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A DISJUNCTION BETWEEN PERSONAL, PROFESSIONAL AND SOCIETAL VALUES IN PRE-SERVICE TEACHER EDUCATION

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ABSTRACT

Following the development of the Common and Agreed National Goals for Schooling (Australian Education Council, 1989) the Western Australian Curriculum Council was established and it has subsequently developed a Curriculum Framework for eight learning areas as well as for the values identified as implicit within those learning areas and within the governance of schools (Curriculum Council, 1998). These values have been called the shared core values of Australian society.

Within the context of an analysis of these values, this paper presents the findings from a survey of the personal and the perceived societal values of Australia held by a sample of Bachelor of Education students in their third year of a four year professional degree. The paper also presents an analysis of that professional degree to ascertain just where, if at all, the young professionals in training are being introduced to the theory and practice of values education.

Finally, the paper raises a number of questions for designers of teacher education degrees. Students come to universities with sets of personal and social values, largely unexamined, and they are expected to develop additionally, professional and societal values. How is this to be achieved? One of the criteria needed to define a profession is that professional preparation includes theoretical perspectives which should enable practitioners to explain the why and the how of their practice. To what extent have teacher education courses, now controlled by universities, measured up to this expectation?

Recent history of curricular changes in Australia and Western Australia

For several decades during the 1970s to the 1990s, there was an assumption among Western societies that schools were value neutral and that teachers must avoid values teaching. Teaching has always been a values-oriented enterprise (see Fraenkel, 1977, p.1). However, in order to avoid teaching of specific values, the *Social Studies K-10 Syllabus*, which was until recently the main syllabus document for social studies teachers in Western Australia, focused instead on a valuing process. While acknowledging that it was necessary to work with children on issues about which there was a diversity of value positions, the *Syllabus* advocated using the valuing process. Values were identified within each unit of study by the inclusion of values objectives and teachers were expected to use one of the following approaches and to develop particular teaching strategies in order to encourage the valuing process. The approaches were:

Awareness of feelings
Clarification and analysis of values
Decision and justification.

While many teachers continue to utilise the *Syllabus* as their major resource for teaching social studies/the social sciences/society and environment, there have been changes at both national and state level which have had an impact on values teaching and learning in schools.

During the 1980s, as in many Western countries, the Australian federal government initiated significant changes in education in light of a perception that education was essential to strengthen national economies. Through the Australian Education Council, which involved the federal minister and all

state ministers of education, a national collaborative curriculum project was undertaken. This led to an agreement on a set of common goals for schooling: the Hobart Declaration on Schooling in 1998. The resulting *Common and Agreed National Goals for Schooling* (Australian Education Council, 1989) included a number of goals to assist schools and systems to develop specific objectives and strategies. The national curriculum project was pushed ahead and national statements and profiles were developed for eight learning areas (Mathematics, English, Science, Technology, Health and Physical Education, and Studies of Society and Environment). These emphasised an outcomes-based education, in line with a demand for greater specificity on what should be valued and assessed and reflected on in schools.

Most Australian states and territories supported the national statements and profiles developed for Society and Environment and the Western Australia Education Department issued the repackaged national profile document as *Student Outcome Statements: Working Edition* (1994), for a trial period. However, at this time a review of curriculum development processes and procedures in Western Australia was undertaken. A new body, the Curriculum Council was established by Act of Parliament in 1997 and the Council in 1998 published a *Curriculum Framework* which provided the legal basis for an outcomes-based curriculum framework to be introduced into all schools in the State, with implementation in government schools to be completed by 2004 and fully implemented in all schools by 2006. The Education Department in 1998 refined the *Outcome Statements* to be in keeping with the *Framework*.

The *Curriculum Framework* sets out the learning outcomes expected of all students from kindergarten to Year 12. These outcomes are within an overarching Statement and eight Learning Area Statements, including one for Society and Environment. Teachers and schools are to

design and deliver programs which meet the needs of their students so that the students make progress towards the achievement of thirteen Overarching Learning Outcomes as outlined in the *Curriculum Framework*. As well, the *Curriculum Framework* will be used to make judgements about the effectiveness of the teaching and learning. This is the first time that a common *Curriculum Framework* has applied to all Western Australian schools from K-12.

The earlier approach to values education had been criticised as encouraging students to choose their own values and, albeit unintentionally, through its values neutrality, undermining traditional values (see, for example, Harmin, 1988). By the early 1990s, in Australia as in other Western countries, communities were perceiving that there was a lack of civic values among the young and they were beginning to demand that certain values be taught in schools. Teachers also acknowledged that it was impossible not to teach values in schools and many felt that these should be made visible rather than being part of a hidden agenda. For example, Marsh states (2001, p.133): 'In terms of teaching studies of society and environment it is impossible for teachers to avoid imparting values in one way or another. The basic question with regard to values is not whether they should be taught but how best to carry out the teaching'.

Values education is particularly important in the Society and Environment learning area because of 'its focus on individuals and groups of people and on the decisions that affect the quality of human life and environments' (Marsh, 2001, p.136). At the national level, the *Society and Environment Learning Area Statement Learning Outcomes* comprise the five strands of Place and Space, Resources, Culture, Time, Continuity and Change, and Natural and Social Systems, plus the process strand, Investigation, Communication and Participation. At the Western Australian level, the Curriculum Council proposed the inclusion of an additional strand, Active

Citizenship (*Curriculum Framework*, 1998, p.252).

The Active Citizenship outcome highlights the responsibility of all Society and Environment teachers to address values. Teachers are to monitor the behaviour and practices that students display as active citizens as a reflection of their commitment to the values and principles associated with the democratic process, social justice and ecological sustainability (Curriculum Council, 1998, pp.261-2). As part of the materials developed in conjunction with the Society and Environment learning area *Student Outcome Statements*, the Education Department of Western Australia has provided a monitoring framework or diagnostic tool to assist teachers to make judgements about their students' progress on the Active Citizenship outcome. The focus is on observable behaviours and actions rather than on what students say. It is hoped that through the exploration of such values students will be able to exercise judgement on moral and ethical issues and to develop a commitment to the core values shared by most Australians. It is further anticipated that if such exploration can result in students becoming better thinkers and better decision makers, it will enable them to take action in a socially responsible manner thus contributing to the achievement of more desirable futures for all (Curriculum Council, 1998, p. 261).

The importance of teaching active citizenship was being promoted by the Commonwealth Government as part of a policy to improve the teaching of civics and citizenship education in schools. The interest in Citizenship Education arose initially in 1989 after concerns were raised by the findings of an inquiry conducted by a Senate Committee, *Education for active citizenship*, which indicated that young people lacked knowledge of and were cynical about political and bureaucratic systems and had inadequate knowledge of their rights and responsibilities (Senate Standing Committee on Employment, Education, and Training, 1989). In 1991 the

same Senate Standing Committee published *Active citizenship revisited* which recognised the need to motivate individuals to engage in active citizenship. It also came about as Australia was about to celebrate the centenary of its Federation and was contemplating its place in the postmodern world and issues such as the Republic, Reconciliation, multiculturalism, alienation of youth, environmental and ecological sustainability and globalism. A 'Civics Expert Group' established by a former Prime Minister, Paul Keating, called for more systematic Civics Education, linking this to the 'National Statements and Profiles' as part of the Studies of Society and Environment learning area. The Group highlighted the 'Hobart Declaration' and, in particular, National Goal Seven, which called for the development of 'knowledge, skills, attitudes and values which will enable students to participate as active and informed citizens in our democratic Australian society within an international context' (Australian Education Council, 1989). The following Commonwealth Government allocated funding to establish Civics Education programs in educational institutions and in the community. The inclusion of Active citizenship in the Western Australian *Curriculum Framework* was in line with this direction.

As well as emphasising Active Citizenship in Society and Environment, the Curriculum Council recognised the importance of certain values underpinning the whole curriculum. Decisions about the values to be included involved input from a range of communities and schools and followed agreement that there had to be consensus among the groups. The non-government schools developed a Theistic Values Framework to be pursued in denominational schools then, in conjunction with the government system, developed a set of minimum values. After much discussion, research and trialling, schools were issued with a list of thirty two specific 'shared values'. These Core Shared Values have been grouped as:

a pursuit of knowledge and commitment to achievement of potential;
 self acceptance and respect of self;
 respect and concern for others and their rights;
 social and civic responsibility; and,
 environmental responsibility.

While acknowledging the need to teach the above values, the package to schools emphasises that there is still an aversion to indoctrination, noting:

'that the nominated fundamental core values are not Absolutist hence there is to be no movement in the direction of indoctrination. In fact if values education is to avoid becoming indoctrination. the minimum requirement is that one aim be to equip students to critically interrogate the values acculturation both they and others have undergone, so that they may arrive at the position where they to make an informed choice concerning the values by which they themselves will live' (*Values in Education: Classroom Curriculum Package*, National Professional Development Program, 1996, p.14).

The overall emphasis and method of treating values was said to rest with the particular school and the individual teacher who is to interpret as he or she sees fit but all should arrive at a common procedure for settling value conflicts.

The *Curriculum Framework* therefore places a new emphasis on values teaching, specifically identifying values that need to be integrated into the school curriculum. The rationale for the Society and Environment section of the *Curriculum Framework* states that 'students are to explore the values of democratic process, social justice and ecological sustainability which will enable them to exercise judgement on moral and ethical issues, and to develop a commitment to the core values shared by most Australians' (1998, p.251). It states further that its basic aim is 'to give individual students the ability to make reasoned and informed decisions as citizens of a culturally diverse, democratic society in an interdependent world'. It states that it

hopefully achieves this 'by developing students' sense of their social world and their place in it: their respect for their own cultural heritage and that of others; their respect for the rights of other people; their commitment to uphold critically and compassionately the three major values listed earlier; and their capacity to contribute to the quality of life on earth now and in the future' (1998, p.251).

Analysis of values of teacher education students

In 2001 a survey was undertaken to obtain information about the values held by students currently enrolled in teacher education. The survey targeted teacher education students at one Western Australian university in the third year of Early Childhood and Primary Teacher Education (Bachelor) and in the Graduate Diploma (Secondary). The questionnaire comprised several items about students' backgrounds (their sex, age, course of study, birthplace and parents' birthplaces, countries visited and regions of the state visited) and four open-ended items asking them to list the five most important values they hope to achieve in their personal life, their three greatest fears, what they perceive to be the five most important values held by most Australians and the three greatest fears they perceive most Australians to have.

The questionnaire introduced the concept of 'value' by stating that: 'A value is a belief or idea on which you build or act out your priorities in life and day-to-day living. These may cover all aspects of living: social relationships, creativity, expression, economic, political and religious realms, They constitute what you consider to be the good things in life'.

A total of 222 students responded to the survey (all students present on the day). These comprised early childhood education (ECE) (88 respondents or 40 percent of the total), primary (78 or 35 percent) and secondary (56 or 25 percent). All ECE and primary students were third-year

undergraduates and all secondary were enrolled in the Graduate Diploma. Most students were female (89 percent) and most were under 25 years of age (70 percent). Eighty one percent of students were born in Australia while 59 and 58 percent respectively had mothers and fathers born in Australia. Of those with parents born overseas, the great majority were from English-speaking countries. These percentages, with the predominance of females and Australian-born, are typical of teacher education students in recent years.

Thirty percent of respondents had never visited another country and 17 percent had not visited regions of Western Australia away from Perth and the South West.

Table 1 lists the responses to the two items on values and Table 2 to the items about fears. Items are ranked according to the percentage of respondents nominating them. The items have been grouped into seventeen categories. The survey did not ask for values in order of priority so each item nominated by a student was given an equal weighting. As can be seen in the tables, there was some consistency between the students' own personal values and fears and their perception of Australian values and fears although Item 12, 'money/wealth' and Item 13, 'religion', were ranked quite differently in terms of whether they referred to the students themselves or were perceived as Australian beliefs.

Table 1: Personal Values and Australian Values

Value	Personal		Australian	
	Rank	%	Rank	%
Pursuit of knowledge	10	13.5	11	13.5
Achievement of potential	7	22.1	6	24.8
Self acceptance	5	32.0	7	23.0
Respect for others	2	47.7	4	28.8
Social responsibility	3	41.0	8	18.9
Environmental responsibility	13	6.3	14	3.6
Employment values	4	35.1	3	29.7
Societal values	14	4.1	9	14.4
World-order values	17	0	17	0.5
Other including very personal	12	12.2	12	10.8
Family/love	1	67.1	2	53.6
Money/wealth	9	18.0	1	58.6
Religion	8	19.4	14	3.6
Happiness	5	32.0	5	28.4
Death/sickness	10	13.5	10	14.0
Peace/war/violence	15	3.6	13	9.5
Change	16	1.8	16	2.7

The following summary indicates where significant differences were found between the various groups' responses, eg between, male and female students, Australian and non-Australian born and those enrolled in ECE, Primary and Secondary, remembering that the Secondary students were graduates and the others undergraduates (ie, that Chi Square was

significant at $\alpha = 0.05$ or less). The first six values clusters are Curriculum Framework core values, the second group of eleven values are not so directly linked. The four scales are:

- Personal values;
- Perceived Australian values;
- Personal fears;
- Perceived Australian fears.

1. Pursuit of knowledge (Curriculum Framework Core Value)

Despite this being a core value in the *Framework* and despite the students being at university, pursuit of knowledge is ranked only equal 10th and 11th out of the 17 categories for students' own value and a perceived Australian value and 12th and 13th for their own and Australian fears: ie, these were ranked very low for all four scales.

- a. Personal value (examples include a good education, finishing degree, completing university, etc)
- b. Australian value (a good education, education a right for everyone, access to education): there were significant differences between male (with none) and female (15.5 percent).

- c. Personal fear (ignorance, failure at university);
- d. Australian fear (lack of education, denial of access to education, ignorance),

2. Achievement of potential (Curriculum Framework Core Value)

This item is ranked 7th and 6th for their own value and an Australian value and a higher 2nd and 4th for own and Australian fears: that is the students ranked these very highly, particularly for fears.

- a. Personal value (to be successful, to achieve goals, to develop a range of skills): significant differences between Australian (22.4) and non-Australian born (23.8);

Table 2: Personal Fears and Australian Fears

Value	Personal		Australian	
	Rank	%	Rank	%
Pursuit of knowledge	12	5.0	13	3.6
Achievement of potential	2	36.5	4	22.5
Self acceptance	6	14.0	6	13.5
Respect for others	8	13.1	9	10.4
Social responsibility	11	5.9	14	3.2
Environmental responsibility	11	5.9	12	4.5
Employment values	9	13.5	8	12.6
Societal values	15	2.7	11	9.0

World-order values	17	0.0	17	0.0
Other including very personal	5	15.3	9	10.4
Family/love	1	51.4	5	20.7
Money/wealth	6	14.0	1	43.7
Religion	14	4.1	16	0.5
Happiness	10	6.8	15	2.7
Death/sickness	3	32.0	2	27.9
Peace/war/violence	4	17.6	3	23.4
Change	16	2.3	7	13.1

Australian value (to be successful, to achieve): male (8.0) and female (26.4);
 Personal fear (not achieving potential, failure, not taking opportunities);
 Australian fear (not achieving, failure, unable to live up to expectations) Australian (25.9) and non-Australian born (9.5).

Self acceptance (Curriculum Framework Core Value)

This item is ranked equal 5th and 7th for their own value and an Australian value and 6th for own and Australian fears. Students rank these highly and the rankings conform to an expectation that personally-oriented values are a major focus.

Personal value (able to be myself, acceptance as an individual, high self esteem);

Australian value (to be accepted);

Personal fear (not being accepted, lack of understanding): significant differences between male (28.0) and female (11.4);

Australian fear (not being accepted, being ridiculed, difference not accepted): Male (28.0) and female (11.9).

Respect for others (Curriculum Framework Core Value)

This item is ranked highly at 2nd and 4th for their own value and an Australian value and a lower 8th and equal 9th for own and Australian fears; ie on all four rankings this social but not societal value was ranked highly or fairly highly.

Personal value (acceptance of others, not judging others, open-mindedness, treating others fairly);

Australian value (equality, tolerance, multiculturalism): Significant differences between male (44.0) and female (25.4);

Personal fear (prejudice, injustice, being not caring): Australian (10.3) and non-Australian born (23.8), male (28.0) and female (11.4);

Australian fear (prejudice, racial discrimination, apathy to fellow man).

Social responsibility (Curriculum Framework Core Value)

This item is ranked highly at 3rd for their own value but lower at 8th for an Australian value and equal 11th and 14th for own and Australian fears. This value has the potential to be perceived of as societal but the high ranking in the first two scales but low in the second two suggests that it is still individual rather than societal.

Personal value (caring for others, giving unconditionally, honesty, justice for all): Significant differences between ECE (38.6), Prim (33.3) and Secondary (59.1);

Australian value (helping others, honesty, being active citizens, justice);

Personal fear (people not treated equally, loss of values in society): Australian (4.0) and non-Australian born (11.9);

Australian fear (dishonesty, corruption, lack of freedom).

Environmental responsibility (Curriculum Framework Core Value)

This item is ranked only 13th and equal 14th for their own value and an Australian value and equal 11th and 12th for own and Australian fears. Despite the fact that these

values constitute a separate column in the core values, they were consistently ranked low on all four scales.

Personal value (care of environment, care for living things, respect earth): significant differences between ECE (3.4), Primary (2.6) and Secondary (15.9);

Australian value (environmental issues, care for environment);

Personal fear (environmental issues, destruction of environment);

Australian fear (pollution, destruction of environment).

Employment values

This item is ranked 4th and 3rd for their own value and an Australian value and 9th and 8th for own and Australian fears; ie the values were ranked slightly above half way but the actual responses were linked to the person rather than to the government and the polity.

Personal value (to have a good job, to do something enjoyable, job satisfaction, to be a good teacher): significant differences between ECE (48.9), Primary (30.8) and Secondary (15.9), male (16.0) and female (37.8);

Australian value (to be employed, to succeed in profession, to be hardworking);

Personal fear (not liking career, not meeting needs of class): ECE (20.5), Primary (12.8) and Secondary (2.3), male (0) and female (15.0);

Australian fear (not having a good job, losing their job).

Societal values

This item is ranked 14th and 9th for their own value and an Australian value and 15th and 11th for own and Australian fears. This is a critical societal value which is ranked low on all four scales.

Personal value (pride in being Australian, loyalty, social democracy): significant differences between ECE (0), Primary (2.6) and Secondary (11.4), male (16.0) and female (2.1) for personal values;

Australian value (pride in being Australian, heritage, democracy, making Australia a better place): ECE (4.5), Primary (11.5) and Secondary (38.6);

Personal fear (Americanisation of Australia): ECE (0), Primary (0) and Secondary (13.6) male (12.0) and female (1.6);

Australian fear (loss of way of life, not maintaining international standards, losing Australian identity, cultural loss, Communism): ECE (3.4), Primary (1.3) and Secondary (34.1), male (32.0) and female (5.7).

Awareness of world order

This item was included as a matter of interest to indicate the low interest in it. The item which is the political side of economic globalisation is ranked last for their own value and an Australian value and also for own and Australian fears: that is, it is ranked last on all four scales.

No significant differences between any of the groups;

Australian value (the only example - unity of all people).

Other including very personal values and fears

This item is a disparate collection of very personal values. It is ranked 12th for both their own value and an Australian value and 5th and equal 9th for own and Australian fears.

Personal value (travel, success in sport);

Australian value (sport);

Personal fear (not travelling, drugs, sharks, etc);

Australian fear (drugs, isolation): significant differences between male (24.0) and female (7.8).

Family/love

This item is ranked very high on all four scales: highest and second highest for their own value and an Australian value and highest and 5th for own and Australian fears. As a personal value it was nominated by just over two thirds of the students.

Personal value (to love and be loved, to have children, to have close family relationships): no significant differences between any of the groups;

Australian value (to look after family, mateship);

Personal fear (being alone, not having children, not being a good parent, not having a loving husband);
Australian fear (being alone, not being loved, family breakdown),

Money/wealth

This item is ranked 9th and highest for their own value and an Australian value and equal 6th and highest for own and Australian fears; ie this was ranked very highly for perceived Australian values and fears but not so highly in the personal domain.

Personal value (to have financial security, to be well off, to have material things, to be comfortable): significant differences between ECE (14.8), Primary (28.2) and Secondary (9.1);

Australian value (to make money, to be rich, to own house, greed): ECE (55.7), Primary (67.9) and Secondary (43.2), male (40.0) and female (61.1);

Personal fear (loss of financial security, economic hardship);

Australian fear (poverty, loss of income, increase in taxes, recession).

Religion

This item is ranked 8th and equal 14th for their own value and an Australian value and 14th and 16th for own and Australian fears. The higher ranking in the personal but not the Australian values perhaps reflects the missionary zeal of young teachers.

Personal value (to be a good Christian, belief in God, lead a life pleasing to God): significant differences between Australian (14.4) and Non-Australian born (31.0);

Australian value (religious beliefs): Australian (1.7) and Non-Australian born (9.5);

Personal fear (falling away from God, not going to Heaven);

Australian fear (no examples).

Happiness

This item is ranked fairly highly at 5th for their own value and an Australian value and 10th and 15th for own and Australian fears. This ranking appears to be linked to the family and love cluster.

Personal value (to be happy, have a happy life, to be content): no significant differences between any of the groups;

Australian value (to be happy, to find happiness, to socialise);
Personal fear (unhappiness);
Australian fear (unhappiness).

Death/sickness

This item is ranked 10th for their own value and an Australian value and 3rd and 2nd for own and Australian fears. The high ranking on the negative "fear" scales suggests that these values are perceived as the negative side of happiness.

Personal value (to be healthy, physical fitness);

Australian value (health): significant differences between ECE (11.4), Primary (21.8) and Secondary (6.8);

Personal fear (death, ill-health, getting old, loss of family members);

Australian fear (death, ill health, being old).

Peace/war/violence

This item is ranked 15th and 13th for their own value and an Australian value and 4th and 3rd for own and Australian fears; that is, it is ranked very highly for fears but not as a positive value which suggests that the students feel that they can't do anything about it.

Personal value (freedom): no significant differences between any of the groups;

Australian value (peace, safety, freedom);

Personal fear (crime, being attacked, raped, violence);

Australian fear (being a victim of crime, being invaded, dangers in society).

Change

This item is ranked 16th for their own value and an Australian value and 16th and 7th for own and Australian fears. Openness to change or fear of change influenced the placement of this value cluster but the tendency was to interpret this as a personal rather than a societal value.

Personal value (to be open to change): significant differences between Australian (0.6) and Non-Australian born (7.1);

Australian value (accepting change, avoiding change): Australian (1.1) and non-Australian born (9.5), ECE (0), Primary (1.3) and Secondary (9.1), male (16.0) and female (1.0);

Personal fear (not being ready for the future);

Australian fear (change, the unknown, stress in society, increased migration): ECE (9.1), Primary (10.3) and Secondary (27.3).

In reviewing the responses of the students to the seventeen categories of values, it is clear that those consistently ranked low, Knowledge, Environment, Societal Values, World Order, Religion and Change, are those fundamental to an appreciation of the significance of societal structures and the values of a civil society (see Sandall, 2001). Conversely, those ranked high are those based on the focus on individualism in schooling supported by the theories of psychology and social psychology, the dominant disciplines informing much of preservice teacher education.

The correlation between value clusters and some of the variables represented amongst the students show that there is a stronger relationship between the higher ranking of the societal values and those who have non-Australian backgrounds, are males, and are secondary education specialists.

The existing Bachelor of Education curriculum

In Western Australia, a longstanding two year Teachers Certificate was replaced by a three year Diploma of Teaching in the early 1970s. This was upgraded to a three year Bachelor of Arts (Teaching) followed by a one year postservice conversion to a Bachelor of Education at the end of the 1980s. Finally, in the late 1990s the Federal Government approved the funding for a four year preservice Bachelor of Education degree for all ECE, primary and secondary teachers. Throughout this period the one year (Graduate) Diploma of Education has provided teacher education for graduates

preparing for secondary teaching and this extremely limited course now also provides entry into ECE and primary teaching, for graduates but from a much wider range of majors than ever before.

An examination of the various degree courses shows that there is now less study of philosophy, history, anthropology and sociology than in the earlier periods. The time given to the study of curriculum and teaching has grown, even extended into graduate studies, to the exclusion of content studies focussing on the nature of society. This omission will affect seriously the quality of academic and school leadership given by school principals as we move into an era of parental and community participation in school governing councils. Civics and citizenship education is vital not only to each generation growing up into a liberal democratic society, but also to the practice of schooling in such a society.

The present four-year preservice Bachelor of Education degree at one Australian university comprises for the primary education students, a course of 31 units made up of:

Professional Studies	8 units
Curriculum and Teaching	16 units
General Studies (Content)	3 units
General and/or Education	4 units
Electives	
Total	31 units

With entrants to the Bachelor of Education (BEd) holding fewer and fewer social science and humanities units from their secondary education, it could be asked how the trainee professionals acquire an understanding of the societal framework which determines the life chances of individuals within it, and the nature and effectiveness of schooling processes. An analysis of the BEd structure above would indicate that there are few opportunities to acquire an appreciation of the significance of societal values. The course is heavily

anchored in the psychological, the social-psychological, and the narrowly professional. Philosophical, societal, political and historical studies are entirely absent unless students choose to use the three General Studies units to develop such insights, and the evidence from the same university is that very few choose to do so.

Universities, which are the successors of the teachers colleges, have to learn to distinguish between their former role in fostering graduate research into education as a social institution, from the serious business of providing a fully professional teacher education and socialisation process.

Conclusion

The Australian Education Council in 1989 and the Senate Standing Committee in 1991 have made reference to such 'Australian societal values' as democracy, republic, internationalism, globalism, reconciliation, multiculturalism, economic sustainability, population growth, economic liberalism, social inclusion and active citizenship. In addition, the 1990s saw a media-generated campaign for a narrow nationalistic republic alongside of calls for more economic globalisation without reference to the need for political globalisation and a world federation. It has to be asked just where in the university context of teacher education are young professionals in training given the opportunity to reflect on these values.

As teacher education courses have lengthened, why haven't opportunities been taken to include civics and citizenship education units in degree studies. In Western Australian pre-service Education degrees, a compulsory unit on Indigenous Education and Studies has been included as a result of the State Education Department indicating that it would no longer employ new graduates if their courses did not include such a unit (see Reynolds, 1999). This strategy has been most effective in over-riding specialist lobbies in curriculum design and time allocation. Perhaps civics and citizenship education will require a

similar strategy to be made a core unit. Of course, merely having a unit established gives rise to a further problem in determining what should such a syllabus include and how can it be presented to be effective.

It is interesting to note that many students in their semester unit evaluations regard the inclusion of discussion of societal values in relation to Indigenous people to be 'irrelevant' to their professional education needs (see Reynolds, 1999). For example, they want the 'how' of teaching science to Indigenous students reduced to five dot points! One unit can only hope to provide some reasons why some of what is learnt in the rest of the four year degree needs to be adapted to meet the needs of the culturally different.

The concept of 'multicultural' society also needs vigorous deconstruction. What is the definition of 'culture' that is being used in such a label (see Sandall, 2001)? In many cultural areas such as in politics, economics, technology and language, Australian and global advocacy journalists are basically assimilationist in their vision. To suggest that all 'cultures' are of equal value is to disadvantage some children in their desire for an education that will be liberating, empowering and employment creating. What are differences in historically generated levels of complexities of technology can often be blamed on 'race' or 'religion'. Even if 'culture' is restricted in meaning to the family and personal relationships, and religion, there are limits to the degree to which Australian law will tolerate certain practices.

If a nation accepts people from diverse economic, political and technological backgrounds it would seem extremely dangerous not to insist that the children from such backgrounds along with native-born children are given a thorough training in the economic and political history of that nation. It would seem that the success of Citizenship and Civics Education as a perspective in all units with values

embedded in the whole curriculum depends on the young professionals having first such a perspective themselves. Including a unit of the sociology of education in the course may help to focus on the social and cultural foundations of the teaching and learning processes but a fully professional Education degree must include a study of the nature of society if an understanding of the core values of Australian society are to be passed from one generation to the next. What knowledge is of the most value? It is strange that teachers are being given greater freedom and responsibility in selecting knowledge yet do not have the education to make such decisions.

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