different from Dewey's.

The N.E.F. Conference did strengthen the views of those working for change. It was, however, a reinforcement for the committed, for, while progress in educational theory and practice had been known in Australia since the 1920s, the Conference made almost no general impact. The Australian aversion for educational theory seemed to guarantee that the halcyon days of the six-week Conference were a mere interlude in the world of pragmatic practices.

The practices themselves had critics. Often these practices were part of the reason for low teacher morale as the A.C.E.R. study into teacher education in 1938 clearly showed. On other occasions there was
dissatisfaction with both the structure and curricula of the system.

In 1943, the principal of Sydney Teachers' College, Dr. I.S. Turner, published a comparative survey of Australian teacher training. In his conclusion, he recommended that curriculum patterns should be re-organized and the duration of all courses should be three years. (The plethora of candidates during the depression years had made it possible to introduce, in 1930, a two year minimum course for all trainees.) Turner believed that, in the curricula, more provision should be made for all to study social questions, to be made more aware of the meaning of living in a democratic society, to have their experience broadened by visits to, and participation in, situations outside the formal educational system, to be introduced to the newer teaching aids and to be given a more general education. 35

War-time restrictions, felt most keenly after 1942, meant these recommendations remained simply that. The mobilization of manpower produced a shortage of teachers, especially in the secondary schools. But the most obvious change in education, occasioned by the war, was the new and important interest of the Commonwealth government in higher education. 36

The Commonwealth government restricted the entry of male students into the university especially in the Faculty of Arts and assumed a role in higher education by
the creation of the Universities Commission (1942); the Commonwealth Financial Assistance Scheme (1943) and the Commonwealth Reconstruction Training Scheme (1944). In 1945, the Universities Commission was incorporated into the newly created Commonwealth Office of Education. Partly as a result of these Commonwealth initiatives, the most obvious educational developments in the immediate post-war years occurred in tertiary education.

The expansion of teachers' colleges was one such development. Retired teachers and married women teachers, employed as an emergency measure during the war, withdrew from the service and the supply of teachers then became inadequate to meet the demand. This situation was exacerbated in 1949-1950 when the low birth rate of the Depression meant insufficient recruits were available for student teacher entry.

As the post-war expansion widened the vocational choice, vigorous recruiting measures were adopted and new training colleges were established. Many of these were in country areas of N.S.W. to assist those who, for economic reasons, were unable to travel to the colleges in Sydney or Armidale.37

New Teachers' Colleges were established at Balmain (1946), Wagga Wagga (1947), Newcastle (1949) and Bathurst (1951). They provided two-year courses for infant and
primary teachers. The University of Sydney continued to offer its post-graduate diploma course for university graduates wishing to teach in high schools. The Sydney and Armidale Colleges also continued their courses in junior secondary, infants and primary teaching. New teachers' colleges were established in 1959 at Paddington (Alexander Mackie College) and in 1962 at Wollongong.

As well as expansion in teachers' colleges, there was also expansion in universities during these same decades. The Australian National University was established in Canberra in 1946 for post-graduate teaching and research. An undergraduate school was added in 1960. The former New South Wales Institute of Technology was incorporated on 1st July, 1949, as the New South Wales University of Technology and, in October, 1958, its name was changed by state parliament to the University of New South Wales. This university established Newcastle University College in 1951 and subsequently (1965), the College became Newcastle University. In 1954, the New England University College at Armidale was separated from The University of Sydney and became established as The University of New England. Wollongong University College, formerly linked with the University of Technology, became a university in its own right in the late 1960s. A new university, Macquarie University at North Ryde, was established in 1964 with
lectures to commence in 1967. So, in the space of twenty years, great expansion occurred within the universities. The monopoly of The University of Sydney, as the only university in the state, was thus broken.

All these universities now offer post-graduate diploma courses in teacher education. Such courses were not available from the outset in all of them. The University of Technology, for example, provided courses that were markedly technical and practical in their bias. No Arts faculty initially existed though all students were required to study some subjects in Humanities. 38

By contrast, Macquarie University commenced with a firm commitment to teacher education and was the first university in the State to offer a concurrent Bachelor of Arts and Diploma of Education (B.A. Dip.Ed.) programme. Students commenced their diploma in third year, completing both their degrees and their diplomas over the next two years. This was the first departure from the "end-on" B.A. Dip.Ed. programmes where degrees were completed in three years and the diploma obtained in the fourth year.

The great expansion and the changes that the universities were able to effect in the 1950s and 1960s were made possible, in very large measure, by more systematic and more generous financial grants from state and federal governments. The changed role of the federal government
was the key factor. The Australian Constitution of 1901 allocated selected powers and responsibilities to the federal government and the state governments retained the remainder. Education was retained by the states. However, through war-time exigencies, the Uniform Taxation Act was passed in 1942 by which all taxation powers were vested in the commonwealth government. In return, the states received grants from which they could finance their governments. Consequently, the states became financially dependent upon the federal government. The ironic situation resulted that the federal government had the financial capacity to provide expensive services such as education while the states retained the Constitutional responsibility.  

As a result of the 1950 Mills Committee, the commonwealth government made regular payments to each of the states for support of universities. The commonwealth's provision was that each state also contributed an agreed proportion. And so began a vital support programme which was to be a principal determinant of university activities from then on.

In December, 1956, a Committee of Australian Universities (headed by Sir Keith Murray) was appointed to consider the role of the university in the Australian community, the extension and co-ordination of university
The Committee found that there was a great pressure on student numbers, insufficient and inadequately paid staff, a lack of equipment and accommodation, weak honours and postgraduate schools and a disturbingly high failure rate among students. Financial stringency was seen as the main cause of this distressing situation.

The remedy that the Committee suggested was immediate and increased grants for capital and recurrent expenditure. The monies were granted and, in 1959, a statutory committee, called the Australian Universities Commission (A.U.C.) was established.

The functions of the A.U.C. have been to encourage a national approach in university education while endeavouring to preserve autonomy for the universities. It has endeavoured to carry out its task by making periodical visits to all universities, considering university submissions, reporting on specific issues and problems as they arise, and advising the Commonwealth Government on the development and financing of universities. The A.U.C. has adopted the practice of issuing a triennial report in which it assesses current developments and makes recommendations on recurrent and capital expenses for the following three years.

It soon became obvious that it was necessary to examine tertiary education as a whole and not simply university education. Hence, in 1961, a sub-committee of the A.U.C., under the Chairmanship of Sir Leslie Martin, was
set up. It reported in 1964 and 1965 and contended that there were three main divisions of tertiary education, namely, university, teacher education and advanced education. The latter included agricultural and technical colleges and similar institutions concerned with post-secondary vocational education.

The Committee proposed that, in each state, Boards of Teacher Education and Institutes of Colleges for Vocational Education be established to promote and coordinate the development of these aspects of tertiary education. It also proposed that the A.U.C. be enlarged and reconstituted to perform, for all of tertiary education, the functions it currently performed for the universities. The federal government was unwilling, after considering the Martin Report, to enter into the teacher education field or to reconstitute the A.U.C. Instead, in 1965, it set up a Commonwealth Advisory Committee on Advanced Education to provide advice on vocational education outside universities and teachers' colleges.

The Martin Report was particularly important for its views on the significance of tertiary education. It stated that the proportion of gross national product currently spent on all forms of tertiary education could well be doubled by the 1970s. It took the community service function of education a step further, and, for the first time in an official government document, the concept of
education as an investment appeared.

Education should be regarded as an investment which yields direct and significant economic benefits through increasing the skill of the population and through accelerating technological progress. The Committee believes that economic growth in Australia is dependent upon a high and advancing level of education.\footnote{43}

The committee argued that economic growth in Australia is dependent upon educational growth and that governments should regard the promotion of tertiary education as an important economic investment. In recent years, there has been a growing tendency of governments to accept this point of view. However, the A.U.C. Report for the 1973-1975 triennium points to the difficulty of determining manpower requirements precisely and of estimating the cost-benefits of university programmes accurately.

The Martin Report of 1964 recommended the diversification of tertiary education, the extension of the pre-service diploma course to three years, and the formalization of what have become known as Colleges of Advanced Education (C.A.E.). Their viability is dependent on financial support from the government. In this way, the real power over tertiary education in Australia has been achieved by the federal government. The creation of a federal Ministry of Education and Science in 1966 with Senator John Gorton (later Prime Minister) as its Minister has legitimatized the government's financial control over
tertiary education.

During the 1970s, there have been a number of other developments which relate to the financial control and to the governance of tertiary education in N.S.W. In 1973, the former single-purpose Teachers' Colleges, controlled by the state departments of education, were incorporated into the Colleges of Advanced Education as autonomous institutions. They were financed by the federal government on a matching grant system with the various state governments. This meant that all non-university tertiary education, with the exception of technical education, was now under the aegis of the Australian Commission of Advanced Education, an advisory body founded in 1971. Its function was similar to the A.U.C.'s. Specifically, this commission regulates finance to the respective non-university tertiary education institutions. It does not allocate funds directly but it advises the government on the most appropriate ways to spend money in the universities and colleges of advanced education.

In 1974, the federal Labor government, under the Prime Ministership of Gough Whitlam, assumed full financial responsibility for tertiary education. The state governments surrendered all financial control over tertiary education, including the training of teachers.

From the state perspective, this can have both positive and negative features. Cut backs in federal funds can
place the colleges in a difficult financial position. A change in federal government can alter the funding pattern. Differing philosophies of education on the part of the respective political parties can increase or decrease the federal grant. For example, it was under the Whitlam Labor government that federal financial support for recurrent expenditure was given, for the first time, to non-government teachers' colleges. Such colleges were usually run by Churches, in particular the Catholic Church. Federal financial support to non-government teachers' colleges in N.S.W. has been given, over the past five years, to such institutions as (a) Catholic College of Education, Castle Hill; (b) Catholic Teachers' College, North Sydney; (c) Guild Teachers' College, Sydney (non-denominational); (d) Avondale College, Cooranbong (Seventh Day Adventist); (e) Mount St. Mary's College, Strathfield (Catholic).

With the growth of the C.A.E. sector in the 1960s and 1970s, there was a conscious effort to make teacher education independent of the employing authority. In the case of government teachers' colleges, this was the state department of education. Through granting scholarships to student teachers, the state education department paid the students' fees (fees for all tertiary education were subsequently abolished by the Whitlam government in 1972) and provided them with a living allowance during their studies. In return, students were bonded to teach in whatever state
primary or secondary school the education department sent them for a period of three years (non graduates) or five years (graduates).

Both the scholarships and the bonding system have now been abolished. A living allowance is payable by the federal government to those students who are suffering financial hardship. It is based on a means test and is known as the Tertiary Education Assistance Scheme (T.E.A.S.). In 1977, 39% of all full time tertiary students received this living allowance.

Despite claims that C.A.E. are autonomous, there is a difference in autonomy between universities and C.A.E. Until recently, the method of funding for universities was through the A.U.C. forwarding its recommendations to the federal government which, in turn, advised the Australian Department of Education. The respective universities then received their funds on a triennial basis. Once the money was received, the universities had full autonomy over how their money was to be spent.

In contrast, the C.A.E. are subjected to control by the Australian Commission on Advanced Education (A.C.A.E.) and by the Australian Council on Awards in Advanced Education (A.C.A.A.E.). The latter body, created in 1971, reports directly to the federal Minister of Education. Its function is to regulate and accredit programmes in C.A.E. including programmes for the preparation of teachers. At
the state level, the governance of teacher education is the concern of numerous agencies. All of them are interested in the regulation of teacher education only in C.A.E. as the universities are autonomous.

While legal control of teacher education technically rests with the state governments, the financial expenditure by the federal government effectively places the control of teacher education in commonwealth hands. Various bodies in N.S.W. assist in accrediting or upgrading existing teacher education programmes, the main one being the Higher Education Board (H.E.B.).

The most recent change (1977) in the financial arrangements and governance of teacher education and one that is currently (1979) still operating, was the formation of the Tertiary Education Commission. The three former Commissions - the Australian Universities Commission, the Australian Commission on Advanced Education and the Australian Commission on Technical Education - were disbanded. The Tertiary Education Commission has three councils within it. They are the Universities Council, the Advanced Education Council and the Technical and Further Education Council. The States Grants (Tertiary Education Assistance) Act 1977 provided financial assistance to the states for these three sectors in 1978 and provided supplementary grants for 1977 to
offset the effects of cost increases on the real level of the grants.45

For a short time, the established practice of triennium funding was abolished by the newly elected (December 1975) federal Liberal government. The government resorted to annual funding, claiming this was necessary as an anti-inflationary measure. The 1979-81 triennium represents a partial return to the former system as this introduces the government's notion of a rolling triennium.

In 1978, advanced education was still funded by annually legislated allocations to individual colleges through state co-ordinating authorities or through annual appropriations in the federal budget.46 This method was not seen as desirable by the state authorities who, in consultation with the Tertiary Education Commission, argued that they are the more appropriate bodies to take many of the decisions in funding colleges of advanced education. They believe that they have a more intimate knowledge of the needs of the particular institutions, that unnecessary delays occur through referral to the Tertiary Education Commission and that some devolution of decision making is necessary in the interest of the efficient running of their system.47

In reply, the Commission stated that it had the statutory duty and ultimate responsibility for
recommendations which affect the broad pattern of tertiary education in Australia.

This necessarily involves the Commission in decisions relating to the recommendation of funds for specific major buildings, to the approval of the entry of universities or colleges into new fields of study, and to the approval of the numbers and mix of enrolments in universities and colleges as a basis for funding.48

However, the Commission conceded that, subject to the above considerations, the more detailed funding decisions might become the responsibility of state authorities. The Advanced Education Council is currently entering into discussions with the state authorities. The purpose is to explore the basis on which recommendations for recurrent expenditure, equipment and minor works could be framed to allow the state authorities to allocate funds to individual institutions.49

Funding arrangements are normally made on a needs basis, both on present and future needs. Teacher education in N.S.W. is currently undergoing a period of over-supply. For the first time in decades, 1979 saw a significant number of trained teachers unable to secure teaching positions in primary and secondary schools. With a low net immigration rate and a declining national birth rate, enrolments in primary schools have decreased and there will be a corresponding decline in secondary enrolment in the
early 1980s. This will have important implications for teacher education.

There are a number of policy options that can be taken. Perhaps the first question, though, is the degree to which deliberative action should be taken or whether it should be left partly to the operation of market forces to correct the imbalance. If deliberative action is decided upon, the following strategies are likely possibilities. Action to reduce the potential surplus can be effected either through the training system or through changes in the recruitment and employment practices of employing authorities. The latter option, however, is not relevant to this discussion but the former deserves elaboration. Reduction in intakes to training institutions will bring about a reduction in teaching supply. There would need to be substantial reductions to eliminate the surplus and some employing authorities have stressed that this could have serious effects on the long-term stability of the profession. More stringent quotas could be applied for entry to the respective institutions. As government funding is granted based on an effective full time student ratio (E.F.T.S. ratio), quotas are administratively easy to enforce but, perhaps, not always educationally desirable. Public knowledge of a potential teacher surplus is often a partial remedy as prospective teacher education students then do not seek a place in the teacher education courses.
As yet another option, the Australian Education Council Working Party has suggested changes in training awards to make teacher education less attractive financially. In all of these options, care has to be taken to avoid an over-reaction which would result in an imbalance in the reverse direction. Any action which may be taken would need to be developed on a state to state basis and coordi­

ated nationally.

The question of options has arisen partly as a re­

menced with projections of pupil enrolment as a means of analysing future trends in the demands for teachers. It then estimated the demands for teachers based on pro­
jected enrolments and expressed in terms of pupil-teacher ratio (PTR) remaining constant or being improved. Table 3 and Figure 2 show (a) the projected secondary enrolments and estimated demand for secondary teachers in New South Wales, 1978-1985 and (b) the projected supply and demand of secondary teachers in N.S.W. 1978-1985.
<table>
<thead>
<tr>
<th>YEAR</th>
<th>ENROLMENTS</th>
<th>PTR IMPROVED STANDARDS</th>
<th>DEMAND CONSTANT PTR (a)</th>
<th>IMPROVED STANDARDS</th>
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<tr>
<td>1977</td>
<td>396000</td>
<td>14.9</td>
<td>26500</td>
<td>26500</td>
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<td>390000</td>
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<td>26150</td>
<td>26650</td>
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<td>1979</td>
<td>384000</td>
<td>14.3</td>
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<tr>
<td>1984</td>
<td>408000</td>
<td>13.6</td>
<td>27450</td>
<td>30050</td>
</tr>
<tr>
<td>1985</td>
<td>415000</td>
<td>13.5</td>
<td>27900</td>
<td>30700</td>
</tr>
</tbody>
</table>

(a) Constant PTR based on actual 1977 figures (14.9)

FIGURE 2: SECONDARY TEACHERS: PROJECTED SUPPLY & DEMAND 1978-85
NEW SOUTH WALES
The concern for teacher education at present and in the future is expressed by the formation of a national committee of inquiry into teacher education. A committee of inquiry has also been formed to examine teacher education in N.S.W. The terms of reference for the national inquiry include the reporting on present methods and procedures and the making of recommendations on changes which might assist in achieving improved teaching and learning in Australian schools. The terms of reference also ask the Committee to

state its assumptions about the objectives of education in Australia for the next 25 years and the education, experience and competencies required of teachers at various career stages to fulfil the roles perceived for them.\(^52\)

The state committee of inquiry into teacher education complements the national inquiry in ways specified by certain of its terms of reference. Other terms of reference are:

1. To report, as appropriate, on the existing institutional arrangements for teacher education and the structure of teacher education courses, with special reference to their appropriateness in meeting the present and likely future needs of school and society.

2. To report on provision for the professional development of school teachers and staff engaged in teacher education.\(^53\)

Submissions to both these inquiries are currently being sought and considered. As yet, neither inquiry has
published the results of their deliberations.

SECTION SUMMARY

In this section, a historical overview of teacher education in N.S.W. from 1920 to 1979 has been presented. Emphasis has been placed on the expansion and developments, on the changing role of the federal and state governments, on administration and funding, and, finally, on recent trends in teacher education. The current concern about teacher education has been noted as has been the prevailing conservative mood reflected even in the terms of references of the national and state teacher education inquiries.

Against the present pattern of expressed community dissatisfaction with the quality of education, increasing community support for the "Back to Basics" movement, and a narrow focus of education equalling vocational training, the pre-service education of teachers continues. In contrast to the community's conservative attitude to education, the attitudes of student teachers, teachers and teacher educators are quite different. They appear eager to move into Beeby's stage of meaning even "though the full basis of understanding may not yet be available to all practising teachers." That there should be some tension between the two groups is not surprising as both Beeby and
Dewey recognised that, in a stage or environment, where thinking is prized, controversy and, indeed, even opposition from those who are least sure of themselves, are likely to occur.

The present situation and its historic antecedents needed to be understood as they provide the background upon which to build an integrated teacher education programme based on a reconceptualization of reflective thinking. Chapter IV explicates the components in a preservice programme based on such a reconceptualization.
FOOTNOTES - CHAPTER III


2 Ibid., pp. 60-62.

3 Ibid., p. 65.

4 Ibid., p. 67.

5 Ibid.

6 Ibid., p. 68.


8 Barcan, A Short History of Education in New South Wales, p. 230.


10 Barcan, A Short History of Education in New South Wales, p. 241.

11 Ibid., p. 242.


13 Barcan, A Short History of Education in New South Wales, pp. 253-254.

15. Ibid., p. 63.

16. Ibid., p. 72.


19. Ibid., p. 197.


22. Ibid., p. 166.


28 Barcan, A Short History of Education in New South Wales, p. 214.


32 Ibid.

33 Barcan, A Short History of Education in New South Wales, p. 238.


36 Barcan, A Short History of Education in New South Wales, p. 249.

37 Ibid., p. 250.

38 Ibid., p. 267.


46. Ibid., p. 23.

47. Ibid.


49. Ibid.


51. Ibid., p. 4.


54 Musgrave, Society and the Curriculum in Australia, p. 140.
CHAPTER IV

REFLECTIVE THINKING: A RECONCEPTUALIZATION FOR CURRICULUM DESIGN

The major thrust of this chapter is to explicate how the extensions of Dewey's reflective thinking have led to the reconceptualization of this method as a theoretical base for curriculum design. Against the N.S.W. background, described in the previous chapter as moving, in Beeby-Musgrave terms, from the stage of transition to the stage of meaning, this chapter posits yet another extension to reflective thinking. This extension draws heavily on the basic concept, "codes of knowledge", formulated by the English philosopher-linguist, Basil Bernstein.

The previous chapter has mapped the historical-sociological-geographical background for the theoretical application of reflective thinking in a pre-service teacher education programme. This chapter has three purposes. The first is to explicate the application of reflective thinking across all of the component parts of the pre-service programme. The second is to link such an application to N.S.W. pre-service programmes both in universities and in C.A.E. The third purpose is to project the stages of development
in the preparation of high school history teachers in a reflective pre-service programme based on the rationale generated in the earlier phases of the study.

**REFLECTIVE THINKING RECONCEPTUALIZED : ITS APPLICATION TO COMPONENT PARTS OF A PRE-SERVICE PROGRAMME**

If teachers are to encourage their students to think reflectively, it is crucial that they, themselves, be practitioners of reflection and that they be educated in a pre-service programme based on reflection. The nature and the process of reflection have been investigated and re-interpreted in Chapters I and II. An examination of the present models of so-called integrated programmes to ascertain their relationship, if any, to reflection is now crucial to a fuller understanding of how reflective thinking might function in the reconceptualization of teacher education.

Reflective thinking has previously been shown clearly to involve both affective and psychomotor dimensions as well as cognitive. Therefore, integrated pre-service programmes offer the best arena for reflection. Programmes currently designated as "integrated" have differing meanings of that term. It is important to examine each meaning, in turn, to see if it provides the possibilities for integration within the learner, the ultimate goal of the reflective individual.
The traditional interpretation of integration is a summation of discrete bodies of knowledge with each part being seen as contributing, individually, to a common educational goal. Some teacher education programmes conceptualize integration in this subject-centred way. In its most narrow form, this interpretation is a collection only of the education subjects which comprise teacher education. For example, proponents of this view of integration would argue that teacher education integration is the equating of knowledge gained in a core of separate courses such as philosophy of education, sociology of education, history of education and educational psychology. Each course added to the others equals integration within this traditional perspective.

An alternative version of this traditional concept does not limit itself to education subjects. This view includes academic, non-education and methods courses and sees the sum total of these and education subjects as contributing to a collective, subject-centred integrated programme. For example, the study of academic courses in history, history of education and methods of teaching history would be considered an integrated education for a history teacher.

Both of these versions rest on the same implicit assumption that teacher education can be integrated by a
process of adding together bodies of knowledge. Teacher educators, in general, fail to question this assumption. The question of whether or not this is an adequate view of integration is rarely faced. In effect, there is an unwillingness, as sociologists of knowledge state it, to "unpack" the underlying assumptions. Many teacher educators have listened to colleagues debate in endless meetings the proportion of time considered appropriate for respective subject areas and the desirability, or necessity, of including particular courses in teacher education programmes. Such debate would have more merit if an examination of underlying assumptions occurred and if a conceptualization of a total programme were to follow. Curriculum development in teacher education based on the mere addition of courses bypasses any such examination and denies any reconceptualization of overall design.

This investigator contends that a summation and arrangement of discrete bodies of knowledge is totally inadequate as a concept of integration in teacher education. Such an approach fails to integrate across component parts, and there is little evidence to suggest that integration occurs even within a component. The primacy of subject matter, with its emphasis on cognitive development, does not allow for the full development of the individual. It dichotomises the thinking of the individual and
compartmentalizes his learning. The result is a dualistic world view which serves as a barrier to genuine reflection.

Basil Bernstein has generated a metatheoretical base that gives added theoretical support for an alternative to this traditional view of integration. He has analysed curriculum structures and has distinguished two codes – collection and integrated codes. In a collection code, contents stand in a closed relationship to each other, that is, the contents are clearly bounded and insulated from each other. In an integrated code, the contents stand in an open relation to each other.

The principle here is the strength of the boundary between contents. This notion of boundary strength underlies two other concepts Bernstein formulates – classification and frame. Classification does not refer to what is classified but to the relationship between contents. It thus "refers to the degree of boundary maintenance between contents". Frame refers to the form of the context in which knowledge is transmitted and received. Strong framing entails reduced options while weak framing entails a range of options.

Thus frame refers to the degree of control teacher and pupil possess over the selection, organization, and pacing of the knowledge transmitted and received in the pedagogical relationship.
By definition, integrated codes have the weakest classification though the strength of their frames may vary. In contrast to the collection code, it is possible for pupils to enter frames of varying strength in the integrated code.

The key concept in the collection code is discipline. This means accepting a given selection, organization, pacing and timing of knowledge within the pedagogical frame. The stronger is the classification and framing, the more the educational relationship is seen to be hierarchical and ritualized. Hence, in a collection code, the evaluative system places emphasis upon attaining states of knowledge.

By contrast, in an integrated code, the evaluative system emphasizes ways of knowing in the pedagogical relationship. This code provides the opportunity for a relationship between what Bernstein describes as the "uncommonsense knowledge of the school and commonsense everyday community knowledge of the pupil, his family and his peer group". The frames of the integrated code socialize students into knowledge frames which encourage connections with everyday realities. The links between school and society and the value of experiential, community based knowledge were also stressed by Dewey.
The integration code reduces both the authority of the separate contents and the discretion of the teacher. But it increases the discretion of the students so that there is a shift in the balance of power, in the pedagogical relationship between the teacher and the taught. While the underlying theory of learning in the collection code is likely to be didactic, the underlying theory in the integrated code is more likely to be group- or self-regulated. Once again, the similarities between Bernstein's codes and Dewey's reflective thinking emerge.

To accomplish any form of integration, there must be some relational idea, a supra-content concept which focuses upon general principles at a high level of abstraction. The particulars of each subject are likely to have reduced significance when emphasis is placed on the various ways of knowing. Hence,

the concept of relatively weak boundary maintenance which is the core principle of integrated codes is realized both in the structuring of educational knowledge and in the organization of the social relationships.5

Teachers and learners using the integration code are not particularly concerned about maintaining inviolate their defended boundaries between the content of their own subjects. They are far more interested in the pedagogical relationship, and, in particular, its quality. The
implications of Bernstein's knowledge codes for reflective thinking are conceptualized in Table 4.
TABLE 4: THE IMPLICATIONS OF BERNSTEIN'S KNOWLEDGE CODES FOR REFLECTIVE THINKING

BERNSTEIN'S CODES

<table>
<thead>
<tr>
<th>COLLECTION CODE</th>
<th>INTEGRATED CODE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>TRADITIONAL MODEL OF CURRICULUM</td>
<td>CO-OPERATIVE ENTERPRISE MODEL OF CURRICULUM</td>
</tr>
<tr>
<td>Learner</td>
<td>Dependent</td>
</tr>
<tr>
<td>Objectives</td>
<td>Pre-Determined</td>
</tr>
<tr>
<td>Content</td>
<td>Disciplines or Subjects</td>
</tr>
<tr>
<td>Teacher Role</td>
<td>Director</td>
</tr>
<tr>
<td>Methods</td>
<td>Product-Oriented</td>
</tr>
<tr>
<td>Evaluation</td>
<td>Formal</td>
</tr>
<tr>
<td></td>
<td>Norm-Referenced</td>
</tr>
<tr>
<td>Overall Perspective</td>
<td>Doing Things To</td>
</tr>
<tr>
<td>Curricular Materials</td>
<td>Pre-Determined</td>
</tr>
<tr>
<td></td>
<td>Scope and Sequence</td>
</tr>
</tbody>
</table>

REFLECTIVE APPROACH
Clearly, the traditional concept of integration as a collection of discrete subject matter is not valid when measured against Bernstein's analytic framework. To return to the earlier example, the study of academic history courses, history of education and methods of teaching history does not, through mere addition, constitute integration. The boundaries remain between the areas, effectively and defensively patrolled by staff concerned about the exclusivity of their domain. Traditional academic organization is vertical and hierarchical. Horizontal movement, necessary for integration and reflection, is relatively rare. The educative process in such a conceptual framework is dictated by fixed course content and by the methodology appropriate to the subject discipline. It is not controlled by the faculty member and certainly not by the student teacher.

Under this traditional concept of integration, only fragmentary, discrete and predominantly cognitive knowledge is the outcome. Focus on the student-teacher as a person and as a learner in a dialogical process is difficult if not impossible. It is not a supporting climate for reflection.

An examination of the extent to which reflection is fostered in alternative models of teacher education is warranted at this juncture in the study.
In certain teacher education programmes, the integration of various sub-divisions within the theoretical and practical areas has occurred. Such a relationship has evolved from a variety of different sources. Programmes have often resulted in response to the integrated or interdisciplinary curriculum developed in the secondary schools. Secondly, they have occurred in order to rationalize staff and student time and to provide optimum use of resources and facilities. Thirdly, they are an attempt to inter-relate certain content areas so that duplication is avoided and learning becomes more interesting and more meaningful. The University of Keele Institute of Education has undertaken the most significant programme development in this regard. However, integration only within sub-divisions still does not address itself to the far wider concern for personal integration and reflection across all component parts.

The current widespread orthodoxy in relation to integration is concerned with a proposed integration of theory and practice.

Teacher education has frequently been criticized for exhibiting a dichotomy between theory and practice. In the general sense teacher education itself has been charged with being insufficiently related to the needs of society and its schools. Within programmes, theoretical learnings are frequently not practically applied and practical learnings are insufficiently informed by theory. Often too, theory is
emphasized at the expense of practice and sometimes the reverse is the case. Many teacher educators believe that the establishment of a balanced and close relationship between theory and practice is crucial if teacher education is to have maximum meaning and relevance for students and to have a significant impact on their prospective careers.\footnote{7}

The integration of theory and practice has taken many forms. Concurrent programmes in which academic and professional courses run "side by side" are one form. The Macquarie University B.A. Dip.Ed. programme in Sydney, Australia, is an example of this pattern. This investigator's experience as a faculty member at Macquarie University, the experience of others, and the evidence from evaluative efforts all point to limitations of this pattern. It is admittedly superior to "end-on" patterns heretofore common in Australia but it is not sufficient to foster integration across respective areas nor for reflection within and between areas. It remains, by and large, an organizational scheme.

Another form of integration is that of integrating the strictly educational theory and practice within the professional area of teacher education. This approach typically comprises studies in the foundations of education, courses in curriculum and instruction and experience in the practice of teaching. Several schemes characterize this approach. One of these is action research. This concept
is committed to the principle that one finds answers to the particular problem as it appears. Action research also provides a conceptual framework within which students can learn to isolate problems and to go about solving them in a rational matter.

The development of learning modules is another form characteristic of this alternative. Though linked with the competency-based teacher education movement, a movement quite anathema to reflective thinking, some learning modules do allow student teachers to acquire theoretical understandings and demonstrate them in their teaching. Perhaps the major way that the integration of educational theory and practice has been facilitated has been through new relationships with the schools. Laboratory schools, or more likely in the N.S.W. context, co-operating schools, have been assisting pre-service programmes in improving conventional student teaching and in opening up new areas for dialogue, research and demonstration among faculty, school staff and students.

The final format of the integration between educational theory and practice is the situational teaching of theoretical knowledge. This idea was formulated by Smith et al in a 1969 book entitled Teachers for the Real World. Smith maintains that programmes need to have three special components - a theoretical component, a training component
and a field experience component. The first component is comprised of three elements - definitions or concepts, conditional propositions and particular propositions. Concepts are the most important element for it is around these that theoretical knowledge can be interpreted. Interpretation, Smith believes, "roughly follows the pattern of categorical subsumption." For that reason, Smith maintains that interpretation and replication should be adopted for once they are employed, application takes care of itself.

Smith is systematic in following through with this twin dimension of interpretation and replication. He does this in a practical manner through the use of protocols. Student teachers must be able to observe and interpret from real or simulated behavioural situations. The protocols are to cover a whole range of teaching situations and teaching behaviours and to be used with different classes, grades and ability levels. Both classroom and extra-classroom situations are essential as are situations with parents, teaching peers, supervisors and other community members. The protocols are the objects and not the means of study. They are not used to illustrate some educational point. All the theoretical foundations of sociology, psychology, philosophy are brought to bear on the protocols.
If teacher education for all schools and for all children is to become more effective and realistic, it must include a heavy emphasis upon the theoretical. This theoretical content must be taught and learned in the context of systematically ordered protocol materials and simulated situations and developed more fully in systematic courses.\textsuperscript{12}

Smith believes that just as important as the theoretical knowledge is the knowledge of the pedagogical situation in which that knowledge can be interpreted. The understanding of the pedagogical situation does not complete the integration. The students must also know how to practise the skills themselves. The training dimension enters the process at this point. Smith desires the whole training complex to be an active, dynamic place where students can practise, and observe real or simulated situations and where they can draw on relevant, grounded theory to achieve an integration within themselves. That integration can best come, Smith believes, when the affective domain is also considered. Accordingly, in the training complex, attention is given to having the student teacher learn to manage himself, learn how to deal affectively with others and learn, too, what Smith describes as "other-oriented attitudes" such as learning to deal with one's own social class bias or with one's own low expectations of children of poverty.\textsuperscript{13}
Each of the forms described above has defects. Though many of them do have considerable merit (Smith's idea of the situational teaching of theoretical knowledge is a meritorious example), not one goes far enough to encompass all the component parts in a pre-service programme. In effect, they are, at best, "micro" solutions to the redesign of a teacher education curriculum which requires a "macro" approach. Bernstein argues that integration will only occur if curriculum is based upon some supra-content principle. The integration of theory and practice appears to rest on such a principle, yet educational philosophers are often quite unsure of the relationship between educational theory and practice in teacher education. The English educational philosopher, Paul H. Hirst, does not agree that the juxtapositioning of educational theory with the practical classroom situation will automatically relate theory and practice in the student's mind. He asserts:

The link (between theory and practice) has in fact to be forged by the making of particular judgements in individual cases according to the relevant principles and the facts of the situations. If it is the job of educational theorists to formulate the principles, it is certainly vital for educational practice that teachers and others who both take and implement individual decisions fully understand the principles and their bases. But they must in addition be equipped to adequately distinguish the features of the particular situations in which judgements have to be made. Granted all this, there remains the formation of the judgements themselves in a process which, for all its
The division of knowledge into the theoretical and the practical has been viewed by many critics as sufficient in itself to provide a base for integration. But, like the traditional concept of integration delineated earlier, this division is, in the final analysis, yet another means of categorising knowledge to be learned by the student teacher. In contrast, the most valid concept of integration is one primarily concerned with the process by which the sorts of knowledge are related to produce the integration in a student teacher's learning. In effect, this investigation asserts that attention to the process is crucial in any effective approach to reflective thinking.

Reflection clearly makes the process central.

Integrated pre-service teacher education should be a process of communication centering upon the learner. This relationship is so significant that the measure of communication is often the measure of the programme's integration. The nature of the communication as a process consequently is more important than the knowledge which is transferred in the communication. The student teacher reflects upon his material and communicates with his peers and with his resource personnel whether they be in academic areas, in education, curriculum, field experience or
even in the community at large.

Integrated teacher education in the macro realm essential to any major curriculum redesign can be conceptualized as a communication network. The quality of the communication will be, in part, a product of the relationship between teacher educator and student teacher. Dialogue and dialogical action are crucial in this educative process. Freire describes this phenomenon in the following way:

Through dialogue, the teacher-of-the students and the students-of-the teacher cease to exist and a new term emerges: teacher-student with student-teachers. The teacher is no longer merely the one-who-teaches but one who is himself taught in dialogue with the students, who in turn, while being taught, also teach. They become jointly responsible for a process in which all grow.17

The quality of the communication process is analysed both in terms of the communicators and in their attitudes towards the communication. But as there must be substance to the communication, the quality can also be measured against the traditional indices of the subject matter disciplines. However, such subject matter must be rigorously based on the needs of the student teacher.

The teacher educator can have some measure of initiative in structuring the problem posing dialogical situation involving "teacher-learner" and "student-teacher".
The efficacy of the use of that initiative is measured by the teacher educator's ability to distil the 'generative-themes' of the 'students-teachers' process of 'becoming', in this case 'becoming' a teacher.18

Value is seen in the achievement of praxis, that balance between verbalism and activism, or between reflection about the problem and ability to overcome the problem.

Against this broad framework of teacher education programmes based on reflection, and consistent with the extension of the basic ideas of Dewey, this investigation now moves to an examination of current practices in N.S.W.

CURRENT PATTERNS AND PRACTICES IN TEACHER EDUCATION PROGRAMMES IN NEW SOUTH WALES

As previously outlined in Chapter III, current teacher education programmes in N.S.W. are of two main types. The Diploma of Teaching programme is a three-year course undertaken in a C.A.E. or its equivalent. The Diploma of Education is a one-year post-graduate diploma, normally undertaken at a university. It can also be studied concurrently during the final two years of the undergraduate degree as it is at Macquarie University. A person studying for the Diploma of Teaching does not normally possess a university degree though, of course, he or she might decide to pursue university studies at a later date. A person studying for a Diploma of Education has a
university degree or is concurrently studying for it. This is the essential difference between the two diplomas.

Students who enter a junior secondary humanities programme for the Diploma of Teaching undertake courses in a number of areas. General Studies are the academic studies they pursue in their desire to become more specialized in these subjects. Examples of these subjects in a Humanities programme are English, history, geography, art, economics, technics, music. These subjects are pursued at increasing level of difficulty over the three years. Education studies are also taken over the three years. Some of these may be compulsory for all students, but education electives are also offered. Courses in the Education Studies commonly offered are comparative education, curriculum, educational psychology, educational sociology, history of education, philosophy of education. As well, there are courses in teacher education which provide academic and practical dimensions for teaching careers. In a typical Humanities programme, students undertake Curriculum Studies in the same two areas they have elected for their General Studies. Curriculum Studies provide the methodological preparation for the teaching of these subjects. For example, students who elect to teach English and history undertake General Studies in these two areas. In Curriculum Studies, they learn how to teach these
subjects to junior secondary students.

The final component of the Diploma of Teaching course is Special Studies. Here students are free to elect those courses which particularly suit their own personal interests. Courses in this strand might be academic (e.g. History of Politics in the Western World); cultural (e.g. Italian for beginners); or recreational (e.g. guitar playing, crafts, sports). The purpose of these studies is to allow students free choice to broaden their own selves. They are not designed to provide supplements for the other strands. For example, it would defeat the purpose of Special Studies for a guitar-playing student whose General Studies area was music to take guitar as a course in Special Studies.

Table 5 illustrates a typical programme for a Humanities student undertaking the Diploma of Teaching course. It indicates the pattern over the three years and provides the number of hours involved in each strand and each semester. As well, it shows the number of units contributed each semester to the Grade Point Average (G.P.A.). The chart does not show the field experience undertaken by the students throughout their diploma course. The students, in a typical College programme such as this, would complete five weeks of field experience in their first year and six weeks in each of their second and third years. It is most
common for field experience to be undertaken in blocks and to be held at the end of each semester. For example, second and third year students would complete three weeks at the end of each semester.
<table>
<thead>
<tr>
<th>SEMESTER</th>
<th>EDUCATION STUDIES</th>
<th>BASE AND SPECIAL STUDIES</th>
<th>GENERAL STUDIES</th>
<th>CURRICULUM STUDIES</th>
<th>GENERAL STUDIES</th>
<th>CURRICULUM STUDIES</th>
<th>NUMBER OF UNITS FOR G.P.A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (16 hrs/ wk.)</td>
<td>110.11 (3 hrs) 110.12 (3 hrs)</td>
<td>Base Studies (2 units) 740.11 (3 hrs) 840.11 (1 hr)</td>
<td>General Studies 1/1 (3 hrs)</td>
<td>-</td>
<td>General Studies 2/1 (3 hrs)</td>
<td>-</td>
<td>6</td>
</tr>
<tr>
<td>2 (19 hrs/ wk.)</td>
<td>111.21 (7 hrs) 110.22 (3 hrs)</td>
<td>Special Studies (1 unit) (3 hrs)</td>
<td>General Studies 1/2 (3 hrs)</td>
<td>Curriculum Studies 1/1 (2 hrs)</td>
<td>General Studies 2/2 (3 hrs)</td>
<td>Curriculum Studies 2/1 (2 hrs)</td>
<td>7</td>
</tr>
<tr>
<td>3 (20 hrs/ wk.)</td>
<td>111.31 (4 hrs) 110.32 (3 hrs)</td>
<td>Special Studies (1 unit) (3 hrs)</td>
<td>General Studies 1/3 (3 hrs)</td>
<td>Curriculum Studies 1/2 (2 hrs)</td>
<td>General Studies 2/3 (3 hrs)</td>
<td>Curriculum Studies 2/2 (2 hrs)</td>
<td>7</td>
</tr>
<tr>
<td>4 (19 hrs/ wk.)</td>
<td>110.41 (3 hrs) 110.42 (3 hrs)</td>
<td>Special Studies (1 unit) (3 hrs)</td>
<td>General Studies 1/4 (3 hrs)</td>
<td>Curriculum Studies 1/3 (2 hrs)</td>
<td>General Studies 2/4 (3 hrs)</td>
<td>Curriculum Studies 2/3 (2 hrs)</td>
<td>7</td>
</tr>
<tr>
<td>5 (19 hrs/ wk.)</td>
<td>Education Elective (3 hrs)</td>
<td>Special Studies (1 unit) (3 hrs)</td>
<td>General Studies 1/5 (3 hrs) &amp; 1/7 (3 hrs)</td>
<td>Curriculum Studies 1/4 (2 hrs)</td>
<td>General Studies 2/5 (3 hrs)</td>
<td>Curriculum Studies 2/4 (2 hrs)</td>
<td>7</td>
</tr>
<tr>
<td>6 (19 hrs/ wk.)</td>
<td>110.61S (3 hrs)</td>
<td>Special Studies (1 unit) (3 hrs)</td>
<td>General Studies 1/6 (3 hrs)</td>
<td>Curriculum Studies 1/5 (2 hrs)</td>
<td>General Studies 2/6 (3 hrs) &amp; 2/7 (3 hrs)</td>
<td>Curriculum Studies 2/5 (2 hrs)</td>
<td>7</td>
</tr>
</tbody>
</table>
The programme is somewhat different for students who are completing a Diploma of Education. For those students completing the diploma after they have acquired their university degree, the scope and sequence of the programme is strikingly different inasmuch as many have not studied any Education courses in their undergraduate days. However, since these "end-on" diplomas are becoming less common, attention will be focused on concurrent programmes in which students begin their diploma studies in the third year of their degrees and finish both degrees and diplomas at the end of the fourth year. Table 6 is a student teacher's actual programme for her concurrent B.A. Dip.Ed. course at Macquarie University from 1975-1979. The programme does include field experience.
<table>
<thead>
<tr>
<th>YEAR</th>
<th>FIRST SEMESTER COURSES</th>
<th>SECOND SEMESTER COURSES</th>
<th>FULL YEAR COURSES</th>
<th>G.P.A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I 1976</td>
<td>Educability* Periclean Athens</td>
<td>Issues in Australian Politics Augustan Rome</td>
<td>English Literature The West in Early Modern Times</td>
<td>22</td>
</tr>
<tr>
<td>II 1977</td>
<td>Culture Contact in the Classroom* Australian History to 1860 Greek Democracy Tragedy</td>
<td>Education and Child Development* Women in History Romantic Poetry Australian Literature</td>
<td></td>
<td>26</td>
</tr>
<tr>
<td>III 1978</td>
<td>Education and Society* The Roman Empire</td>
<td>European History 1700-1848 Australian History since 1860</td>
<td>Fiction and Social History Curriculum and Instruction in the Secondary School*</td>
<td>26</td>
</tr>
<tr>
<td>IV 1979</td>
<td>Russian History</td>
<td>Hellenistic Age</td>
<td>History in the Secondary School* Field Experience*</td>
<td>18</td>
</tr>
</tbody>
</table>

*Courses contributing to the Diploma of Education (Dip.Ed.)

Total 92
As currently conceived and executed, there is a problem with the design of both these programmes. They are clearly product rather than process oriented. Consequently, they foster compartmentalization and fragmentation rather than integration and reflection. The focus is not on the individual despite formal statements of purpose which assert otherwise.

Reflection, as delineated in this investigation, strives for integration within the learner. The method aims for a unity in cognitive, psychomotor and affective dimensions. It is a process for new growth, for a new reaching out to the individual's potential. Teacher education programmes need to provide a conceptual framework to undergird curriculum designed to foster these processes.

Inasmuch as the focus of this research is on the hypothetical application of reflective thinking in a teacher education programme to prepare high school teachers of history, the explication of the proposed redesign can most effectively be made by mapping out the parameters of such a programme as it affects history teachers who pursue it.

**REFLECTIVE THINKING RECONCEPTUALIZED: CURRICULUM DESIGN FOR HISTORY TEACHERS**

An examination of the N.S.W. programmes from the point of view of the history student reveals a number of
changes which are needed if the curriculum is to be one that fosters reflective thinking. Fragmentation and compartmentalization are the problems to be tackled first. In both colleges and universities, the academic and curriculum staff, working in the same subject area, rarely, if ever, consult each other. History academic staff are not aware of the type of work being done in the history method courses, and history method staff often disparage the deficiencies in educational strategies and techniques, such as presentation and evaluation, employed by their academic colleagues. In certain concurrent programmes, such as those at Macquarie University, history curriculum lecturers are tutors in the academic history courses. This dual responsibility is an improvement on the normal practice. It allows history method staff to see how history students perform in their academic work and how they also perform in their later history method courses. However, this rare communication is generally only one way since there is little reciprocity with the academic staff providing input and feedback to the method staff.

This problem is not unique to N.S.W. programmes. Cremin, Combs and B.O. Smith have all criticized this aspect in many of the U.S. teacher education programmes. B.O. Smith maintains that the teacher's subject matter
preparation has three aspects. The first is the actual subject matter of his discipline, and the second is the subject matter knowledge the teacher expects his pupils to acquire. The latter is obviously less than the former. The final aspect is the teacher's possession of knowledge about knowledge.\(^{19}\)

The teacher is seldom aware of his need to climb out of the subject matter and take a broad, objective look at what he is doing and at his difficulties in handling the content. To climb out of and over the subject matter, to look at it from the outside, is to increase control over teaching behaviour and the clarity and thoroughness of presentation.\(^{20}\)

The examination of the subject matter, the teaching procedures related to it, and the distancing of oneself from both, is best done through reflection. The subject matter that the teachers expect to use in promoting reflection should have been learned through reflection.\(^{21}\)

(a) History Academic Courses.

This desired relationship is not to imply that the subject matter is only that content which is expected to be subsequently taught to pupils. This would be to limit seriously the historical knowledge of the student teacher. The subject matter knowledge should be broad and deep for the high school teacher needs to be a scholar in his chosen subject area. Current courses in history content material
usually do provide for depth of treatment and the broadness of the historical experience is derived by the student studying, in depth, different historical periods each semester.

Therein lies the present difficulty. Courses become so self-contained that students often do not have the ability to relate the significance of events in one country to what is occurring contemporaneously in another country. For example, in a typical history Diploma of Teaching programme, it is possible to study, sequentially, the following courses over the six semesters: (1) History of Medieval European Civilization; (2) Early American History; (3) Marx and the Marxists; (4) Australian History since 1880; (5) Modern European History and (6) Modern East Asian History. While such self-contained courses provide sound depth of treatment along a rather narrowly-defined cognitive dimension, an emphasis on reflection is needed to explore the conceptual and interpretative basis of the material being studied. Reflection is also needed along vertical and horizontal historical dimensions. The former refers to an analysis of the significance of earlier historical occurrences to the historical period under discussion. The latter refers to an analysis of the causal-significance relationship between events happening contemporaneously within a given country
and between different countries. More importantly, students need to engage in reflection to see what significance the totality of their historical experiences has on their own individual growth.

Too often, current history courses (as, indeed, many other courses in a teacher education programme) have a product emphasis. One wonders if the "cult of efficiency" identified by Callahan in *Education and the Cult of Efficiency* is not still partly operating, despite explicit denials of its existence. The focus on grading components of assessible assignments and on examinations defeats the process nature of reflection. Reflection should not be equated with formative and summative evaluation though this is not meant to lessen the importance of evaluation. Both approaches tend to emphasize the basic dualism Dewey tried to overcome in his theory.

In academic history courses for N.S.W. programmes, there should be a concentration on the intellectual and historiographical principles involved in the "doing of history". While recognising the value of the accumulation of knowledge in the sense of historical tradition, it is crucial that, as James Harvey Robinson would assert, that such knowledge be humanized. The history student must perceive the subject to be "people oriented" and must use historical materials to test the validity of his own ideas.
He must also use such materials as a source of hypotheses about the relation of man to his fellow human beings and about his relation to his environment and its institutions.

Uncritical acceptance of material is anathema to the reflective process. While recognising the impossibility of subjecting every single piece of historical data to scrutiny, the hypothesis formulation and testing phase, as advocated by Dewey, should be an essential part in N.S.W. history courses. There needs to be a sequential development in reflective thinking so that, while the content standard expected in third year courses is higher than for first year, so too, the ability to think reflectively, to handle a variety of materials, and to generalize from data, is significantly better in third year than in first year.

Staff need to provide a variety of sources from which students can make inferences, judgements, interpretations. A text book is an aid to learning, but slavish adherence to it denies its usefulness as a data source. Wherever appropriate to the particular course, (for example, staff could hardly supply written materials as primary sources when dealing with the Paleolithic Age!) a range of materials should be presented. These are sources of teacher-controlled subject matter. They may be primary or
secondary documents, plays, newspapers, literature, artifacts, audio-visual material or oral history and can be used in class and in assignment work as evidential material for the testing of hypotheses. The relevance of the historical materials to the belief held by students should be examined. This should be done initially in class work, but the obvious aim is to encourage the student to do it privately as well. Until the student can perform these basic operations himself, he is not ready to help the learning of others. Griffin observes this relationship:

the prospective teacher's subject-matter preparation should be carried on in the light of his intent subsequently to use subject-matter for the promotion of reflective thinking on the part both of students and of the prospective teacher himself. 23

Given the administrative structures, the pattern of funding and the regulations governing the award of diplomas in N.S.W. pre-service programmes, 24 there are extreme difficulties in altering existing institutional patterns. Any major alteration has to meet with the approval of Australian Council for Awards on Advanced Education (a federal body based in Canberra) and the Higher Education Board (a state body based in Sydney). However, the application of reflective thinking to this aspect of a pre-service programme would make no demands on the prevailing institutional press. The application can be
achieved through an internal rearrangement of procedures within the institution.

Admittedly, this implies staff involvement and commitment to the method of reflective thinking. Without a willingness to participate in a programme based on this approach, there is little, if any, hope of successful carry-over to the students. With the desire, however, it is quite feasible to make internal arrangements within the present structural system. For example, within each course, as well as the exploration of the reflective method for the content area of that course, there needs to be specific relating of that period of history to other content areas previously studied by the students. This development of relationship is to avoid the fragmentation common in the present discipline-oriented programmes. But this is not its primary purpose which is to test the student's own internalization of the reflective process and his ability to come to terms with material (whether old or new) in a significant and meaningful way.

(b) Reflection About Reflection.

As well as this horizontal (across the same chronological period) and vertical (over successive ages) intertwining of the historical material and the reflective process, an intertwining best done through seminar discussion, a new course needs to be introduced. This should be at the
end of the pre-service programme and its purpose should
be the conceptualization of the reflective process. To
reflect upon reflection is the aim of this course. It
should comprise students from all discipline areas and the
focus on the seminar discussions should be on the theo­
retical and practical implications of reflection to
individual growth. The process by which students come to
their present level of reflective thinking, and the per­
sonal, usually internal, difficulties, hesitations, doubts,
intransigencies they encounter on the way, need to be
highlighted. The series of strategies they use when con­
fronting a new issue reflectively needs to be stated and
analysed.

While any N.S.W. teacher education programme based
on reflection would demand such a course, it would be wise
for staff to remember that, in a Western democracy, the
acceptance of any theory is a matter of individual choice.
It is perfectly feasible for a student to reject the method
while still being able to demonstrate that he is capable of
applying it.25 Given the difficulties that reflective
thinking can bring, the student needs to be informed about
them. To repeat Dewey's words:

Every thinker put some portion of an apparently
stable world in peril as no one can predict what
will emerge in its place.26
(c) **History Method Courses.**

History teachers, in part as a result of their subject choice, might experience classroom difficulties in educating their students to think reflectively. It is, therefore, important that method courses be reflectively based, that they have strong links established with courses in the academic history areas, and that they demonstrate to the student teachers how they can help high school students to think reflectively.

History method courses in current N.S.W. programmes do not contain these elements. Many of them lack a sound theoretical framework and hence their content seems little more than what Hunt and Metcalf define as "teaching strategies". In a reflection-based methods programme, close consultation and liaison with the academic history staff would be needed. As academic history courses should not be professionalized subject matter courses, it is important for methods staff to perceive in students' oral and written work the quality of the reflective thinking expected in academic courses. As methods courses commence later in the students' programme than do academic courses, the students' ability to think reflectively should be demonstrated to the staff at the beginning of the method course and subsequently throughout the series of method courses. In effect, student teachers must learn to think reflectively.
Their ability to reason through a series of historical interpretations; to formulate hypotheses; to detect unsupported statements, assumptions and premises; to handle a variety of materials as evidential data; to make inferences, judgements and generalizations; to note the significance of what is not being stated; to attempt some resolution of problems - all the above are needed as part of the conceptual tools for the student teachers.

Hence, history method courses based on reflection should contain the twin elements of: (a) students working through the content areas of N.S.W. high school history syllabuses in a reflective manner and at the level of their own intellectual development; and (b) working through the same syllabuses analysing the ways the material can be taught reflectively to pupils of differing ages and ability levels in N.S.W. high schools. An appreciation of the wide variety of strategies and resources used in promoting such reflection in the pupils should be fostered in the student teachers. An example of a unit plan based on reflective thinking, and using the content area of Migration and Race Relations in 19th and 20th Century Australia: A Thematic Case Study, is explicated in Chapter V of this dissertation. Chapter V also demonstrates the wide variety of strategies and resources used in promoting reflection.
(d) **Education Academic Courses.**

As previously noted, an integrated programme based on reflection needs to provide links among its component parts. The use of reflection in history courses, both academic and method, has been outlined as have the links between these two parts. The Education courses comprise a large percentage of a student's total programme, and the approach to these courses needs also to be grounded in reflection.

Unfortunately in N.S.W., and the situation applies to overseas countries as well, there is a marked tendency to separate and denigrate Education studies from the so-called reality of the teaching situation. Theory and practice are seen as polar opposites. It is the major thrust of this study that in a reflective, integrated programme, this need not occur. An effective programme would have a "carry over effect" in the teacher's continuing in-service education.

John Dewey, in *How We Think*, explored the difference between concrete and abstract thinking, the depreciation of mere theory, and the rather unintelligible maxim foisted on beginning teachers of "proceed from the concrete to the abstract". He believed that education should aim to secure a balanced interaction between these two types of thinking. Individuals need both kinds of thinking. Neither
kind is superior to the other though individual differences made it totally undesirable to force one mode upon all.

In Dewey's words:

Power in action requires largeness of vision, which can be had only through the use of imagination. Men must at least have enough interest in thinking for the sake of thinking to escape the limitations of routine and custom. Interest in knowledge for the sake of knowledge, in thinking for the sake of the free play of thought, is necessary to the emancipation of practical life - to making it rich and progressive .... It is part of the business of a teacher to lead students to extricate and dwell upon the distinctively intellectual side of what they do until there develops a spontaneous interest in ideas and their relations with one another - that is, a genuine power of abstraction, of rising from engrossment in the present to the plane of ideas.28

The Education studies component in a pre-service programme has the opportunity to provide interaction between both kinds of thinking and also the possibility for relating theory and practice. The academic Education courses in N.S.W. pre-service programmes such as philosophy of education, history of education, sociology of education can enable students to grasp their theoretical-conceptual bases through reflection. For example, in philosophy of education, the teacher educator can present evidential material which presents differing philosophical ideas on education. The students need to note the similarities and contradictions among them, (for example, between idealism and
logical empiricism; between rational realism and existentialism; between transcendentalism and existentialism). Their own beliefs and attitudes need examining in the light of the philosophical premises of the differing schools of ideas. Hypothesis formulation occurs with the teacher educator encouraging students to find more evidential data for the hypothesis selected. The intention of the process is not only for the students to be acquainted with the range of philosophical ideas but, more importantly, for each to engage in thinking about the reasoning pattern for his coming to prefer a particular philosophical position over other alternatives. As one's view of education has marked effects on classroom practices (recall the classroom differences between pragmatists and positivists), it is crucial that pre-service programmes in N.S.W. provide students with opportunities for reflection about their own philosophical positions.

(e) **Education Teaching Courses.**

For Education courses that are more specifically related to teaching, a similar pattern should prevail. In current N.S.W. programmes, such courses would be entitled Education and Child Development, The Reading Process, Educational Media and Communication, The Modern School, Migrant Education and Introduction to Teaching. Just as there would be links between academic history courses and
history method courses, there would be links between the academic Education courses and those Education courses more specifically geared to teaching. In this hypothetical application of reflective thinking to N.S.W. programmes, it is the reflection which provides the way for a unitary essence of the individual; it is reflection which provides the way, too, for a unity within a part and between the parts of a total teacher education programme. Reflection is considerably aided when those parts are integrated. Reflection aims at the encompassing totality of how to think along cognitive, psychomotor and affective lines. Such a totality is harder for the individual to attain if his attempts at a unitary thought process are frustrated or curtailed by compartmentalized parts of a pre-service programme.

Figure 3 diagramatically shows the relationships among the components. In this curriculum design for history teachers, based on the reconceptualization of reflective thinking, the following aspects of the figure have previously been explicated: (a) history academic courses; (b) history method courses; (c) seminar on reflection about reflection; and, (d) education courses (though the explication of the latter has not yet been completed). The arrows in the figure show the relationships among the components and the inner circles are dotted to show openness.
FIGURE 3: PROPOSED CURRICULUM DESIGN FOR HISTORY TEACHERS
The explication of the remainder of the Education components now continues. In the Education component of N.S.W. programmes, the dual reflective unity between the individual and the programme can best be attained through incorporating the Deweyian concept of work into the programme. Dewey notes that

Work (as a mental attitude, not as mere external performance) means interest in the adequate embodiment of a meaning (a suggestion, purpose, aim) in objective form through the use of appropriate materials and appliances. Such an attitude takes advantage of the meanings aroused and built up in free play, but controls their development by seeing to it that they are applied to things in ways consistent with the observable structure of things themselves .... 'Work' in the sense of intelligent action is therefore highly educative, because it continually builds up meanings while at the same time it tests them by application to actual conditions.29

The linking of meanings and their application would be part of a student's pre-service programme in the hypothetical N.S.W. model. For example, there would need to be devised a series of films, case studies, simulations, audio-tutorials so that, from these situational aids, the students can bring the appropriate theoretical knowledge to bear on the class and extra-class happenings.

The focus on these teaching-related education courses is the situations the teacher will subsequently meet and the tasks he will perform in a school setting. Obviously, a range of pre-service experiences is needed to
show the nature and variety of the teacher's job and the situations he most frequently encounters. Concepts such as motivation, feedback, explanation need identification, and the importance of observation as an aid in helping students to develop their intellectual powers requires detailed discussion with student teachers.

As thinking is the ordering of subject matter so as to discover what it signifies or indicates, the way in which subject matter is supplied and assimilated is of fundamental importance. Observation serves no end in itself. The real motive in observing is desire for personal expansion and for self realization through active exploration in the solution of theoretical problems. It is therefore pointless for teaching courses in pre-service programmes in N.S.W. to "educate" by isolated exercises. To use reflective thinking terminology, it leaves no deposit and hence no accretions can result. Even if technical skills are acquired they have "little radiating power or transferable value". This is precisely the problem in many current pre-service programmes in N.S.W. Technical skills are little more than superficial gloss hiding conceptual ignorance. Teachers trained (but not educated) in this way can hardly hope to teach their pupils other than in a stifling, mechanistic, information-gathering manner.
The notion of purpose and result is very important in observation. Intellectual method is violated when observation is not guided in this way. The ultimate intention of observation is not in perceiving a problem within the observed situation, but in recognising what it is that constitutes a problem as a problem.

In pre-service programmes, the teaching-related studies in education should include observations. These can take a number of forms. There is the situational teaching with the use of audio-visual equipment designed so as the students can reflect on the theoretical basis of their teaching. This was previously outlined. As well, there is the teaching of micro lessons with pupils or peers. Most N.S.W. programmes use peer group micro teaching but the pre-service institution where the investigator is currently employed uses pupils whose school is on an adjoining campus. Thirdly, there is the observation of experienced teachers in a school setting, and fourthly, observations can occur when the student-teacher undertakes his own field experience.

In all four situations, observations should include active exploration. It is inquiry for the sake of discovery, of delving into the unknown. Structure and function are noted as the observation becomes more scientific in nature. Dewey believed that observation should be extensive and intensive. He writes:
The wider, less exact observation is necessary to give the student a feeling for the reality of the field of inquiry, a sense of its bearings and possibilities, and to store his mind with materials that imagination may transform into suggestions. The intensive study is necessary for limiting the problem and for securing the conditions of experimental testing. As the latter by itself is too specialized and technical to arouse intellectual growth, the former by itself is too superficial and scattering for control of intellectual development. 31

Observation, of course, would not only apply to this, rather sharply defined, teaching observation. It would occur across all elements in the hypothetical N.S.W. programme even, for example, in the academic history areas. Dewey maintained that observation occurred for the sake of ascertaining the type of problem, for the inventing of hypothetical explanations and for testing out the ideas suggested in those hypotheses. 32 In teaching, there are many opportunities for observation and these are seen by student teachers particularly in their field experience.

(f) Field Experience.

This is the area where there is the greatest need for communication to occur among students, teachers and teacher educators. In the reconceptualization of reflective thinking in N.S.W. programmes, the investigator would see this area to be the most difficult to implement. Present programmes reveal an attitudinal gulf between teachers and teacher educators and the students often
appear caught between the two. Basically, the gulf arises out of a teacher's perspective emphasising the practicalities of the classroom and a teacher educator's perspective emphasising theory. Each of the claimants views the other in this way.

In the hypothetical programme, dialogue is essential between these two groups. The greatest difficulties would occur in the initial years of the programme as the teachers would not have experienced reflection in their own pre-service programmes. In-service work would therefore be necessary for these teachers. However, it is quite feasible that, as experienced teachers, they would have become familiar with the process and, indeed, use it in their classrooms. Most probably, they would not be familiar with its terminology or with the literature on the subject and would need input on these aspects.

Dialogue between teachers and teacher educators is also essential so that each can learn from the other. Current N.S.W. programmes have teacher educators supervising their own student teachers in field experience. This is an obvious advantage over certain United States programmes where teaching associates are employed for this work. This distances even further the teacher educator from the school setting and can lead to the fossilization of some educators whose appreciation of classroom realities
is often based on their own experiences many years previously.

In discussion with teachers on reflection-based field experience, N.S.W. educators need to ensure that cooperative planning and implementation occur. Admittedly, in the first stage of its hypothetical adoption, the impetus for direction needs to come from the teacher educators as it is their students whose pre-service programme is based on reflection. The programme itself and its links to field experience need to be clearly articulated to the teachers.

Once that is done, students, teachers and teacher educators need to plan the types of experiences to be explored in a school setting. Teacher input is essential. Too often, in current N.S.W. programmes, the tertiary institution seems to impose its views on schools and such a hierarchical approach, however well-intentioned, is not conducive to developing close liaison with schools or to achieving good relations with one's professional peers. The situational work previously undertaken in the pre-service institution can now be seen in an actual school setting. Student teachers can gain experience in both class and extra-class situations. Reflection in the former has already been discussed and a specific example is given in Chapter V. Reflection in the latter can occur in a number of areas such as staffing activities, (problem cases
and guidance teams), curriculum committees and parent-teacher conferences.

In the hypothetical programme, the field experience component should have two major parts to it. For university concurrent programmes, the field experience is undertaken in Years 3 and 4 though visits to schools and other educational institutions have been made in Years 1 and 2. In both Year 3 and Year 4, students would teach in a school situation one day a week throughout the school year under the supervision of a co-operating teacher paid by the university for his assistance to the student. Such regular attendance allows the student to be seen by the pupils and staff in the role of an assistant teacher and enables the student to perceive the cognitive, psychomotor and affective growth of the pupils over a full school year. This scheme further allows the student teacher to see the functioning of a high school over the full year.

To allow the students to experience continuity in a school and a full teaching load, the hypothetical model would have two sessions of "block teaching" in the middle and at the end of the year. Here the student would be in full time continuous attendance at the school for three weeks on each occasion.

In C.A.E. the same model would apply except these students would commence with only block teaching in the
first year of their three year programme and would follow
the identical pattern as university-educated teachers in
their second and third year.

Evaluation of the field experience is important.

Griffin argued that

student teaching would change somewhat in
emphasis under the theory proposed, because
whenever the curriculum is regarded as hypo­
thesis, some provision for estimating its
adequacy is essential. Early in the course
of his student teaching experience - but not
prior to it in any systematic sense - the
prospective teacher must come to grips with
the question 'How do I tell whether I am
getting anywhere?'

As teachers are required who can promote reflection
not only through habitual ways of handling materials, but
on purpose, evaluation needs to encompass a number of
forms. For the student teacher, there needs to be self
evaluation, evaluation of his pupils and evaluation of him
by his co-operating teacher. Self evaluation is most
crucial as the student teacher examines his own classroom
approach, assessing his strengths and weakness, analysing
interpersonal relationships and classroom climate, and
judging how effective he is in forwarding his pupils'
thinking along reflective lines. Aesthetic and affective
dimensions of pupils' thinking demand special consideration
as there is a tendency for student teachers to be concerned
only with cognitive concerns.
Evaluation of pupils occurs in every teaching situation. It needs to be continuous and on-going to be effective. It should be pre-occupied with the personal and unique qualities of every learner in the classroom. It should be directed to helping these adolescents come to terms with themselves as maturing individuals. Process or formative evaluation is most important though some type of summative evaluation is necessary at the end of teaching units. In N.S.W., as has been indicated in Chapter III, an external examination forms part of summative evaluation for Year 12 school students. Reflective teaching should not be directed to such summative ends. It would, to say the least, be quite contradictory. As a former high school teacher, the investigator has always maintained that if a class is well taught along reflective lines, examinations become secondary in importance and the students will experience little difficulty in passing them anyway. This is a view shared by Griffin who believed

that as soon as a student has come to think of testing as a discrete process, susceptible of meaningful treatment outside the matrix of purpose and plans within which the imperious need for testing arises, he has become to some extent callous to the need.36

Formal evaluation of the student by the co-operating teacher, needs to be in the form of a series of written reports presented to the appropriate staff in the university or C.A.E. The student's progress along defined
criteria needs to be seen in a cumulative assessment across the pre-service years. To ensure parity of evaluation between different students, frequent visits by university and C.A.E. staff would be required. As well, meetings of co-operating teachers, student teachers and tertiary staff where all view and discuss video films of students' performance will help to differentiate among students. Such films can be used to show how student teachers are purposefully promoting reflection. Feedback after viewing films will also assist student teachers in approaching reflection from many different ways. Students learn from watching their own video teaching, from the viewed performance of their peers and from the counsel of their co-operating teachers and supervisors.

Field experience in this hypothetical programme would not be limited to schools. The researcher believes, as does Harold Taylor, that the world is a teacher. Current programmes in N.S.W. are criticised for having too narrow an orientation. Teaching is almost an incestuous occupation. High school graduates go to tertiary institutions to train as teachers to return to high schools. Their world experience is very limited. The criticism of teaching in Western democratic countries is that too often teachers are middle class people who teach middle class values in the hope that all pupils can become middle class citizens.
Though, admittedly, there would be practical difficulties in implementing non-school field experience, it certainly would be possible to organize a series of visits to one or more such places. To work in one of the "teaching blocks" in another field of employment would be advantageous. Non-school field experience should be approached with the same degree of efficiency and rigour as would teaching in schools.

As well as the reflective dimension previously outlined, such work experience would enable the student teachers to broaden their own mental, social and personal horizons. Their greater maturity and understanding should assist them to cope with the problems and the difficulties of pupils regardless of their social backgrounds or racial origins. The ability to teach the disadvantaged, like the ability to teach pupils who come from the more advantaged strata of society, is viewed as one aspect of a teacher's total preparation. He is to be trained as a general practitioner and is not to be thought of as performing successfully only with certain social classes or ethnic groups.37

(g) Interdisciplinary Integrating Seminar.

In the application of reflective thinking to pre-service programmes in N.S.W., the researcher would introduce another component not present in current programmes. This is the small, interdisciplinary seminar group. As far as possible, the group would remain with the same staff member for the duration of the pre-service programme. The
investigator believes that the aesthetic and affective dimension of reflection should not be left to chance. A growth experience can be facilitated through meeting in the structured situation of a seminar, and by leaving the topics and areas of discussion relatively unstructured so that students can direct themselves.

This seminar should not be seen as having a definite psychological basis or bias. It does not revolve around "T" or encounter groups. It is designed to show that feelings and attitudes do not flow in one direction. It aims to sensitize students to their own feelings, satisfactions, frustrations, strengths, and weaknesses. It is designed so that they can also think about their attitudes to others. Such a seminar could explore whether, for example, students are prejudiced against certain migrant groups in the Australian community; whether they are guilty of sexism; whether they have low expectation of disadvantaged children; whether they favourably view docile pupils. The seminar should help the student teachers to become aware of their attitudes and to provide situations that will cause them to reflect upon their beliefs and, hopefully, effect changes in them.

But such a seminar is not limited to exploration of attitudes towards educational matters. Students should also explore a wide range of contemporary issues to see how
soundly based and consistent are their views. Some of the areas that might be discussed - and the inter-disciplinary nature of the group should provide a sound knowledge input - could include attitudes to politics, strikes, internationalism, contemporary morality and alternative life styles.

There are at least two components in these attitudes towards others - feeling and cognition. Some attitudes will, of course, have more of one component in them. Other attitudes might have a reverse balance. In the seminar, the justification of an attitude should be scrutinized in terms of its consistency with other principles that a particular student holds. Where inconsistency occurs, it needs to be pointed out to the student though it would be naive to imagine that an attitudinal change would immediately result. The advantage of having the same interdisciplinary seminar group over the full pre-service programme allows time for the development and maturity of attitudes, for their possible modification, and even for the abandonment of unacceptable ones.

This seminar is designed so that the student teacher can experience what Dewey calls "appreciation". As the locus of integration is within the learner, this seminar aims to draw the threads together as the student proceeds semester by semester in his course.
The mind and the subject seem to come together and unite. This is the state of affairs that is designated by the word 'appreciation'. When the mind thoroughly appreciates anything, that object is experienced with heightened intensity of value. There is no inherent opposition between thought, knowledge and appreciation.39

Many present day methods of education dichotomise learning into intellectual or aesthetic subjects. The former, such as math-science subjects, are often seen as having no affective dimension; the latter, such as music and the arts, are considered to be lacking in intellectual rigour. Both views are erroneous. Human beings are not atomized into parts, and the interdisciplinary seminar is designed so that what is studied and what is the essence of the person are absorbed as one through reflection. To quote Dewey again:

Natively and normally the personality works as a whole. There is no integration of character and mind unless there is a fusion of the intellectual and the emotional, of meaning and value, of fact and imaginative running beyond fact into the realm of desired possibilities.40

(h) Special Studies.

It is to assist further in the development of the individual as an whole that the reconceptualized model for curricular design has a component entitled Special Studies. The purpose of Special Studies is to provide opportunities for the broadening of a student's general education.
Special Studies subjects are not related to the student's academic or professional areas. For example, a music student would not be permitted to take Music Appreciation for Special Studies. But a student with little or no musical background would be welcomed in the course. Each semester, students would be offered a range of subjects from which they would choose one. The choice of offerings could be as diverse as the following list: Experimental Drama, Italian for Beginners, Music Appreciation, Culture and Sexual Oppression, Batik and Leather Work, Politics in Third World Countries, Current Economic Issues, Oral History, Contemporary Affairs, Asian Customs and Cultures. Yet another possibility for Special Studies would be an International Study Tour during the Australian summer vacation.

Educationalists, such as Harold Taylor, have argued that no sharp distinction can be made between what is involved in learning to become a teacher and what is involved in learning to become a person of intellectual and cultural substance. Teachers need to be people of considerable substance if they are to continue to enrich their own lives and the lives of their students. It is the quality and the range of teachers' minds and characters which determine the degree of their influence and the form their influence will take. Hence, Special Studies provides
one more facet in this enrichment of student teachers.

(i) Evaluation and Research.

The final element in this reconceptualized curriculum design is evaluation. Evaluation occurs throughout all stages of this hypothetical, pre-service programme. Evaluation, in terms of self-growth and the component parts of the programme, has been discussed throughout this chapter. But evaluation of reflection as the method for the total programme also needs assessing. Were the hypothetical model of reflection to be placed alongside a current N.S.W. model in a pilot study, research would be needed on four aspects. These would be: (a) before the setting up of the pilot study; (b) during the actual pre-service programme when correlational data could be obtained as a possible way of differentiating between a programme which uses reflection as a method and one which does not; (c) at the end of the first year of teaching, to compare the extent students use the reflective method in the school classroom; (d) over a number of years in longitudinal studies to see what differences, if any, emerge between the pilot study trainees and those not educated in the reflective method.

The purpose of these four aspects of research and the evaluation of the over-all programme is to assess the strengths and weakness in the use of the reflective method
and to make changes in the approach should the research indicate the desirability of doing so. The research needs to have rhythm and continuity to it. Considering N.S.W. has a strong, centralized system of secondary education, and relatively little teacher mobility, continuity in research and in personnel should not be difficult to maintain. In time, it would be hoped that students educated in the reflective method would become co-operating teachers and so aid a new group of pre-service students when the latter commence their field experience in the schools.

CHAPTER SUMMARY

In this chapter a reconceptualization of reflective thinking has been explicated in a total, pre-service programme in N.S.W. The concept of integration has been at the base of this explication. An alternative to the traditional view of integration was generated by the metatheory of Basil Bernstein. The implications of Bernstein's knowledge codes for Dewey's reflective thinking have provided the theoretical constructs for the total, pre-service programme explicated in this chapter. Against this extension of the basic ideas of Dewey, the investigation undertook, in the second section, an examination of current practices in teacher education in N.S.W.

The third section delineated a reconceptualization of reflective thinking. It presented a proposed curriculum
design model for prospective high school teachers of history. This section then systematically explored the use of reflection in the various components of the programme.

All of the components are in the hypothetical application of reflection in a N.S.W. pre-service programme. An examination of one aspect of this programme in greater detail to demonstrate how reflection as a method is employed in a single component of the course is warranted at this juncture. Accordingly, Chapter V is an explication of how reflective thinking is used in history method courses designed to educate history teachers for N.S.W. high schools. The second part of Chapter V is a mini-case study centred on material from the N.S.W. high school history syllabus. It serves as an exemplar to student teachers of how reflection can be taught through history content to high school students.
FOOTNOTES - CHAPTER IV

1 Vide Chapters I and II.


3 Ibid., pp. 205-206.


5 Ibid., p. 218.


7 Ibid., p. 10.

8 Ibid., p. 12.

9 Smith, Teachers For the Real World, pp. 41-42.

10 Ibid., p. 45.

11 Ibid., p. 47.

12 Ibid., pp. 63-64.

13 Ibid., p. 90.


18 Russell Francis, "The Arrow in the Model: The Concept of Integration in Teacher Education", p. 34.

19 Smith, Teachers For the Real World, p. 112.

20 Ibid., p. 113.

21 Griffin, "A Philosophical Approach to the Subject Matter Preparation of Teachers of History", p. 199.


24 Vide Chapter III.


27 Dewey, How We Think, p. 220.

28 Ibid., pp. 224 and 226.

29 Ibid., pp. 211-212.

30 Ibid., p. 250.

31 Ibid., pp. 255-256.

32 Ibid., p. 255.
A full teaching load in N.S.W. high schools is generally regarded as twenty-eight periods a week. The periods are normally forty-five minutes in duration.

Griffin, "A Philosophical Approach to the Subject Matter Preparation of Teachers of History", p. 214.

Ibid.

Ibid., p. 216.

Smith, Teachers For the Real World, p. 172.

Ibid., p. 91.

Dewey, How We Think, p. 277.

Ibid., p. 278.

CHAPTER V

RECONCEPTUALIZED THEORY IN ACTION: A
PROTOTYPICAL MODEL

INTRODUCTION

Middle range theory links what actually happens (the empirical), what changes might be practical (the prudential) and what ought to be (the prescriptive). The previous chapter has explicated the reconceptualization of reflective thinking for curriculum design across a total pre-service programme. Now the theory moves from curriculum design to curriculum development. Middle range theory is thus projected into prototypical programmes for empirical testing in institutional settings. The focus in this particular curriculum development stage is not on the total programme but only on one aspect of it - the history method component. The purpose of this chapter, then, is to demonstrate the reconceptualized theory in action. As such, it will serve as a prototype for other elements of that component and, indeed, for the total programme.

Three sections comprise this chapter. The first outlines the state of history teaching in junior and senior
high schools in N.S.W. The second section is the reconceptualization of the method component itself. The third section is a case study analysis of a content area from the N.S.W. junior high school history syllabus.

This case study demonstrates to student teachers how to conceptualize and organize a teaching unit plan designed to foster reflection in a teaching-learning situation. Again, it serves as a prototype for the pre-planning of other topics. The topic chosen for the case study is **Migration and Race Relations in 19th and 20th Century Australia - A Thematic Case Study**. The criterion employed for its selection is its widespread inclusion in history syllabuses and study guides not only in N.S.W. but also in other states of Australia.

It was also selected as it provides a valuable historical perspective on a contemporary problem in Australian society. As a result of massive immigration programmes since the second World War, Australia has become a multicultural society. The investigator believes that this topic, treated thematically, provides an excellent opportunity for students to come to grips with a problem in contemporary society, with its historic antecedents, and with key principles of historiography and reflection.
Unlike the U.S.A., history is not a compulsory subject in N.S.W. high schools. It is quite possible for a student not to take any courses in history for the entire six years of high school. It would, therefore, be logical to assume that those students who elect to do history are highly motivated and anxious to learn much about the subject. As all research into the selection of courses, and student motivation once the decision is made clearly shows, this assumption does not hold for many students. Often students taking history are forced into choosing it as an elective because of timetabling difficulties within the schools. For example, a student may be required to select from subjects sets and the only choice available to him, bearing in mind his other elective choices, may be history. This situation is likely to occur both in Year 8 and Year 11. In Year 8, students choose subjects to study until the end of their School Certificate in Year 10. In Year 11, students choose subjects to take for the external examination at the end of Year 12. It is quite possible for a student to take history in Years 11 and 12 even though he has not studied that subject in the junior school (Years 7 to 10). As a consequence of such constraints that arise from inflexible scheduling and, perhaps, from choices
resulting from parental pressures, history students in N.S.W. high schools are commonly those who have freely elected to take history and those who have the subject forced on them.

As any given history class would consist of both groups, teachers are faced with an initial problem of motivating students' interest in the subject. Unfortunately, history is an unpopular subject in high schools. The number of candidates who "sit for History" in the Higher School Certificate Examination has shown a percentage decline over the last twenty years. Its unpopularity with school students is often reinforced by persistent parental and community beliefs that history is boring and consists of little more than a succession of factual materials and dates to be learned by rote.

History is not considered a part of social studies as is the case in the U.S.A. In the N.S.W. context, social studies is a subject consisting of history, geography and civics to be studied only in Year 7. Social studies is normally under the control of the social science department which consists of geography, economics, commerce and social science. By contrast, history is part of the English and history department in a school except in those schools where history has become so popular that it has a separate department of its own. However, history as a separate department
is not common. Where it does occur, it usually reflects a highly motivated and enthusiastic history staff who have been able to attract students away from the more popular elective choice of geography.

The abolition of the external School Certificate Examination\(^2\) meant that teachers had far greater freedom to experiment with both content and method in the junior school. Until that time, many teachers had claimed that the demands of a prescriptive syllabus and an external examination meant that innovative approaches and strategies had to be sacrificed. This argument is specious in that if history were well taught, students would have an adequate knowledge base to pass the examination. In effect, the teaching focus should be on the students and their relationship to the subject and not on the artificially created deity, the external examination.

Once the examination was abolished, a flowering of innovative creative history teaching did not automatically occur. Though quite obviously, there were some outstanding teachers and school departments, (many of these were merely continuing excellent practices used in external examination days), a significant number of teachers were unable to use their new freedom to engage in curriculum development. The external examination, formerly their bête noire, turned out, in retrospect, to be a prop, a type of security blanket.
Innovative practices and strategies did not occur because of the conventional practices of many teachers - rote learning, uncritical acceptance of facts, minimal challenge of and discussion with students, little emphasis on the development of thinking skills, chalk and talk presentation. Many such individuals were unable to break out of the set mould, shaped by their old habits.

A series of study days, in-service days, the publication of new material and information booklets have all helped in showing practising teachers how to cope with the new freedom in junior schools. As would be expected, where the teachers have taken up the challenge, there has been a carry over of these ideas into Years 11 and 12. Clearly, all of those teachers afflicted with the "just gimme the facts, man" mentality have not altered their teaching aims or strategies. The quality of history teaching in N.S.W. continues to show wide variations. Such wide variation is no different than in other countries (e.g. Japan, China, U.S.A., Great Britain) where this investigator has observed history lessons that have been both singularly stimulating or incredibly boring.

Most student teachers currently in pre-service history programmes have been taught, as high school students, in the traditional ways associated with the subject. They tend to be familiar with the demands of a rather
prescriptive syllabus in Year 11 and 12. But often, they are not used to the lack of prescription in the junior school nor with the treatment of surveys and depth study topics in the junior syllabus. However, most students easily learn to cope with differing timetabling arrangements in secondary schools. Each week, most N.S.W. high schools allow four periods of history in the junior school and six periods in the senior school, each of forty-five minutes duration. Variations to give minute equivalents are, of course, also in use. Some pre-service teachers experience difficulty coping with the now common practice of unstreamed classes (not graded according to academic ability) especially as they themselves were students in a streamed situation in their school days.

Overall, there is an urgent need in pre-service history programmes in N.S.W. to educate students in more fully effective methods of history teaching, and in the understanding, use and appreciation of a variety of teaching strategies and innovations. Furthermore, they need to develop a sound theoretical base for their teaching and to begin to understand the complex dimensions of their professional role and its function. Reflection is an undergirding rationale that supplies that unitary framework. The next section is an examination of reflection in a history teacher education programme.
In most universities and C.A.E., history method courses are held over four and five semesters respectively. This time span is a much longer and more intensive method preparation than that normally given in U.S. colleges and universities. Staff members in N.S.W. institutions can thereby adopt a sequential programme of development. Such a time frame is especially appropriate in the application of reflection in this pre-service component.

Four or five semesters (two or two and a half academic years in the Australian context or stated in another way, fifty-two or sixty-five teaching weeks) does seem a substantial amount of method time. However, even with this time allocation, it would be quite impossible to cover all the relevant method material. Staff have to make an assessment whether to cover a few items in great depth or to give the students a broad overview - a smorgasbord treatment where students elect to grasp whatever suits them at the time, while recognizing that other parts may be tasted later. Quite obviously, there is staff selection involved in whatever approach is adopted. For the purpose of the hypothetical application of reflection into a method component, this study has adopted the second alternative.
This section is devoted to an explication of the content and teaching approaches of the method courses. These prototypical courses are a continuation and elaboration of what is occurring in other parts of a total programme based on reflection. As students do not commence method courses at the beginning of their programme, they will already have had experience with reflection in the academic, education and special studies areas and, in this programme, through the seminar discussions as well.4

While the major thrust in these other courses has been on the student teachers' own capacities to think reflectively, the emphasis in the method courses is on how these prospective teachers can encourage their school students to think in a reflective manner once the former are engaged in student teaching or are actually on their first professional assignment. This is not meant to imply that no attention is given in the method courses for improving the student teacher's own reflective capacities. Obviously this needs to occur. It is normally done in two ways. The student's handling of new content material is one way of demonstrating directly their continued improvement in their reflective capacities. The second way is more indirect and is revealed through the students' demonstrating their own level of generalization and abstraction as they try to juxtapose historical ideas with classroom methodological issues.
The junior and senior history syllabus cover large content areas, many of which the students have not, and will not, pursue at tertiary level. One way of their attaining greater content knowledge is to analyse techniques for stimulating reflection with particular reference to new content areas. For example, if students during their tertiary work, have not studied Indian history, a topic currently on the senior high school history syllabus, the method class, in examining how the Indian Mutiny can be taught reflectively, can improve both their content knowledge and their ability to use various strategies to encourage reflection in a senior school history classroom. A staff member in charge of a methods course in this programme can encourage students to work with content areas both known and new to them.

There are no lectures in the hypothetical programme. All classes are workshop-based tutorials with student numbers in each totalling no more than fifteen. The method programme for both universities and C.A.E. would be approximately the same. Towards the end of the programme, option choices within courses could be arranged. For example, students may prefer to design history simulations rather than audio-tutorials and such option choices only need staff agreement and an organizational fiat. But there would be a basic course for all to follow. Students in universities
can complete the course in shorter time (recall the semester difference). Their history content knowledge is better and they are more academically inclined. This is not necessarily to say that their classroom teaching performance is better. Some student teachers in universities are not committed to teaching as a profession and may, indeed, not even become teachers on graduating. Students in C.A.E. have a definite vocational bias. However, a motivated university student teacher usually has a greater capacity for intellectual and teaching growth both in short and long term.

The hypothetical application of reflective thinking into the method component can now be set out in detail. Firstly, it is imperative to recall that these method courses are part of an integrated pre-service programme based on reflection. While they stand alone, they are also part of a whole. Secondly, it should be noted that while the areas of study for the method courses will be detailed, there is no intention of spelling out the course components for each separate course. Thirdly, it must be emphasized that while the method programme is reflection-based, not all workshops will be devoted to reflection. This would be unnecessary and excessively time consuming. It is important that student teachers realize this as it is also not feasible to have reflection in every history lesson in a
high school. As far as possible, the method component should itself be taught in the same manner as history will be taught in the high schools. The parallel connections should be implicitly and explicitly made clear to the students.

The contents of these methods courses will now be discussed in greater detail. The following topics which are the substantive base for the methods courses are discussed in the rest of this section:

(a) Historiography;
(b) The N.S.W. junior and senior history syllabuses;
(c) Unit planning and lesson planning;
(d) Teaching history skills - oral, written and graphic;
(e) Option or other method areas - e.g. simulations and local history.

(a) Historiography.

It would be appropriate to commence the first course by a discussion on the twin topics of What is History? and Why Teach History? This would immediately force the students into an examination of the nature of history and into an appreciation of the difficulties in teaching such a complex subject. While historiographical issues would not be
new to students as they would have been encountered in their academic history courses, an examination of a number of epistemological and interpretative questions in history would make the students realize anew the "varieties of history" as seen by different schools of historians.

It would probably not be possible to spend more than six hours of teaching time (equalling a three week period) on such a discussion exercise but it is a valuable introduction to a methods course. It examines the historian as a person, noting how his background, beliefs and bias influence his material; it examines evidence and the selection process of material presented (and omitted) and it highlights how differing perspectives influence the type of conclusion reached. It is essentially an exercise in reflection.

As well as the discussion being on such theoretical lines, particular historical examples could be presented to the students. These should preferably be from topics on the high school syllabus which have not been studied by the student teachers. For example, there could be a number of primary and secondary book and audio-visual resources presented to the class on the subject of the Bolshevik Revolution in Russia in 1917. To do historical justice to the topic, the material presented should be drawn from communist and western democratic historians and encompass
a variety of interpretations. The views of the Bolsheviks, the Mensheviks, the Czarists, the western powers, the press of both sides and the changes in historical interpretations over the past seven decades (the latter is a particularly useful exercise) can all be analysed and debated by the student teachers. A similar exercise could be pursued with reference to the Reformation. The explanation of the change from a united Christendom under the Pope and the Holy Roman Emperor is quite different if one looks at the Reformation from the viewpoint of a Catholic historian, a Protestant historian, an economist, or a Marxist. The Reformation can be a religious, political or economic occurrence depending on one's basic premise.

An analysis of the stages in the reflective process in relation to these specific examples and to historiographical principles and generalizations is important. Student teachers should be made aware of their role in assisting school students to pass through similar stages in their reflection. Ability to recognise and to articulate the stage process is an important part of the methods course.

The early weeks set the conceptual framework for the student teacher. But to highlight reflection there and then not mention it throughout the rest of the sequence of method courses would be tantamount to guaranteeing reflection's failure. The purposes of teaching history, and the
ability of each student to identify teaching objectives and adopt strategies to attain such objectives, is a topic constantly under review throughout each of the method courses. It is, of course, the basic underpinning of all the courses and hence reflection can be raised in a direct, deliberate manner or, most commonly, different facets of reflection can be discussed on a casual, spontaneous basis, whenever the subject is appropriate to the tutorial.

(b) The N.S.W. Junior and Senior History Syllabuses.

After the work on What is History? and Why Teach History?, there would need to be an explanation and discussion of the N.S.W. junior and senior history syllabuses. The lack of prescription in the junior syllabus, the importance of survey and depth study treatment of content, the freedom to choose topics not even listed on the syllabus, the variety in programming options, the desirability of thematic treatment of issues in different countries and in different years, the importance of selecting a variety of aids rather than reliance on a single text, all need to be discussed with the students in the tutorial.

A workshop component could here be introduced. A useful exercise would be to request students, working individually or in groups, to prepare a thematic survey lasting
approximately eight to twelve lessons for a junior history class. The choice of topics could be theirs though if some guidance were needed, topics could be suggested by staff members. For example, suitable thematic topics could be *Inventions of the Ancient World*, *War and Weaponry through the Ages*, and *Myths and Magic from the Beginning of Man to the Establishment of Christianity*.

The purpose of the exercise would be to acquaint students with the basic principles of planning a relatively short teaching sequence, of analysing the topic into content and method areas, of adjusting to an appropriate ability level for whatever high school year the sequence is designed for, of recognizing the variety of stages and strategies within a lesson, and, of becoming acquainted with a variety of teaching resources on the chosen topic. The basic thrust of the workshop task is for the students to examine the various ways in which reflection can be injected into the lesson and unit sequence.

(c) **Unit and Lesson Planning.**

The unit sequence provides students with certain difficulties, the principal one being the conceptualization of a series of lessons entitled a unit plan. A unit plan demands a higher level of abstraction than do individual lesson plans and an ability to hold in one's grasp many ideas simultaneously. Students need assistance in
perceiving and appreciating the totality of the unit plan. They also need to recognize its relationship to the history programme in the high school and to the requirements of the history syllabuses. To work on a thematic survey for a junior history class is a difficult but valuable introduction to the series of method courses. The unit plans so devised are exchanged among members of the class. The best ones are duplicated and are added to the teaching folder which each student is required to keep. The folder is constantly being added to as it is a teaching reference containing new ideas, resources, (both book and audio-visual material) teaching suggestions, a newspaper file, contemporary history sources, and recent approaches to historiography.

The duplicated unit plans are discussed within the tutorial groups with the principal focus of discussion being on the various stages in the unit plan where reflection was demanded of the high school students. Naturally, the student teachers recognize that reflection initiated by the teacher is simply one way to start the method of thinking. They would appreciate that initiation of reflection by high school students themselves would be invaluable but that is possible only in field experience and not in the history method classes in universities and C.A.E.
Once the broad view treatment of unit plans has been grasped, the tutorial focus can then be narrowed to look especially at individual lesson plans and their structure. Like unit planning, lesson planning is a basic component of the first history method course. In fact, in a thirteen week semester, lesson planning would complete the work for that first semester of history method.

The variety of lesson types and the structure within a single lesson need extensive explanation and discussion. Within the suggested time allocation, it would be possible to examine introductory lessons, presentation lessons, discussion lessons, study lessons, group work lessons, revision lessons and evaluation lessons. Each of these types would be discussed using a similar format. The faculty member would explain the special criteria for each type and would illustrate by specific reference to topics from the junior and senior syllabus. The discussion could, where practicable, be accompanied by a video showing a practising classroom teacher using the particular lesson type. As an alternative, the tutorial group could make a visit to a school to see the particular lesson type being taught. Both of these alternatives are possible in the N.S.W. context though, as teachers are paid an extra allowance for video and demonstration work, budgetary considerations within the tertiary institutions generally do
not permit their use on more than about three occasions in any given semester.

Once the student teachers have discussed the nature of the lesson types and wherever possible, have made a school visit or seen a video on them (the discussion, school visit or video may be undertaken in any order), the tutorial becomes a workshop. Students are asked to design lesson plans to illustrate each of the types. The normal approach would be for a workshop to occur after the explanation/video/school visit. Hence, a two hour workshop would follow the two hour description/explanation/viewing held in the previous week's tutorial time. This means that for each of these basic lesson types, every second week is devoted to a workshop design of lessons. During the week between the explanation and the design, students have the opportunity to ensure the content grasp of the subject matter (selected alternatively by the faculty member and by the student) and to gather appropriate resources and ideas for the workshop. Towards the end of the workshop tutorials, time is allocated for students (or groups, if certain students elect to work as a group) to present their lesson design to their peers. A valuable interchange of ideas is likely to occur and the designer of the lesson is expected to be able to justify his choice of approach and be able to state in what ways he is contributing to pupil thinking and
learning. It is often possible to divide the tutorial into groups and to ask each group to prepare a particular lesson type on the same topic but using different aids. For example, each group could be asked to prepare a presentation lesson on the Anzacs at Gallipoli in 1915 but using different aids such as a primary source, a record, a poem, a picture or a video cassette. The resulting group reports highlight the variety of ways the same topic can be taught. As a variation on this approach, students can be asked to peer teach their lesson plan and then discuss its strengths, weaknesses and possible modifications. The teaching of the lesson plan in field experience is the final stage of the sequence. A diagrammatic representation of the sequence is set out in Figure 4.
VIDEO EXPOSITION WORKSHOP PEER FIELD AND/OR AND PRESENTATION ACTIVITIES AND TEACHING SCHOOL VISIT EXPERIENCE

FIGURE 4: TUTORIAL SEQUENCE IN HISTORY METHOD COURSE
Each lesson plan has a similar structure though variations within it will occur depending on the lesson type. In broad terms, there are three major stages in the lesson - the introduction, the development and the consolidation. Student teachers find the introduction the most difficult part to plan. It contains the three elements of motivation, links with previous work and the overview of the lesson about to be taught. Motivation is most important, not just for the introductory lesson in the unit but for the introductory stage in each lesson. Motivation does not, of course, occur only at the beginning of a lesson.

A number of motivational strategies may be employed such as problem posing, working on a controversial statement, literature extracts, use of audio-visual material and discussion of contemporary affairs. The latter is one that the investigator constantly advocates. Contemporary affairs are history and yet unfortunately, they are often omitted from classroom discussion in N.S.W. schools. If they are discussed, they are often done in a separate lesson entitled Current Events and held once a week. This is totally unsatisfactory as it separates and divorces the issues of local, national and international importance from the rest of the learning within the school. The use of contemporary affairs within any stage of the history lesson, but especially as motivation, allows the students to
perceive the relevance of the study of history, further promotes the topic under study, improves their knowledge of contemporary issues and forwards their interpretative, historiographical insights.

A break down of lesson structure into introduction, development and consolidation stages and a column format indicating the content and method for each of these stages provides the student teachers with basic planning requirements. This is not meant to imply that such planning can be equated with rigidity and fixity. Lesson plans must be flexible and the opportunity to deviate from them must be taken whenever the occasion warrants it. Often a classroom question from a student is the reason for shelving a lesson plan. Perhaps the line of reasoning inherent in the question had not been given due consideration by the teacher in his planning but class interest in the discussion generated is sufficient justification for the relevant, new approach superseding the lesson plan.

Lesson plans need to be prepared not just for the variety of lesson types within a teaching unit but also for the variety of ability levels within schools. While many N.S.W. schools have unstreamed classes, other schools still do stream their students according to intelligence. Student teachers obviously need to be prepared for both situations. Unfortunately, some teachers believe that the
less able students can only be taught using fewer teaching strategies. The same teachers often adopt a similar approach, in reverse, when teaching gifted students. As an example, such teachers would claim that primary source material is too difficult for the less able to study and that model-making, simulations and audio-tutorials are too demeaning and child-like for the gifted student. The researcher disagrees strongly with such notions. Teachers adjust their strategies to the level of their students; no strategies should ever be eliminated on the grounds that they are inappropriate for the students' ability levels.

Student teachers usually find difficulty in adjusting to pupil ability levels. In general, their major difficulties lie with the less able pupil in the junior school and with the very bright students in the senior school. In both cases, they have difficulties in attuning themselves to the cognitive abilities of these students. Though teacher educators can give sound advice in planning lessons for such pupils, (e.g. in discussing the attention span of the less able and in stressing the need for variety of activities within the lesson for them; in making strong intellectual research demands on the senior gifted students), it is through field experience that student teachers really perceive the problem of coping with varying ability levels whether in the same classroom or in separate ones. In the
reconceptualized, reflection-based teacher education programme described in Chapter IV, links are established between the teacher educator, the student teachers, the classroom teachers and the school students. Lesson plans designed in the method courses can be taught in field experience and feedback on them can be provided both by the supervisor and the classroom teacher. As student teachers gain more experience in teaching Years 7 to 12 across a wide ability range, they learn to adjust their demands so that, while there is still an intellectual challenge, it is one capable of attainment for any given ability level.

Field experience provides an adjustment for students across another important area - that of resources. In N.S.W., many teachers complain that students in C.A.E. and universities have at their disposal such a variety of book and audio-visual resources in tertiary libraries that they are unable to cope in a teaching situation where resources are minimal. Of course, not all N.S.W. schools have poor resources. Some are supra-abundant but even in the centralized state system, there are wide variations. The private schools (especially the Great Public Schools of the English tradition) have luxurious resources but other private schools, notably the Catholic parochial system, have some of the poorest resources.

To help with this situation, teacher educators encourage the student teachers to build up their own
professional library. Given the students' usual state of impecuniosity, such a library is not large. The other alternatives are to ask students to design lessons using a minimum of resources and to place students during their field experience in at least one school where resources are deficient. As students in N.S.W. have the opportunity to do field experience in more than one school (it is not uncommon for students in C.A.E. to teach in six different schools during their three year diploma course), this is a decided advantage in professional preparation. By comparison, field experience is far more limited in pre-service programmes in the U.S.A.

(d) Teaching History Skills - Oral, Written and Graphic.

Once history method students have grasped the basic essentials of historiographical issues in classroom teaching, of survey and depth study unit planning and of the variety and structure of lesson planning (all described above), the next stage in a reflection-based history method course would be an explication of how to teach skills in history. This is a basic requirement for both C.A.E. and university students and should encompass notemaking, oral and written skills, primary and secondary sources including textbooks, the use of media, graphics, and analytical and interpretative skills.
All of these are part of what Hullfish and Smith described as "reflective thinking as aim and method". The classroom is seen as reflective continuity with the reconstruction of the teacher as focal point. A relationship of trust is essential, as all teachers engaged in the act of communication, involve the sharing of meaning. The classroom atmosphere should be one where the students learn to support their answers with evidence and where "the students view themselves as participants in acts of exploration and discovery, acts that nurture the reflective spirit".

The teacher's own ability at aiding in such exploration and discovery is of paramount importance and so the teaching of historical skills to the school student is crucial. In a history method course, the faculty member must first ascertain that the student teachers are adept practitioners of the skills. For example, it would be pointless to ask them to teach primary source interpretation to pupils if they themselves could not analyse a primary document. Each of the skills taught in the methods class should be prefaced by a short verbal or written exercise to ascertain that the student teachers are adept and comfortable in its uses and are aware of its limitations.

One of the greatest dangers to reflective thinking in a school classroom is reliance on a single textbook.
Unfortunately, in N.S.W., as in the U.S.A., this is still a common occurrence. The almost Biblical adherence to the textbook teaches the pupils mostly to rely on it rather than doubt it. There can be no such thing as objective history. Griffin asserted that "the writers of history are not neutral nor is the tradition of history itself neutral". ¹⁰ The selection process with its accompanying bias operates in all history books and is most evident in school texts. Here, the writers are not professional historians nor even professional educators. In N.S.W., most history school texts are written by classroom teachers, or by university staff with minimal, if any, secondary teaching experience. The forces of the market place, and especially the nature of the syllabuses, guarantee a uniformity among N.S.W. textbooks. This is especially so in junior texts where, despite the lack of prescription in the syllabus, the texts are written as if the syllabuses' suggestions are prescriptions and the explicit ideas of survey and depth studies are ignored.

In a reflection-based history method course, a number of tutorial workshops would be devoted to examining a variety of textbooks so as the student teachers can estimate strengths and weakness and can thus realize the absolute necessity of going beyond the text to search for documentary and supplementary material. Text and secondary sources need intelligent scrutinizing to see the point of view
adopted by the author, the facts selected and omitted, the bias in reporting, the particular interpretations given to the events and issues and the conclusions reached. A suitable workshop approach would be to ask the student teachers to design a series of questions so as pupils can perceive the similarities and contradictions in content and approach between a number of texts and other secondary sources.

Similar healthy scepticism and probing questioning ought to be applied to primary source material, not all of which, of course, is written material. Often, pupils have a special sort of reverence for primary material, naively believing that "facts" stated at the time must be the truth. As stated previously, at all age levels, and at all ability levels, primary sources should be used in high schools. Student teachers need to recognise and select increasing levels of difficulty in primary source material. Each individual selection needs to follow a developmental pattern. Workshop activities within the method course can be directed to such ends. A basic set of questions needs to be asked to ensure that the pupils understand the primary source. This is only the beginning of the teachers' questions, as interpretative questions, essentially why-type questions, also demand answering. Comparisons of primary source accounts of the same event are especially useful as often divergent opinions and sharp contradictions can occur.
History, taught through constant and integrated references to contemporary affairs, will enable school students to see how differences of opinion are likely to occur at any period of time.

A further useful workshop exercise for the student teachers is to ask them to provide a series of primary and secondary sources on a particular controversy (e.g. the conscription debate in Australia in 1916) and to demonstrate how the controversy was interpreted by contemporary and subsequent historians. They could then be asked to design a series of tasks for school students to help the latter in their growth of historical skills. The ultimate intention of all the work on primary and secondary sources is for school students to be able to work through the source materials in the same way as an historian. The teacher aids the students in the inquiry process, the very essence of history, until such time as they become the historian-detectives.

The sources for that inquiry are not limited to the written word. Student teachers need to recognise the importance of teaching school pupils the skills of handling a large range of graphic and other audio-visual material. The same type of tutorial discussion and workshop exercises, all suitably geared to the ability and age level of history school students, needs to be undertaken. Hence student teachers need to be able to work comfortably with such
Material as historical maps (e.g. the territorial arrangements of the 1919 Treaty of Versailles); diagrams (e.g. a diagrammatic representation of the 1854 Eureka Stockade in Australia); cartoons (e.g. those by the English cartoonist, David Low on the causes of the Second World War); charts (e.g. on the structure of the United Nations); graphs (e.g. a pie graph on Australian post-war immigration); paintings and music (e.g. on the significance of French Impressionism and the Romantic Music in contributing to the history of the age); commercial movies (e.g. Anne of a Thousand Days as a piece of historic evidence); overhead projecturals (e.g. those commercially made on the Crusades); film strips, records and video cassettes - in fact, the whole range of material designed to help the school student to question, to doubt, to reflect.

Griffin has maintained that

students cannot integrate their experiences through reflection if a large part of those experiences are somehow deemed unworthy in the situation out of which reflection grows.  

The necessity of using a variety of relevant and suggestive illustrations and especially those of immediate interest to the school students is essential for reflective integration of their experiences.

Griffin further asserts that the subject matter which the teacher controls - and it is this variety of subject
matter and techniques which have just been discussed - enables him to do three important things:

1. He is able to direct students who seek to ground hypotheses towards materials that will carry their thinking forward.

2. He is able, at appropriate points, to 'toss in' the precise bits of information necessary to give impetus to a student's examination of a hypothesis. He can challenge an idea that seems headed toward too ready acceptance, or support one worthy of consideration that is about to be dismissed as patently false.

3. The fact that he can often adduce relevant information enables him without constraint to admit the lack of it. In this way he can strike a blow against the acceptance of authority as omniscient, and focus the reliance of the group, not upon the teacher's sure knowledge, but upon the method which he and they are both applying.

Reflection-based methods course must ensure that, not merely are the "acceptable" historical controversies discussed, but that the parameters of the subject matter and its "sacred cows" are similarly challenged. Griffin argued thus:

Teaching students to think, as a goal, implies that something will be done about the fact that the process of walling off areas of experience from the impact of thought is going on continuously all around the student. Just as reflection is democracy's method for reaching judgements, so walling off preferred values is the method of authoritarianism for protecting specific beliefs from examination.

Griffin's belief, now nearly four decades old, though accepted in theory, is still not generally practised. The recent work of such curriculum theorists as Michael Apple,
William Pinar, John Steven Mann, Herbert M. Kliebard points to the continued pervasiveness of the hidden curriculum, the massiveness of consensus, the avoidance of conflict, and the presentation in schools of a historic and social paradigm fundamentally oriented to the legitimation of the existing social order.\textsuperscript{14}

As part of the intellectual development of the student teachers, a fully integrated reflection-based teacher education programme\textsuperscript{15} would discuss the ways of challenging such parameters. The objective is to develop value-creating persons rather than value-receiving, value-transmitting automatons. The history method course in such a programme is designed to provide specific suggestions and practical guidance to student teachers on how this development can, at the very least, be "started" with school students.

The development of history skills in school students is therefore an integral part of the methods programme. Many of these skills have already been discussed but it is now necessary to look at appropriate teaching strategies for the sequential development of oral and written history skills in students.

A history classroom, by the very nature of its subject matter, encourages a vast amount of verbal interchange. Sometimes this takes the form of questioning...
between student and teacher, or between student and student; at other times, there might be discussions, debates, lecturettes, or imaginative reconstructions of historical events. This segment on oral skills will concentrate on questioning and discussion as strategies for encouraging reflection. It is, of course, recognised that these are simply a part of the total oral skills which need to be developed.

While obviously there is a need for some reproduction of memorized matter as a check on basic content knowledge, questioning for this purpose should occupy a relatively short amount of classroom time. It is generally ineffective in promoting reflection. Earnest Horn has stated that questioning serves six functions. He asserted that: (1) questioning brings understanding and cooperation between student and teacher; (2) it is essential in the discovery, stimulation and guidance of interests; (3) it teaches students to think; (4) it helps to improve the accuracy, clearness and organization of meanings and concepts; (5) it develops a more active and aggressive attitude to learning; and (6) it affords a basis by which teachers and students can appraise results.16

It is with Horn's third point that this section is predominantly concerned. Questioning does have a role in the stimulation and guidance of reflection. Dewey maintained that
thinking is inquiry, investigation, turning over, probing or delving into, so as to find something new or to see what is already known in a different light. In short it is questioning.\textsuperscript{17}

Questioning may be used to initiate and promote the various stages in the act of thought. It is a very natural technique for clarifying and creating problems. Questioning is an art form employed by the teacher to enable his students to inquire, through observation and reasoning, into the meaning of the historical material presented. The questioning should stimulate intellectual eagerness and excitement, and should guide the students into a desire for intelligent activity so as they may then pursue their own independent lines of inquiry.

Questioning should require the students to use their material to generate new problems and issues. It should allow ideas to be developed so that a momentum of thought is sustained. Obviously, questioning is occasionally required for consolidation purposes, to assess both the level of thinking and the stage in the thought process. On all occasions, students should be aware that it is the historical material that is being questioned, or more specifically, their handling of it. At no time, should students feel that their answers to questions are directed towards satisfying the teacher. It is the satisfactory resolution of the problem that is the focus, and, in that
resolution lies the kernel of a new problem. Dewey maintained that it was the teacher's function "to make sure that the desire to go on has been left as a deposit".\textsuperscript{18} The notion of a coming topic, of a problem still in suspense, meant the development of attitudes that were essentially emotional in character.\textsuperscript{19} Here, again, is Dewey's affirmation of the affective dimension of reflective thinking.

Students in a history methods course in N.S.W. need educating in the art of questioning. This would be complementary to the general work on questioning done in their teaching courses in Education. In the history method course, the procedure would be the same as that illustrated in Figure 4 (page 252). For example, there would be a discussion on the purpose, nature and general approach to history questions in a high school class. This could be followed by a video showing questioning in a history class. The student teachers could then be given specific content examples from the junior or senior syllabus (e.g. reasons for 16th century exploration of the New World) and asked to plan and then peer teach the topic using a teacher narrative/questioning strategy.

The questions should be designed to promote reflection on the topic and should follow a sequential pattern using probing and higher order questions. A taxonomic
approach, such as that advocated by Bloom, is one useful way for students to realize how questions can be tied to thinking objectives. At the end of the peer teach session, faculty and fellow students could provide feedback on the student teacher's approach indicating strengths and weaknesses and possible ways of improvement. The field experience in each semester will enable the student teachers to evaluate their questioning performance in a school setting.

History discussion skills to promote and aid reflection are particularly difficult for both student teachers and pupils to develop. As indicated previously, the first task in the methods course is for the faculty member to judge how effective are the student teachers' own discussion skills. It is quite conceivable that some work might be needed to improve these before the students can come to terms with the varieties of ways to handle discussion in a history class in a school.

Once the student teachers' own competence in discussion has been verified, then attention can be directed in workshop tutorials to the appropriate ways of handling discussions in junior and senior history classes. Though the intellectual level of the discussion will vary according to grade and ability levels, the basic principles for discussion lessons remain the same. Discussion affords common
opportunities for challenging inquiry, for clarifying what is to be learned and for engaging with others in searching for answers to problems.

Though informal, undirected discussion in a school classroom can be beneficial (e.g. students are required to listen to the opinions of others and they could become more tolerant of unorthodox opinions), they generally have definite limitations even when teachers deliberately use them. Undirected discussions may expose the problem but they do not follow through the process to reach a conclusion. They may prepare the soil for reflection but in themselves they are hardly capable of supporting sustained reflection.²⁰

By contrast, directed discussion or logical argument is characterized by a disciplined, tenacious pursuit of grounded belief. Its essential task is the reflective testing of a hypothesis using the prescribed rules of scientific method. Discussion is logical argument, and so the deductive and inductive aspects of the historical question under discussion need to be highlighted. Discussion is a very time-consuming activity. Even teaching the skills of logical argument takes time. Pupils ought to be able to grasp the essential ideas and hold these in mind as they listen to the argument and the supportive evidence for the contrary viewpoint. The skill of listening to what is not being said is an important one for the pupils to
develop. The teacher also needs to provide guidance in helping pupils draw inferences and in keeping the discussion on the subject. Discussion pre-supposes factual knowledge and is a most important strategy for aiding pupils in conceptualization. Quite obviously, discussion assists pupils in making generalizations. On many occasions, these have been initiated by a particularly useful strategy, advocated by Hunt and Metcalf, namely that of springboards. Springboards provide a way of drawing together historical ideas, of enabling generalizations, and of making some assessment of the nature and philosophy of history. They encompass rather than compartmentalize historical data.

In a history methods course, the discussion between student teachers and the faculty member on the nature, value and general strategies of discussion, as outlined above, would be followed by practical suggestions on classroom management of discussion lessons. For example, it is important for the teacher to establish certain basic ground rules such as the right of each student to be heard; only one speaker at a time; comments to be kept impersonal; reticent, shy and less able pupils to be encouraged to participate; and no individual or group of students to dominate the discussion. Apart from these procedural rules, it is important to establish and maintain
an intellectually permissive atmosphere ... in which students feel free to express their opinions, knowing that their opinions will be courteously [and] fairly entertained, but rigorously analysed.22

In such an environment, pupils carry a responsibility for their own thinking. They make their own decisions and are expected to defend them. For a teacher to attempt to inculcate his own point of view in these discussions would be totally anathema to all the principles of reflective thinking. While the classroom needs to be intellectually permissive, the procedural rules ensures that it is not permissive in the discipline sense.

Some other functions of the teacher in discussions are the elimination of areas of ambiguity, the avoidance of superficialities and over-generalizations and the promotion of "critical-mindedness". The teacher also ensures that the discussion follows a logical format with its focus clearly and constantly held in mind.

In a history methods course, the same procedural format is followed with discussion as with the work previously outlined in this chapter. Hence, after the discussion, comes the workshop segment where student teachers design discussion lessons. Suitable discussion topics are selected from the syllabuses and student teachers lead discussion with their peers as part of the workshop exercise. Criticisms from the peer group assist in
refining their discussion skills as do video tapes of discussion lessons in high schools. When student teachers undertake their field experience, they can put their discussion skills into practice with pupils.

Another skill area which is most important in history are written skills. These take a number of forms and pupil practice in the variety of these is encouraged. As with oral skills, a similar developmental sequence is adopted so that logical development and progression can be made over the six years of high school. The age and ability level of the pupils are important determinants of the appropriateness of the written task but there would be similar forms of written work for all history pupils. For example, in N.S.W. schools, it would be expected that history written skills would include notemaking skills, sentence and paragraph construction, answers to study sheets, imaginative writing including historic plays and poems, and, of course, formal essay writing.

Student teachers in the history method courses would be encouraged to discuss and practise strategies to aid pupils in history written skills. They could be asked to design study sheets on a particular topic for a given class and ability level in a school; they could be given a school text or reference book and asked to indicate ways they would help pupils to take notes from it. They could be given a topic, such as Imperial Rome, and asked to suggest a series
of imaginative written exercises on it for a slow-learning Year 8 history class. Certain forms of imaginative writing are excellent ways to help pupils achieve, what Hunt and Metcalf call, the subject matter switch. This technique can also be used, of course, in oral work and formal essay writing. The ability to immerse oneself in the past and to recreate it is a fundamental skill to be developed in pupils. Written work is one form of evidence that the teacher has to ascertain how adept at historical envelopment pupils have become.

History also requires an interpretative ability, an ability not only to articulate a viewpoint but to argue a case in writing. Formal essay writing which adheres, within a unitary framework, to criteria of accuracy, relevancy, logic, precision and completeness is part of the classroom work in history. Instruction in the criteria and demonstrating how to assist pupils in essay writing is part of the skills component in the methods course. Many of the written exercises are also evaluative expressions of reflective thinking. A representative sample of pupils' essays could also be distributed in methods courses so that student teachers can gain practice in the grading of them. The external examinations in N.S.W., and the strong British tradition with its emphasis on written work, are contributing factors to a concentration in N.S.W. history classes on written skills and especially on essay writing. Written
skills are of fundamental importance and, in conjunction with pupils' oral work, are the basis for developing reflective capacities in the classroom.

(e) **Option or Other Method Areas**

But a reflection-based history methods course is not complete even after the students have been grounded in historiographical principles, in unit and lesson plans and in ways of presenting all the various types of history skills. While the investigator would maintain that these areas provide the basic foundation for the course, there are other major areas of history method work. These, too, need to be taught through reflection. The same approach would be adopted for these areas and so the pattern would be identical with that previously outlined in Figure 4.

Academic considerations and time constraints might necessitate that, within a particular university or C.A.E. programme, not all of these other method areas could be examined. Such organizational flexibility is permissible, and, indeed, should be encouraged. For example, there could be a base or core course but for the final semester(s), students could be presented with a series of history method options from which they choose to study in depth a specific number of them. Alternatively, the total range of these other method areas could be explored but not in the same depth as in the options. Faculty and student
teachers could even elect for a combination of these two approaches.

Whatever the organizational format is deemed appropriate for the university or C.A.E., the choices of the other major method areas would be drawn from a range of topics. For example, there could be local history, the use of the media and contemporary affairs in history, history excursions, simulations, audio-tutorials, case studies, making aids in history, innovations in history teaching (e.g. the use of computers in history classrooms) and interdisciplinary studies. Illustration of two of these areas will be sufficient to show the thematic consistency in approach in the method courses. The first illustration is that of history simulations; the second illustration is that of local history.

Over the past decade, the use of simulations in history teaching has become popular in New South Wales. In a history methods course, there would be, initially, a discussion on the nature, purpose, advantages, disadvantages, possible design approaches and evaluation of simulations. Student teachers would then examine, discuss and play a variety of commercially-produced simulations as part of their workshop exercises. The second part of the workshop exercise would be for the students to conceive and design a simulation which should be trialled as a prototype with school pupils before final modifications are made.
Simulation design and construction is an exercise in reflection. Leaving aside descriptive role plays, which are often misnamed simulations, simulations are problems in historical interpretation. The nature of the problem; the knowledge, skills and attitudes objectives of the simulation; the difficulties encountered; the ways of resolving the problem; the conclusions; the debriefing; post-simulation discussion and evaluation all provide the participants with practical involvement and some theoretical assessment of the various stages in the reflective process. The ultimate aim of the methods course work on simulation is not just the designing of simulations by student teachers. It is simulation-creation by pupils. Once student teachers have developed their own simulations, they are, hopefully, more acutely aware of the problems pupils might encounter and more adept at helping the pupils to resolve them.

Local history is a topic which is often neglected in a methods course and yet it provides student teachers and pupils with excellent opportunities for viewing history at its source. For junior history classes in N.S.W., local history means the area in which the school is situated. Many teachers and pupils in schools in the new, outlying suburbs of Sydney, Australia, often argue that local studies in their area would be pointless as their environs are too new to have any history. A similar type of argument is
advanced in certain country areas of N.S.W.

Local history has the distinct advantage of allowing teachers and pupils to work with primary source material in an environment which is so intimately known to them. No matter how new is the school or the district, local history abounds. Access to material in newer areas is often so much easier than in well-established areas. Given the nature of the junior history syllabus, it is perfectly feasible to adopt a case study approach to local history if that suits the needs and interests of the pupils. For example, it is quite proper to study the history of the local football club as long as it is done in a rigorous manner using all the "tools of trade" of a junior historian. It is equally proper to examine the history of local government in the town; the contribution of a prominent citizen or family to the district; or, to take a broader view, and analyse how the history of the town is related to, and was affected by changes, in the state, national or international scene.

The segment on local history would follow the normal format of discussion, workshop design, and classroom teaching during field experience. More time would obviously be available for workshop design in an option segment than in the core programme. However, the basic techniques associated with local history studies would be provided in the core programmes. The treatment of local history in the
methods course would be an initial discussion on the nature purposes, approaches and evaluation of local history. There would be a heavy emphasis on the planning, undertaking and evaluating of field excursions which are so necessary in local studies.

In workshop design, student teachers may elect to complete a group workshop/assignment on a particular local history area and each group may be asked to design a suitable history excursion on which they take their peers, acting as pupils. When undertaking their field experience, student teachers may have the opportunity to do local history work with their pupils. This is often difficult to do as usually student teachers are placed in schools whose local history area is unfamiliar to them. Three weeks of field experience is insufficient time for the student teacher to research, plan and teach the local area. Local history work in schools is more properly undertaken by practising teachers than by student teachers. The advantage of local history in a methods course is that the workshop design segment provides practical experience for the student teacher. The problems posed, concepts analysed, and skills and attitudes developed can be rather readily applied to another local history context. Local history studies, based on reflection, allow for generalizations and for the carrying over of understanding from one situation to another.
SECTION SUMMARY

Throughout all the various stages of the methods course, as outlined in this chapter, there has been a concentration on the development of the student as a prospective high school teacher of history. Quite obviously, this is an appropriate concentration but only in so far as it is remembered that pupil thinking and learning is the ultimate focus. The methods course is designed to show that reflection is possible in a history classroom and to indicate strategies for stimulating and inducing reflection in pupils.

Research by Fuller and Bown has shown that the normal pattern among neophyte teachers is to progress through three distinct but overlapping stages. In the first stage, concentration by the teacher is on the self or personal satisfaction. Fuller and Bown call this the "survival stage". If, and when, that goal has been attained, the teacher moves more confidently towards the goal of student achievement. Stage two now commences and the researchers call this the stage of teacher situation concerns. These are defined as concerns about the limitations and frustrations that teachers feel when they teach. This stage is mainly concerned with subject matter. Even if the student is familiar with the subject matter, (and this is not always true) he may encounter difficulty in
explaining it to the class. Until this stage has been adequately coped with, beginning teachers do not seem able to aspire to Fuller and Bown's third stage, that of concern about pupils. Pupil satisfaction is the keynote of the third stage.25

Fuller and Bown's research has shown that teachers come first, teaching comes second and pupils come third.26 A reflection-based history methods course is not designed to circumvent these stages but it will, hopefully, ensure that the student teacher perceives that the third goal is the most important one and its attainment is more quickly realized. In a fully integrated reflection-based course, beginning teachers have, for the previous three years (C.A.E.) or four years (universities), been participants in a programme of the same type that they themselves are now developing in a school environment. As their total pre-service programme met their cognitive, psychomotor and affective needs, so should their school programme help similar needs in their pupils. Integration and not dysfunction is the goal. Hence, the focus in a reflection pre-service programme is on the development of the student as a person. In the school setting, the focus is on the development of the pupil as a person, on what Fuller and Bown see as the third stage. As many current teachers do not attain this last goal27 the importance of self and
the course and the total programme in which they are working.

There is, thus, a twin development. On the one hand, the integrated, reflective, pre-service programme provides for the development of the student as a person and as a beginning teacher. Inherent in such a programme is the hope that this will continue throughout the teacher's personal and professional life. On the other hand, the pre-service programme provides the theoretical and practical framework for allowing prospective teachers to cater for the total development of their pupils.

For both student teachers and pupils, the aim is identical - the integration of the total person. Dewey summarized this as follows:

natively and normally the personality works as a whole. There is no integration of character and mind unless there is fusion of the intellectual and the emotional, of meaning and value, of fact and imaginative running beyond fact into the realm of desired possibilities. 28

Because of such a belief, Dewey saw the teacher as an artist, one who could inspire, arouse enthusiasm, communicate large ideas, evoke energy and yet at the same time ensure mastery over the means of attainment. One without the other is totally inadequate. The combination is magic.
To nurture inspiring aim and executive means into harmony with each other is at once the difficulty and reward of the teacher.  

A CASE STUDY EXAMPLE USING THE PROTOTYPICAL MODEL

(a) General Concerns.

The previous section detailed the reconceptualized theory in action through the use of a prototypical model for C.A.E. and universities in N.S.W. The aim of this section is to take a small component in that model - unit planning - and design a teaching unit for a history high school class. Such a teaching unit would be discussed and analysed in a methods course. It would be both an illustrative aid and a case study example for pre-service teachers as they commence designing their own unit plans.

The prototypical model has shown that unit planning comes quite early in the methods course. The reasons for this have been discussed in the previous section. Briefly, they are that student teachers need to conceptualize the totality of the history content and to recognize the variety of possible instructional procedures. But, more importantly, students need to conceptualize how the use of particular historical content and skills can aid pupil development along reflective, integrated lines. They need to perceive the teaching unit as a learning stage in the reflective process. This means that a sequential pattern is recognized.
Unit plans, like lesson plans, are not discrete entities but are linked with previous units, foreshadow future units and are one element in the unitary framework of reflection and integration.

Designing unit plans in a methods course is not an easy task and it is more difficult for those student teachers who are not in a concurrent programme. Such students tend to feel that unit planning is somewhat artificial or hypothetical but their first "block" field experience makes them realize how theory and practice cannot be divorced from either the pre-service or high school setting. What was once viewed as a theoretical pre-service environment is now also seen as eminently practical. What was once viewed as a practical high school environment is now also seen as encompassing theoretical concerns.

For the faculty member introducing the topic of unit planning quite early in the prototypical model, the students often face role adjustment difficulties. This is especially the case for C.A.E. students who, in general, were the senior pupils in a high school only the previous year. The reconceptualized model for curriculum design allows the students to have professional assistance in this transition. Such assistance can be obtained (a) from their methods staff; (b) from their seminar leader and their peer group in the interdisciplinary seminary; and (c) from their field experience supervisor and their supervising teacher.
in the school.

Unit planning would be introduced to the methods class in the way designated in the previous section. There would be a tutorial discussion on the nature, purpose and advantages of unit planning and on the variety of approaches and strategies that can be adopted. It is crucial that students realize that units are not designed around some inflexible schema. Unit plans devised by methods faculty and by student teachers from previous courses would then be presented to the tutorial group. These would have been designed to provide students with specific illustrations of unit plans for history classes from Years 7 to 12. Unit plans would also be designed to show the somewhat different strategies used in schools where history classes are streamed. History unit plans for unstreamed classes are also shown and discussed. It is a particularly useful exercise for the students to examine unit plans on the same topic designed for the same high school year but using different approaches.

Unit plans provide structured guidelines for classroom teaching. Obviously, they must be capable of modification and flexibility and must allow for ample pupil input and for pupil-based work. The former aspect is, naturally, difficult to include when designing unit plans for a methods course. The latter aspect is not difficult to include. As students complete more field experience, the necessity for
pupil input and pupil-based work becomes more apparent to them. Their subsequent unit plans then include far less of teacher-dominated, expository teaching.

After the discussion on specific unit plans distributed to the tutorial group, the student teachers devise their own unit plans. These are exchanged among their peer group for comment and criticisms. They are subsequently taught to a history high school class in their field experience.

As presented to the students in the initial methods course, unit plans would consist of:

(1) a statement of objectives. The would include knowledge, skill and attitude objectives;
(2) a bibliography of teacher and pupil content books, journals, and audio-visual material on the topic. The bibliography would also include books and journals relevant to the teaching methodology adopted;
(3) the programme of work showing the history content, instructional procedures, and aids used in each of a series of lessons on the topic;
(4) some indication of expected pupil activity in the unit;
(5) the possible formative and summative evaluation procedures used by the teacher in reference to himself and his pupils;
(6) some appropriate follow-up procedures for the topic. (The case study content example presented later in this section is concerned principally with (3), the programme of work.)

Thus, in striving for integration and reflection in their pupils, student teachers design unit plans based on a particular schema. Figure 5 illustrates this and consolidates the six points listed above.
KEY:
1. Reflection and Integration
2. Objectives
3. Content
4. Bibliography
5. Approaches
6. Instructional Procedures
7. Formative and Summative Evaluation
   (occurring continuously)

FIGURE 5: HISTORY UNIT PLAN BASED ON THE PROTOTYPICAL MODEL
While the parts of the diagram relating to objectives, bibliography, content, evaluation (both formative and summative), integration and reflection are quite clear, further clarification would be useful in relation to approaches and instructional procedures. The major approaches and procedures are represented separately in Figures 6 and 7 which are self-explanatory.
FIGURE 6: APPROACHES TO PROGRAMMING HIGH SCHOOL HISTORY
FIGURE 7: INSTRUCTIONAL PROCEDURES FOR UNIT PLANNING IN HIGH SCHOOL HISTORY
This segment with its use of diagrams has shown, that, when designing unit plans in history, bibliography, content, approaches, instructional procedures and evaluation are all taken into account. These are set against the demands of the syllabus, the history department's programme, the resources of the school, the teacher's personal aims, and the needs and interests of the pupils. Through the teaching of these units in high school history classes, it is hoped to facilitate pupil development in reflection.

(b) **A Thematic Case Study.**

This next segment is devoted to examining one of the unit plans which would be presented for discussion quite early in the initial methods course. Only one segment of the plan is explicated, namely, the programme of work. This shows the content and instructional procedures in a lesson sequence format. It would be, as indicated previously (page 285), only one of a number of unit plans distributed to the student teachers at this time. It does, however, provide a case study example using the prototypical model and is based on a content area from the N.S.W. history syllabus.

The content area chosen is **Migration and Race Relations in 19th and 20th Century Australia** : **A Thematic Case Study.** The reasons for the selection of this topic
have been indicated earlier (page 233). The three aspects in the case study are: (a) Chinese on the Australian goldfields in the 1850s and 1860s; (b) Post World War II Indo-European migration to Australia; and (c) Vietnamese refugees to Australia, 1979. Each of these immigration movements will be examined to ascertain the reason for the migration, the race attitudes between old and new settlers, the perspectives of both groups, the problems encountered, their possible solutions and the likely future directions.

These, then, are the broad content areas within the unit plan. Quite obviously, the selection procedures have omitted content areas which are also worthy of further investigation. Race relations and Australian aborigines is one such example. Whilst it is possible to broaden the scope of the unit in this way, there are always constraints. Even time in the classroom is a most effective constraint. It is also possible to sharpen the focus in the content areas stated above. For example, it would be quite appropriate to examine race relations specifically as they applied to migrant women and Australian-born women. If one were teaching this unit in a high school, the pupils themselves would have a major say in determining the scope and focus of the unit. It might be that they would reject the three aspects chosen for the content area and substitute others more appropriate to their needs and interests. As
long as their choices are historically and educationally valid and the teacher can see their potential in enhancing reflection, the pupils' suggestions should be the content of the historical study. In the unit plan segment to follow, the investigator has allowed opportunity for pupil-based work and for individual choice within the framework. The investigator recognizes that pupil input is not present in the actual design of the unit though in a high school situation, this would be present. The teacher educator has an obligation to point out this limitation of the unit plan when discussing it with student teachers. The latter have the opportunity to rectify this type of situation in their field experience.

The three content aspects have been listed. The approach to be employed is thematic and a variety of instructional procedures is used. Consistent with the thematic approach, the three aspects are treated simultaneously. The investigation of migration and race relations at different periods of time allows for a focus on data collection, interpretation, analysis and formulation of concepts.

The programme of work segment in the unit plan is designed for a Year 10 history class who are above average in intelligence. The teaching covers a period of five weeks. Under the terms of the junior history syllabus,
this would be considered a depth study. Each history
lesson in Year 10 is forty-five minutes duration and,
following the most typical timetabling pattern in N.S.W.
high schools, it occurs four times a week.

The programme of work is set out in Table 7.
<table>
<thead>
<tr>
<th>LESSON</th>
<th>CONTENT</th>
<th>INSTRUCTIONAL PROCEDURES</th>
</tr>
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</table>
| 1      | I Migration and Race Relations?  
- why do people migrate?  
e.g. religious  
political  
economic  
reasons  
racial  
military (wars)  
- evidence of migration of  
people prior to 20th century  
e.g. Irish  
Germans  
Italian  
Chinese  
- expectations of and problems in the new land  
e.g. greater opportunities  
cultural differences | Introductory Lesson  
Problem-posing discussion on general reasons for migration of people at different periods of history.  
Teacher-pupil questioning with use of maps, pictures and overhead projecturals.  
Blackboard summary compiled continuously in this segment - pupils to copy. |
## Table 7 (continued)

<table>
<thead>
<tr>
<th>LESSON</th>
<th>CONTENT</th>
<th>INSTRUCTIONAL PROCEDURES</th>
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</table>
| 1      | **Migration and Race Relations in 19th and 20th Century Australia**  
- Chinese on goldfields in 1850s and 1860s.  
- Post World War II Indo-European migration to Australia.  
- Vietnamese refugees (the "boat people" and government sponsored ones) in 1979. | Distribution of handout on scope of unit.  
Teacher explanation on nature and type of pupil involvement in the unit.  
Pupil input in response to handout. (Consequent discussion in a teaching situation in a high school may change the scope of the unit.)                                                                                                                        |
| 2      | **II Reasons for Migration**  
(a) Chinese in 19th Century Australia.  
- lure of gold  
- improvement of family status in China.  
(b) Post World War II Indo-European migration.  
- war refugees (e.g. Estonians)  
- displaced persons  
- economic gain  
- political victims (e.g. Hungarians)  
- racial victims (e.g. Jews) | Short video segment showing (i) Vietnamese refugees in Asian camps; (ii) arrival of illegal "boat people" to northern Australia; (iii) arrival of government-sponsored refugees from Vietnam.  
Discussion on video.  
Written primary source material studied by class to ascertain basic reasons for the three lots of migration.  
Discussion on this material.                                                                                                                                                    |
Table 7 (continued)

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<th>LESSON</th>
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<th>INSTRUCTIONAL PROCEDURES</th>
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</table>
| 2      | (c) Vietnamese migration in 1979.  
- political refugees  
- war refugees | Pupils to compile their own chart (or any form of graphic representation) to show the motivations of each group. |

PLEASE NOTE THAT THE THREE CONTENT AREAS ARE BEING TREATED SIMULTANEOUSLY. A THEMATIC AND NOT A CHRONOLOGICAL APPROACH IS BEING USED

| 3      | As per previous lesson | Group work.  
Class is divided in four groups.  
Groups to research using primary, secondary and audio-visual material the following topic How important were  
economic factors  
OR religious/racial factors  
OR political factors  
OR wars  
in the coming to Australia of each of those three waves of migration? |
Table 7 (continued)

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<th>LESSON</th>
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<th>INSTRUCTIONAL PROCEDURES</th>
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<tr>
<td>4</td>
<td>As per previous lesson</td>
<td>Group work (continued)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>As per previous lesson.</td>
</tr>
<tr>
<td>5</td>
<td>As per previous lesson</td>
<td><strong>Group Reports</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Each of the four groups is to report to the rest of the class</td>
</tr>
<tr>
<td></td>
<td></td>
<td>on its research in lessons 3 and 4.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Presentation of reports in an interesting format is essential.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Class members to receive statement on findings of each group.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Statement compiled by group members.</td>
</tr>
<tr>
<td>6</td>
<td>As per previous lesson</td>
<td><strong>Study Lesson</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Class members work individually on a study sheet compiled by</td>
</tr>
<tr>
<td></td>
<td></td>
<td>the teacher. Series of questions on the study sheet. For</td>
</tr>
<tr>
<td></td>
<td></td>
<td>example, questions on documents and their interpretation; on</td>
</tr>
<tr>
<td></td>
<td></td>
<td>maps, cartoons and other graphics designed to evaluate skill</td>
</tr>
<tr>
<td></td>
<td></td>
<td>development; on attitudes to gauge awareness of migrant</td>
</tr>
<tr>
<td></td>
<td></td>
<td>feelings as they leave their homeland; on development of</td>
</tr>
<tr>
<td></td>
<td></td>
<td>concepts.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>N.B. Study lesson is NOT a test.</td>
</tr>
<tr>
<td>LESSON</td>
<td>CONTENT</td>
<td>INSTRUCTIONAL PROCEDURES</td>
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</tbody>
</table>
| 7      | III Problems Encountered | Teacher exposition.  
Class discussion.  
Primary source material including experiences of  
migrant pupils in the class (where appropriate). |
|        | Common problems  
- employment  
- housing  
- education  
- cultural differences | |
| 8      | As per previous lesson | Group Work  
(a) Each group is given a specific national migrant  
group (e.g. Chinese, Czechoslavakians, Turkish) in a  
given time period (e.g. 1860s, 1950s, 1970s) to re-  
search on its problems  
AND  
(b) Each group is (i) to provide a brief case  
study example of one person or family within that  
group  
OR  
(ii) to provide a brief case  
study example of problems encountered by a pupil (or  
her/his family) who was not Australian born. |
<p>| 9      | As per previous lesson | As per previous lesson |</p>
<table>
<thead>
<tr>
<th>LESSON</th>
<th>CONTENT</th>
<th>INSTRUCTIONAL PROCEDURES</th>
</tr>
</thead>
</table>
| 10     | As per previous lesson | Group Reports  
Each of the groups is to report to the rest of the class on its research in lessons 3 and 4.  
Presentation of reports in an interesting format is essential.  
For consolidation purposes, individual class members are to record the major findings of the other groups. |
| 11     | IV Race Relations : A Particular Problem.  
Racism  
(a) as seen from the viewpoint of a migrant-born citizen.  
(b) as seen from the viewpoint of an Australian citizen.  
- extent  
- forms  
- implications  
- effects  
- eradication  
- skin pigmentation (the "coloured" prejudice and the residue of the former White Australian Policy). | Discussion on racism in Australian society.  
Use of aids for illustration - newspaper articles, cartoons, ethnic jokes. |
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<tr>
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<th>INSTRUCTIONAL PROCEDURES</th>
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</thead>
</table>
| 12     | Racism in Australian Society. | Guest Speaker  
A speaker from the ethnic community is invited to the classroom to talk on Racism in Australian Society: The Perspective of a Foreign-Born Australian Citizen.  
Class discussion. |
| 13     | Material contained in Section III - Problems Encountered and Section IV - Race Relations : A Particular Problem. (Lessons 7-12) | Study Lesson  
Class members work individually on a study sheet compiled by the teacher. Series of questions on the study sheet to help consolidation. Questions use a variety of aids (e.g. cartoons, literature extracts, graphs). Questions designed to aid pupil knowledge, interpretation, synthesis, analysis, concept skill and attitude development.  
N.B. Study lesson is NOT a test. |
| 14     | Possible Solutions  
- government assistance?  
- private agencies?  
- education of citizenry?  
- legal redress?  
- business assistance?  
- attitudinal change?  
- publicity? | Teacher narrative.  
Teacher/pupil questioning.  
Blackboard summary.  
Pupils to copy summary.  
Discussion. |
<table>
<thead>
<tr>
<th>LESSON</th>
<th>CONTENT</th>
<th>INSTRUCTIONAL PROCEDURES</th>
</tr>
</thead>
</table>
| 15     | As per previous lesson | **Written Work**  
Students to write newspaper editorial explicating their own views on solution to any one (or all) of the problems discussed. |
| 16     | **VI Independent Research and Report.**  
- pupils own choice from contemporary History.  
  Some areas which pupils may elect to explore (they may, of course, reject these in favour of one not listed here - the list is only given as a guide after and if students find difficulty locating a topic on their own).  
  - migrant interpreter services.  
  - migrant influence in voting patterns in Australia.  
  - bi-lingual children.  
  - cultural festivals.  
  - migrant occupational patterns.  
  - cultural conflicts.  
  - women in the migrant community.  
  - ethnic food. | **Pupils to undertake independent, individual research on area or topic not yet explored but which interests them.**  
**Teachers to act as an advisor and resource person.** |
Table 7 (continued)

<table>
<thead>
<tr>
<th>LESSON</th>
<th>CONTENT</th>
<th>INSTRUCTIONAL PROCEDURES</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>As per previous lesson</td>
<td>As per previous lesson. Short report of research is to be submitted to teacher at the end of this teaching unit. Pupil is to decide the presentation format of the report.</td>
</tr>
<tr>
<td>18</td>
<td>VII Future Directions. Contributions of migrants to Australia.</td>
<td>Discussion on the advantages of migration to Australia - principally from the perspective of the Australian-born.</td>
</tr>
<tr>
<td>19</td>
<td>Australia as a Multi-Cultural Society: Scenario for the Future.</td>
<td>Film. Discussion.</td>
</tr>
<tr>
<td>20</td>
<td>VIII Overview of Unit. Revision</td>
<td>Historical re-enactment - a pageant to cover all the aspects in this unit. - role play format.</td>
</tr>
<tr>
<td>21</td>
<td>Evaluation</td>
<td>Sustained formal written essay to be completed in class.</td>
</tr>
</tbody>
</table>
CHAPTER SUMMARY

This chapter has demonstrated the projection of reconceptualized thinking into a prototypical programme. It has explicated the theory in action in prototypical models in universities and C.A.E. in N.S.W. The prototypes were the history method components in pre-service teacher education programmes. The chapter comprised three sections. The first outlined the state of history teaching in N.S.W. The second section was the reconceptualization of the method component itself. The third section was a case study analysis of a content area from the N.S.W. junior high school history syllabus. The chapter demonstrated how the "prudential" - a new synthesis in a practical institutional setting - might be generated from bringing together both the empirical and the prescriptive. It illustrated thereby the major role of a valid middle range theory.
FOOTNOTES - CHAPTER V

1John Reynolds and Malcolm Skilbeck, *Culture and the Classroom* (Sydney: Macmillan Co. of Australia, 1976), p. 20.

2Vide Chapter III.

3Vide Appendix A.

4Vide Chapter IV.


6Vide Appendix A and B.

7Vide Robert E. Jewett, "The Problems Approach and the Senior High School" in *Curriculum Series no. 14 of the National Council for the Social Studies, Problem Centred Social Studies Instruction: Approaches to Reflective Thinking*.


10Alan Griffin, "A Philosophical Approach to the Subject Matter Preparation of Teachers of History", p. 41.

11Ibid., p. 188.

12Ibid., p. 185.

13Ibid., p. 191.

15 Vide Chapter IV.

16 Earnest Horn, Methods of Instruction in the Social Studies, pp. 342-344.

17 John Dewey, How We Think, p. 265.

18 Ibid., p. 268.

19 Ibid., p. 262.


21 Ibid., pp. 151-157.


26 Donald R. Cruickshank, The Other Side of the Coin, Commencement address, University of the Pacific, Stockton, California, 1978 (mimeographed), p. 4.
27 Ibid., p. 5.

28 John Dewey, How We Think, p. 278.

29 Ibid., p. 288.

30 Vide Chapter IV.
CHAPTER VI

CONCLUSIONS AND RECOMMENDATIONS

It is increasingly clear in all of the social and behavioural sciences that any valid interpretations and warranted extrapolations of research require an understanding of the socio-political milieu in which the research was undertaken and in which projections are made for action. The lack of such understanding in the Australian culture is especially acute. Consequently, this last chapter in the report of the investigation re-emphasizes certain of the most basic aspects of this setting to create a backdrop for such understanding. Detailed descriptions and analyses of these aspects and others were made and reported in the earlier chapters.

Following the re-examination of the background of the study which involves both a "backward and forward look" at the Australian setting, the major conclusions of the study itself are presented. The limitations of the undertaking are also identified. Finally, implications for action are explored and suggestions for further research are identified.
A JANUS VIEW OF THE SETTING

In looking back, it is evident that there have been changes in Australian society over the past sixty years, the period of this investigation. Changes in relation to the polity, the family and religion meant that structures that had originally given support to the majority of people were either withdrawn or curtailed. In the political sphere, Australia has always been a conservative country, somewhat of a paradox in an industrialized capitalist system committed to change. No longer, though, is the commitment to the polity automatic. The former certainties of the family, religion and the automatic national commitment can no longer be taken for granted.

Changes in societal patterns affect education and, in particular, curricular content. For example, the decline in the importance of the family and religion has placed added responsibilities on the schools. These now have a much larger role to play in what present-day observers are terming the "moral education" function of schooling.

The large-scale immigration commenced after World War II and continuing to the present day has meant that a homogenous population of British origin is no longer the sole pattern. Australia is a polyethnic society whose aim now is not assimilation into a slowly adapting Australian
culture but the co-existence in the one country of many tolerated differences. This changing demographic structure has clear implications for the content of school and teacher education curricula and, in particular, for social studies.

Not only are curricula influenced by changing social patterns but they are also influenced by changing ideologies. There has been a slow decline in the influence of the British connection and a corresponding increase in the influence of the U.S.A. The latter is most clearly evident in the effects of the multi-national companies on the Australian economy, particularly through the mass media. The presence of large numbers of migrants, many of non-British stock, and therefore having little or no allegiance to the British monarch or her Australian representatives, has been a further factor in illustrating how changing ideologies can affect curricular content selection.

There are other ideological changes which shape curricular perspectives. The shift from a belief in absolutes to a belief in relative values has meant an increasing toleration of differing ideas and perspectives. The former consensus stability and conformity to accepted social norms does not operate as strongly as previously. The influence of the group has waned as individualism, reinforced by the new toleration of differences, is encouraged.
In the past, Australia has had a definite stratification system based on social class. Social class largely reflected economic position though it was possible for some citizens to become upwardly mobile through education. Stratification focused on values relating to hierarchy and deference and it is these values that today are being challenged. Both in myth and reality, there has always been elements of anti-authoritarianism in Australian society. This is exemplified, for example, in negative attitudes to the "boss" and the policeman and a sympathy with the "underdog" such as an escaped criminal. But these elements were really the exception to an otherwise stratified society.

However, over the last two decades, this anti-authoritarianism has expressed itself more widely. There is a gradual decline in the willingness to grant deference to those in authority. This is accompanied by a greater questioning of them to justify their ideas and their actions. The teacher questioning of the universities on their continuing control of curricular content at the Higher School Certificate Examination is one example of this.

Nevertheless, while there is questioning and often criticism of academics, the influence of "institutional and cultural intellectuals", as Musgrave terms them, is important. Institutional intellectuals may not always agree
among themselves, and often their ideas may be quite at variance with existing community ones. But, working and interacting with their colleagues in the realm of ideas, they can often modify or suggest changes to the prevailing ideologies. They, along with cultural intellectuals, provide a crucial prescriptive dimension.

Cultural intellectuals have a much broader view as they are interested in the society as a whole and in the interrelationships among the institutions in society. Ideas that are generated in one social institution may have an impact on others. For example, in the late 1960s and early 1970s, Australian political intellectuals redefined social justice in such a way that the education of women, aborigines and migrants was considered to be unfair. Their redefinition led to a considerable alteration in educational access, curricular content and method though it has not yet led to the eradication of discrimination.

The milieu sketched here was not conducive to reflective thinking. The history of N.S.W. education in Chapter III clearly revealed that "two cultures" were created. These cultures within the schools reflected the social class system of society.

Curriculum, itself, had a utilitarian direction. It tended to differentiate the elite from the masses; secondary, and even tertiary, education was seen as vocational
in aim. Even the elite's education had a vocational bias. The notion of cultivated and educated citizens, steeped in general education, was not part of the prevailing educational ideology.

The utilitarian emphasis in the academic curriculum has somewhat influenced the moral dimensions of curriculum as well. The moral objective was to produce dutiful citizens. While service to others was encouraged, a certain competitiveness was necessary for economic success. But, against the prevailing Australian trait of egalitarianism, this was difficult to achieve. Musgrave summarizes this dilemma succinctly:

Success was to be achieved, but, where based on high quality, had to be disguised. Australian poppies may bloom in their thousands, but must not grow too tall.

The past two decades have seen marked changes in the supporting rationale for educational innovations in Australia. This theory base has become increasingly process-oriented. The influence of the Progressive movement in the United States, derived in a large measure from Dewey's experimentalism, has become a strong contributing factor. But educational theory generated in England - the influential Plowden Report, for example - has also influenced the shift. And Merleau-Ponty's phenomenology from France and Habermas' critical theory from Germany have likewise contributed to process-oriented bases for education.
In Basil Bernstein's terms, this shift has been from a collection "framing" of knowledge to an integrated one. The collection code assumed that knowledge, and in turn, subjects were separate, bounded entities, insulated one from the other. The alternative integrated code involves a conception of knowledge as open, evolving arenas in which individuals take a direct role in generating new knowledge, knowledge that cuts across traditional boundaries of the separate subjects.

Yet another way to view the shift, in order to understand better the total setting against which to assess the validity of the research reported here, is provided by Beeby's thesis that education in developing countries may be analysed in terms of historical stages. Using this conceptual framework, Musgrave asserts that Australia is in a stage of transition and ready to move into what both he and Beeby call a stage of meaning. He explains this stage as follows:

The best interpretation for us here of Beeby's concept of a stage of Meaning is that a curriculum is made available within which principles are emphasized, but in such a way that they are understood so firmly that they can be applied over a very wide range of likely situations.²

If, indeed, Musgrave's interpretation holds - that Australian education is moving towards a stage of meaning - this interpretation strongly supports the conclusions
arrived at in this investigation. It is consistent with the extension of Dewey's concept of reflective thinking. This extension served as a major source for the generation of a reconceptualization of the foundational base for curriculum planning developed in Chapter IV of this study. Moreover, Basil Bernstein's thesis lends further strength to the rationale which was then "tested" further by developing a prototypical application in one component of a teacher education curriculum, a case study account reported in Chapter V.

It is commonly asserted that a crucial test of the value of a theory-building effort rests in a large measure on how effectively the proposed theory base and its projected applications "hold-up" in the future. For example, do they raise a fresh set of questions or throw light on issues not heretofore identified? To attend to these aspects of the study, we are justified at this point in sketching briefly what this future in Australia might be.

The concept of an "uncareer" seems one possible prospect. People who wish to leave the labour market, if only temporarily, and adopt an alternative living style with government assistance in the form of unemployment benefits, will have opportunities for doing so. The developed nature of the Australian economy, the increasing standard of living and greater amount of leisure time, will mean that, apart from those structurally unemployed, the
economy will be able to support those who opt for an uncareer.

But, to make the choice for an uncareer demands that those people have a good basic education. They must be able to weigh up the alternatives and their consequences before making a decision and, if they do decide to re-enter the work force, they will need an educational basis for re-entry and for possible continuing education.

To suit future societal needs and for individual betterment, education should be general in nature. The current and long-standing Australian concept that education should be vocational and utilitarian in nature is an outcome of earlier stages in the development of education. To take even the narrow economic viewpoint, vocational ends will hardly be appropriate where changing technology is a salient feature of the economy. Trained incompetents are of little use in a changing world. Similarly, teachers who are nothing more than trained technicians cannot hope to educate their pupils in ways that meet more fully their vital needs. It is imperative that teacher education programmes should encourage thinking, cultured and flexible teachers. This assumes teachers who see their role as guides to their students in the process of reflection as explicated in this investigation.

Will society support this kind of open inquiry? Although many signs point to the move Musgrave identifies,
that is from a transition stage to a meaning stage, there are yet large barriers. In fact, Musgrave himself, calls attention to the great inequality that R. Freeman Butts found in Australian education twenty-five years ago. This inequality persists in social class influence in the schools and in the continuing high selectivity of tertiary institutions.

But there are some positive factors that serve as countervailing forces. Chief among these, for example, is the concept "clusters of ideological tendencies" identified by Musgrave.

Such a concept has taken shape during the last two decades with the societal encouragement of diversity and with teachers and teacher educators grasping the new personal and professional freedoms. A specific example of this is to be found in the distinct move toward school-based curriculum development. This move is in sharp contrast to the top-down, traditional curriculum development efforts of the state departments of education.

A second significant example of the impact on education of an ideological cluster was the establishment of the Curriculum Development Centre (C.D.C.) in Canberra by the Whitlam Labor government in 1975. The lessening, though by no means the eradication, of inter-state jealousies, in part, made this possible. Its establishment also reflected the Labor government's firm commitment to
the principle that equal educational opportunity was the right of all Australians. The Centre was designed to foster this principle by its initiation of permanent curricular initiatives at a national level.

The C.D.C. has adopted a multi-faceted approach to curriculum. Its biggest project has been the nation-wide Social Education Materials Project (S.E.M.P.) but it has also wisely opted to reach teachers in the schools. It is at the school level where the new personal and professional freedoms are shown to the greatest advantage and, where, incidentally, the teachers still need the most assistance.

The large, planned curriculum change is no longer appropriate in Australia. The concept now and in the future is that teachers should participate in the decisions about what they should teach. This means that teacher educators have an additional responsibility of ensuring that their graduating students have some knowledge of the available options and are encouraged to make rational choices. In a pre-service programme based on reflection, their work as full-time teachers would merely be building on a foundation of tackling problems and issues in a rational, thinking manner.

This is not meant to imply that no in-service assistance is required. Even reflective-trained teachers will need assistance and the majority of teachers will not have any pre-service education in the reflective method. However,
the support established will need to reflect the teachers' views. The large, planned curriculum projects clearly revealed that different parties (such as teachers and theorists) had different perspectives on curriculum needs and their attainment.

Assistance is needed for teachers both as individuals and in groups. If teaching is to attain any status as a profession, then clearly its professionality must be stressed. In-service work is essential to guarantee that teachers remain participators in change. School-based curriculum needs continual evaluation. Curriculum days with peer consultants are an eminently practical arrangement. Encouragement and dissemination of individual teacher's ideas can be done through publicity and through the setting up of a professional network, so sorely needed in Australia. Australia has followed the English lead in establishing teachers' centres. These are useful places for the generation of new ideas and practices. But a professional infrastructure which covers the whole huge country and which is a forum for communication on professional matters with one's peers is needed.

Any thoughtful analysis of the future with the view to assessing movement from a transition stage to a stage of meaning identifies points at which there will be conflict and confrontation. In any future confrontation between education intellectuals and conservative
politicians and voters, a compromise is the most likely solution. The community's demands could be met by a basic core of subjects in which students were expected to attain minimum standards. As well as the core, there could be a negotiated curriculum component. The content of this component could be selected to meet the needs and interests of individuals within a school setting. Hence, in a negotiated component, there could be quite marked difference between and within schools.

Possibly the biggest area of disagreement in both the core and negotiated components would be in the area of values. While Australian parents, in general, respect teachers' abilities in the academic areas of the curriculum, some are increasingly questioning teachers' presenting alternative views to those which are prevailing community norms. Differences of opinion could arise in the context of subject matter content and/or in the context of the moral curriculum.

History is a subject which is most likely to arouse such conflict. The nature of history requires the highlighting of differences in interpretation of political, religious, economic, military and social events. The closer the event is to the contemporary world, or the more ingrained is the value system that the event's interpretation threatens, the greater will be the opposition.
As Australia moves into the stage of Meaning, that meaning will have to be explored not just in relation to cognition but also in relation to the changing relevancy of contemporary society. As individualism, anti-authoritarianism and relativism gain more ascendancy, it is natural that those used to being in control should object to the teaching of a morality that supposedly binds students to destroying contemporary social norms.

In the stage of Meaning, challenges must be expected and individuals should be able to justify their stance. As many possible types of knowledge must be taught in schools so that wise choices, based on adequate knowledge and experience, can be made.

Australian society in the future is likely to continue favouring a tolerant ethos. This will apply to ethnic groups, to political and religious beliefs, and to alternative life styles. What is especially needed is an acceptance of rational discussion as a way of settling differences within a participatory democracy. Furthermore, within this encouragement of individual differences, there needs to be loyalty to some conception of Australia. This loyalty concept should embrace the differences and the schools should be one place which encourages this commitment.

This Janus examination of the Australian setting in order to interpret more fully the major outcomes of this
study supports both (1) the historical base upon which the proposed reconceptualized version of reflective thinking as method was created, and, (2) the practical middle-range theory function it serves in bridging the gap between theory and practice as the future is projected using the Beeby-Musgrave thesis of historical-cultural stages.

CONCLUSIONS FROM THE STUDY

Against the background sketched in the foregoing section, certain generalizations emerge and meet effectively the criteria of historical-philosophical inquiry that has as its aim the generation of a theory base for curriculum development. These generalizations serve as warranted conclusions that may be drawn from the study:

1. John Dewey's analysis of reflective thinking as method serves as an effective base for theory development in history teacher education curriculum in Australia.

2. From a reconceptualized theory base, effective guides for the creation of curriculum components in a teacher education programme can be planned.

3. Prototypical applications of a reconceptualized base in one component of a social studies education curriculum, such as the teaching of history, can serve as exemplars for other components.
4. The middle-range theory building process employed in this study raises a number of fresh questions about many aspects of social studies teacher education that lend themselves to further research and field testing.

5. The study illuminates a number of problems and issues central to the undertaking of curricular innovation in an Australian teacher education institution.

6. The study relates very directly to other efforts such as the Beeby-Musgrave thesis of stages of development in educational history in Australia.

Other sub-generalizations could be drawn from the above six, but these serve as major "findings" or warranted conclusions. They should be viewed within the constraints and limitations traditionally associated with the mode of inquiry used in the investigation. Chief among these are the following: the study was confined in its prototypical application to one aspect of the history teacher's professional component at the pre-service level in a N.S.W. university or C.A.E.; the proposed theory and its application was not submitted to examination by a body of competent professionals nor was it subjected to empirical evaluation in a practical field setting. In this sense, the research is heuristic at this stage, and
generalizations to other institutional settings and in other cultures should be made with the limitations in mind.

RECOMMENDATIONS FOR FURTHER RESEARCH AND ACTION

A number of recommendations for further research and action flow directly from this study. Chief among them are the following:

1. Additional investigations need to be undertaken in other components of a social studies teacher education programme.

2. A wide range of resource materials needs to be developed to implement the use of reflective thinking in all aspects of the professional programme to prepare social studies teachers.

3. The curricular development operations based on the reconceptualization of reflective method need to be field tested and evaluated in a number of differing teacher education settings.

4. A professional network to enhance communication about reflective thinking as an approach to teacher education needs to be established in Australia.

5. The pre-service teacher education procedures projected in this study should be tested in in-service education efforts.
6. Longitudinal studies of students involved in the proposed programme should be made to assess the effects over a longer time.

7. Studies of the support systems within teacher education institutions need to be made to identify those that foster curricular development efforts designed to further reflective thinking as a central focus.
FOOTNOTES - CHAPTER VI

1Musgrave, Society and the Curriculum in Australia, pp. 148-149.

2Ibid., p. 150.

APPENDIX A

Issued by the New South Wales Department of Education
for the
SECONDARY SCHOOLS BOARD

HISTORY SYLLABUS
YEARS 7 to 10

Approved by the Secondary Schools Board
on 9th June, 1971

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SECONDARY SCHOOLS BOARD

SYLLABUS IN HISTORY

YEARS 7 to 10

History is a systematic study of the past. History is not a set of facts, arranged, interpreted and generalized to be meaningful. Past events, societies and people are studied to give an appreciation of other places and times. The story of man's past is also interesting in itself. History develops imagination and an understanding of men and societies, while a study of the recent past is indispensable to understanding the present.

The objectives of this Syllabus are the acquisition of knowledge and the development of attitudes and values and of skills.

KNOWLEDGE:
A knowledge of historical facts is necessary to provide a basis for interpretation, generalization and understanding of the past. A knowledge of recent national and world history is essential to provide a background for understanding the present.

ATTITUDES AND VALUES:
A study of history should develop an understanding of the ideas, aspirations and cultural differences
of people in other times and places. The student should develop a sense of history as a continuing process in which he has a place. Self-reliance, independence and critical appraisal should be developed in students who are to become citizens in a democratic community in a complex and changing world.

SKILLS:
The skills to be developed are the acquisition, evaluation and reproduction of information relevant to an understanding of historical issues. The development of these skills should lead students to an awareness of some of the problems and techniques of the historian.

SURVEY COURSES AND DEPTH STUDIES
Courses developed from this Syllabus will include depth studies of particular topics as well as general surveys. The combined content of the general surveys and the depth studies should be designed to achieve unity and integration in the course as a whole. The structure of this Syllabus is intended to allow many approaches to the planning of courses, and the Objectives of the Syllabus would not be served by attempting to teach the whole Syllabus in the same detail.
The Survey Course comprises the statements designated Survey Course at the beginning of each section of each part. All material shown in tabular form below those statements constitutes suggestions for Depth Study Topics and possible details within Depth Study Topics.

The general scope of the surveys is suggested in the remarks which precede each section of each part of the syllabus. The topics within each section also suggest the general lines which may be taken by the survey. There is, however, no implication that all topics should be included in the survey course. The actual balance between survey and depth studies may vary considerably according to needs and interests. The choice of depth studies may well influence the content of the survey and vice versa. For many the survey will serve as a background to the depth studies, set them in historical context and enable pupils to discuss the interrelationship of historical events and period.

The depth study approach allows selected topics to be taught in a way which will achieve the objectives of this syllabus, particularly through attention to details, complexity, relationships, and the problems and techniques of the historian. The 41 topics in the syllabus all suggest areas from which depth studies may be selected. Teachers should feel free to select depth study topics other than those suggested in the syllabus provided that such depth study topics are consistent with the survey course. The
syllabus also suggests aspects which may be treated in each depth study, although there is no implication that all of the aspects should be included. Neither is it suggested that the depth study should be limited to the aspects given.

Notes on the Syllabus and a Bibliography are provided with this syllabus. The notes are designed to help teachers by indicating further approaches, teaching methods, resources available and so on. The notes are for advice only and should not be regarded as part of the syllabus itself.
HISTORY SYLLABUS - OUTLINE OF COURSE

PART A

(Survey and three or more Depth Studies)

SECTION I
(Survey and one topic or more in depth)
SURVEY COURSE: From the beginning of Man to the establishment of Christianity

DEPTH STUDY TOPICS:
1. Primitive Man
2. Early Civilizations
3. Greece
4. Rome
5. Christianity

SECTION II
(Survey and one topic or more in depth)
SURVEY COURSE: From the early Medieval period to the religious wars in Europe and the colonisation of the New World.

DEPTH STUDY TOPICS:
6. Early Middle Ages
7. Later Middle Ages
8. The Renaissance

PART B

(Survey and three or more Depth Studies)

SECTION I
(Survey and two topics or more in depth)
SURVEY COURSE: Australia from its discovery to about 1914.

DEPTH STUDY TOPICS:
15. The Aborigines (to c.1914)
16. Australian Foundations (to c.1821)
17. Expansion and Settlement (1821-1850)
18. The Gold Rushes
19. Further Expansion (1860-1890)
20. Australia in Transition (1890-1914)
22. Population Problems (1788-1914)
23. Aspects of Social and Economic Development in Australia in the Nineteenth Century

PART C

(Survey and three or more Depth Studies)

SECTION I
(Survey and one topic or more in depth)
SURVEY COURSE: World History in the Twentieth Century.

DEPTH STUDY TOPICS:
31. World War I
32. World War II
33. The Post-War World and the Cold War
34. Asia in the Post War World
35. Development and Problems in the Twentieth Century

SECTION II
(Survey and one topic or more in depth)
SURVEY COURSE: Australian History in the Twentieth Century.

DEPTH STUDY TOPICS
36. Australia in World Affairs since 1901
37. Australia's Relations with Asia
HISTORY SYLLABUS - OUTLINE OF COURSE (continued)

PART A
9. Reformation
10. New Worlds

SECTION III
(Survey and one topic or more in depth)
SURVEY COURSE: British and European history from the late 16th century to the French Revolution.

DEPTH STUDY TOPICS
11. England Under the Tudors
12. Britain Under the Stuarts
13. New Empires
14. Political Changes

PART B
24. Local Government and EITHER the History of a locality (town, suburb, or district) OR the growth of Sydney.

SECTION II
(Survey and one topic or more in depth)
SURVEY COURSE: Aspects of British and or European History from the early 19th Century to about 1914

DEPTH STUDY TOPICS
25. A Survey of Economic Changes in Britain and Europe from the Eighteenth Century to about 1860.
26. A Survey of Economic Changes in Britain and Europe from about 1860 to 1914
27. Social Changes in Britain and/or Europe in the Nineteenth Century
28. Political Changes in Britain in the Nineteenth Century
29. Expansion of Europe to 1914
30. The British Empire and its Problems at about 1914

PART C
38. Parties and Politics since 1901
39. Depression
40. Aspects of Economic Change in Twentieth Century Australia
41. Aspects of Social Change in Twentieth Century Australia
PART C

Part C covers some major Twentieth Century developments in World History (Section I) and Australian History (Section II) to the present day. Courses may be devised to treat the two sections separately or in combination.

Courses should provide a sense of continuity through a general survey and depth studies. Three topics or more are to be studied in depth, at least ONE from each section.

SECTION I

SURVEY COURSE: World History in the Twentieth Century.

<table>
<thead>
<tr>
<th>SUGGESTED TOPICS FOR DEPTH STUDY (one topic or more)</th>
<th>SUGGESTED ASPECTS OF DEPTH STUDY TOPICS</th>
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<tbody>
<tr>
<td>31. World War I</td>
<td>Background.</td>
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<td></td>
<td>Brief treatment of origins of the war.</td>
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<td>Broad outlines of the course and</td>
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<td>strategies of the war.</td>
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<td></td>
<td>Consequences, including the Peace</td>
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<td></td>
<td>treaties and the League of Nations.</td>
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<tr>
<td>32. World War II</td>
<td>Background including the Depression.</td>
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<td></td>
<td>Origins of the War.</td>
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<td></td>
<td>Broad outlines of the course and</td>
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<tr>
<td></td>
<td>the strategies of the War.</td>
</tr>
<tr>
<td>33. The Post-War World and the Cold War</td>
<td>Brief background studies of the U.S.A.</td>
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<td></td>
<td>and the USSR.</td>
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<td></td>
<td>Reasons for conflict.</td>
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<td>Main areas of conflict.</td>
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<td></td>
<td>The United Nations.</td>
</tr>
<tr>
<td>34. Asia in the Post-War World</td>
<td>Problems in Post-War Asia.</td>
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<tr>
<td></td>
<td>The Rise of Communist China.</td>
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<td></td>
<td>The development of Japan.</td>
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<td>The movement towards independence</td>
</tr>
<tr>
<td></td>
<td>of any other Asian country.</td>
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<tr>
<td><strong>35. Development and Problems in the Twentieth Century</strong></td>
<td><strong>A selection of at least three of the following:</strong></td>
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<tr>
<td>Poverty and health.</td>
<td>Poverty and health.</td>
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<tr>
<td>Race and racial minorities; other minorities.</td>
<td>Race and racial minorities; other minorities.</td>
</tr>
<tr>
<td>Individuals and the State.</td>
<td>Individuals and the State.</td>
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<tr>
<td>City Life.</td>
<td>City Life.</td>
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<tr>
<td>Technology.</td>
<td>Technology.</td>
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</tbody>
</table>

## PART C - SECTION II

**SURVEY COURSE: Australian History in the Twentieth Century**

<table>
<thead>
<tr>
<th><strong>36. Australia in World Affairs Since 1901</strong></th>
<th><strong>World War I.</strong></th>
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<tbody>
<tr>
<td></td>
<td>League of Nations.</td>
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<td></td>
<td>The Commonwealth.</td>
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<td></td>
<td>World War II.</td>
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<td></td>
<td>The Post-War World.</td>
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<td></td>
<td>The United Nations.</td>
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<td></td>
<td>Australia's Foreign Policy.</td>
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<table>
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<tr>
<th><strong>37. Australia's Relations with Asia</strong></th>
<th><strong>Reasons for increasing interest.</strong></th>
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<tbody>
<tr>
<td></td>
<td>New Guinea, Indonesia, Malaysia,</td>
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<td></td>
<td>Japan, China, Vietnam.</td>
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<td></td>
<td>Seato; Anzus.</td>
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<td></td>
<td>Colombo Plan.</td>
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<td></td>
<td>Australian Foreign Policy in Asia.</td>
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</tbody>
</table>

<table>
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<tr>
<th><strong>38. Parties and Politics Since 1901</strong></th>
<th><strong>The Australian Constitution and Federal-State Relations.</strong></th>
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<tbody>
<tr>
<td></td>
<td>Development of the political parties.</td>
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<tr>
<td></td>
<td>Labour in power - 1941-1949.</td>
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<td></td>
<td>The Menzies Era.</td>
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<tr>
<td></td>
<td>Politics Since Menzies.</td>
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<td></td>
<td>Pressure groups, public opinion;</td>
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<tr>
<td></td>
<td>Mass media.</td>
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</tbody>
</table>
|                | Cause of the Depression.  
|                | Policies and remedies.  
|                | Life in the Depression.  
|                | Effects of the Depression.  |
| 40. Aspects of Economic Change in Twentieth Century Australia | Primary and secondary industry.  
|                | Mining.  
|                | Transport and communication.  
|                | Trade and Investment.  
|                | Trade Unions.  
|                | Arbitration.  
|                | Urbanization.  |
| 41. Aspects of Social Change in Twentieth Century Australia | A selection of at least three of the following:  
|                | Population and immigration.  
|                | Urbanization; the suburban society; decentralization.  
|                | Education.  
|                | The Mass Media.  
|                | Mass culture.  
|                | Religion.  
|                | Literature.  
|                | Art.  
|                | Music.  
|                | Architecture.  
|                | Everyday life, e.g. dress, housing amenities, occupations, recreation.  
|                | Aborigines.  |
APPENDIX B

BOARD OF SENIOR SCHOOL STUDIES

MODERN
HISTORY
SYLLABUS

YEARS 11 AND 12

3 UNIT, 2 UNIT AND 2 UNIT A COURSES

(Unit Value of 3 Unit Course in Year 11 is 2 units)

(Approved by the Board on 7th November, 1973)
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THE NEW SOUTH WALES
DEPARTMENT OF EDUCATION
for the
BOARD OF SENIOR SCHOOL STUDIES
MODERN HISTORY

3 Unit, 2 Unit and 2 Unit A Courses

The Board recognises that the aims of the Syllabus may be achieved through a variety of courses and by the application of various techniques. Success in the achievement of these aims is the concern of the Board which does not, however, either stipulate or evaluate specific teaching methods.

Five options are available within the Syllabus:

A. MODERN WORLD HISTORY FROM 1789 is of one or two years duration; if taken for one year it may be studied in either Year 11 or Year 12.

B. REVOLUTION IN THE MODERN WORLD is of one year's duration and may be taken in either Year 11 or Year 12.

C. ASIAN HISTORY is of a year's duration and may be taken in either Year 11 or Year 12.

D. AUSTRALIAN HISTORY is of a year's duration and may be taken in either Year 11 or Year 12.

E. EUROPE 1914-45 is of a year's duration and may be taken in either Year 11 or Year 12.

If Option A is not taken over two years then it may be taken for one year either before or after B, C, D or E.
It is anticipated that further options will be added to those listed above.

AIMS

The fundamental aim of the Syllabus is to emphasize the development of historical perspectives, to encourage an understanding of the present through its roots in the past, to facilitate the interpretation of past and present together as continuous development, to develop an understanding of the concept of change and to examine historical concepts.

These aims are especially important when it is considered that no adequate appreciation of contemporary society and its affairs can be gained without a knowledge of its antecedents.

ROLE OF THE SYLLABUS

The options indicate a range of significant studies from which well-balanced courses may be devised. A range of topics is presented in each but, unless otherwise stated, there is no implication that all topics should be studied, nor that all sections should receive equal attention. The importance of the topics is not to be estimated by the amount of space that has been necessary to outline them in the syllabus. Each option has its own inbuilt structure which must be carefully applied to that option and no other.
The examination rules, which are issued separately, are formed in accordance with the Board's requirements about the amount of work to be assessed by public examination. They will assist an estimate of what is meant by the exercise of an independent, well-informed discretion in selecting and interpreting topics from the option.

HOW TO STUDY HISTORY

Individuals should learn how to study History for themselves, developing their understanding of historical concepts and their ability to handle historical material.

The specific aims of each option will detail the concepts to be developed during that course. There is no prescribed text-book. Wide reading is not only beneficial but needed so that the aims of the syllabus may be achieved.

There is no better aid to growth of historical understanding and ability to use knowledge intelligently than writing History. The writing of a brief historical essay, not necessarily in the form of answering an examination question, can be time well spent.

CONSTRUCTION OF THE SYLLABUS

Each option provides for the three divisions of 3 unit, 2 unit and 2 unit A.

Each contains a number of sections. The Syllabus Notes for the courses and the Examination Rules must be read carefully.
3 Unit Course: is defined as "one offering suitable preparation for the study of the subject of tertiary level, as well as deeper and more extensive treatment than in the 2 Unit Course to cater for the needs of some students in the subject."

2 Unit course: is defined as "one offering suitable preparation for the study of the subject at tertiary level."

2 Unit A Course: Those taking this course will cover the same range of topics as those doing the 2 Unit Course, but in a manner more appropriate to the character of the course, which is defined as "of more general content than the 2 Unit Course suited to the needs of Year 11 and/or Year 12 students, but not leading to further study of that subject at tertiary level."
OPTION B

Revolution in the Modern World

PREAMBLE

Since the late 18th century revolution has become an important means of attempting to bring about change in the social and political order. The object of the proposed syllabus is to provide students with an opportunity to examine particular revolutions and at the same time to explore some of the broader issues associated with the phenomenon of 'revolution'. This second aspect needs underlining. While it is important for students to become familiar with the pattern of events in selected revolutions the purpose of the course will have been defeated if their enquiries go no further. We cannot stress too much the necessity of relating the study of particular revolutions to wider problems such as those outlined in section 6 of this syllabus.

STRUCTURE OF COURSE

The syllabus consists of six sections.

3 Unit Course: Four sections of the syllabus must be studied including section 6 (Problems and Issues) and one or both sections 1 (Revolution in France) and 3 (Revolution in Russia).
In the course of their studies students should have familiarised themselves with some of the controversial and historiographical issues.

2 Unit Course: Three sections of the syllabus must be studied including section 6 (Problems and Issues) and one or both of sections 1 (Revolution in France) and 3 (Revolution in Russia). In the course of their studies students should have familiarised themselves with some of the controversial issues.

2 Unit A Course: Three sections of the syllabus must be studied including section 6 (Problems and Issues) and one or both of sections 1 (Revolution in France) and 3 (Revolution in Russia).

There is no required study of historiography.

NOTE: It is suggested that a basic 2 unit course should be followed if the syllabus is studied in Year 11.
CONTENT OF SYLLABUS

General Introduction

Revolution: a brief outline of the concept.

SECTION 1. Revolution in France 1789-1815

(a) The growth of new ideas and of the middle class; the political and economic bankruptcy of the old regime.

(b) The revolt of the aristocracy; moderate reform (Lafayette, Mirabeau).

(c) Extremism (Robespierre and Jacobinism, Babeuf); Thermidorean reaction.

(d) Napoleon and the Revolution.

(e) Historiography.

SECTION 2. Revolutions in Europe 1848-51

(a) The Metternich 'system'; the growth of liberalism and nationalism.

(b) The revolution in France.

(c) The revolutions in the Austrian Empire, the Italian and the German states.

(d) The outcome of the revolutions.

(e) Historiography.

SECTION 3. Revolution in Russia 1917-53

(a) The Tsarist regime; its liberal and socialist opponents.
(b) The revolution of March 1917 and the overthrow of Tsarism.
(c) The revolution of November 1917 and Bolshevik consolidation of power.
(d) The rise and development of Stalinism.
(e) Historiography.

SECTION 4. Revolution in China 1911-76

(a) Preliminary study of the concept of rebellion and reform in Chinese tradition.
(b) Sun Yat-Sen, Chiang Kai-Shek and the nationalist revolution 1911-27.
(c) Mao-Tse-tung and the evolution of Chinese communism 1927-49.
(d) The continuing revolution 1950-76.
(e) Historiography.

SECTION 5. Revolution in the Third World since 1945

After a preliminary survey of the origins and problems of the Third World any two of (i) Indo-China  
(ii) Chile or Cuba  
(iii) Algeria or Kenya

are to be studied using the following guidelines

(a) Pre-revolutionary government and society
(b) Growth of opposition and seizure of power
(c) Consolidation of power, and problems
(d) The international impact of the revolution

(e) Historiography.

SECTION 6. Problems and Issues

In this section, students are encouraged to examine some wider issues, with reference to the particular studies already undertaken. They now have the opportunity to discuss changes to the notion of 'revolution' and to make comparisons between revolutions. An attempt might be also made to evaluate the role in the revolutionary process of individual leaders, social groups, ideologies and political groups, revolutionary tactics such as terror, violence, propaganda and guerrilla warfare.

Attention should also be paid to counter-revolutionary movements and to the question of how successful revolutions are in bringing about political, social, economic and cultural changes.
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