History Teaching and the Values Agenda

Thesis submitted by

Kelsey HALBERT

in October 2009

in fulfilment of the requirements for the Doctor of Philosophy at James Cook University.

Declaration on Sources

I declare that this is my own work and has not been submitted in any form for another degree or diploma at any university or other institution of tertiary education. Information derived from the published or unpublished work of others has been acknowledged in the text and a list of references is given.

Kelsey Halbert

Date

Statement on the Contribution of Others

I would like to acknowledge the intellectual support of both of my supervisors Associate Professor Melissa Vick and Dr Leanne Dalley-Trim who provided ongoing contributions to my research design, proposal writing, data analysis and also editorial assistance with my thesis.

I have received financial assistance from the School of Education in the form of a stipend which has covered my resources for data collection and printing.

I have not sought or received any other contributions.

Kelsey Halbert Date

Declaration on Ethics

The research presented and reported in this thesis was conducted within the guidelines for research ethics outlined in the *National Statement on Ethics Conduct in Research Involving Human (*1999*),* the *Joint NHMRC/AVCC Statement and Guidelines on Research Practice* (1997), the *James Cook University Policy on Experimentation Ethics*. *Standard Practices and Guidelines* (2001), and the *James Cook University Statement and Guidelines on Research Practice* (2001). The proposed research methodology received clearance from the James Cook University Ethics Review Committee (approval number H2382).

Kelsey Halbert Date

Acknowledgements

I wish to express my deep appreciation to the many people and organisations that have supported me in my research. I am indebted to the History teachers and students who gave freely of their time and who provided the rich descriptions that form the basis of my research. My associate supervisor Dr Leanne Dalley-Trim has provided valuable feedback and editorial assistance. For his expertise, encouragement and guidance in the crafts of academia I wish to thank my principal supervisor Associate Professor Melissa Vick.

Thank you too, to my family and friends who supported me in my journey through the research project.

Abstract

Citizenship education policy in Australia has come sharply into focus over the last two decades. This is consistent with trends in Europe and the United States. In each case, these developments can be seen as a response to perceived social decline and community fragmentation. In Australia, recent values education policy can be seen as the latest expression of citizenship education. This policy was launched in 2005 with the distribution of the *National Framework for Values in Australian Schools* (DEST, 2005). This document prescribed nine 'values' including principles such as Honesty, Integrity and Respect. The framework has been followed with a series of resources for schools and exemplary case studies of "good practice" values education. While there is agreement that values are implicit in all facets of teaching and learning, the policy directives, public debate and comparative research projects which surrounded the 'nine values' largely marginalised everyday classroom practice.

This thesis discusses the ways in which teachers and students in three distinctive Queensland Senior Modern History classrooms construct their role and the role of values. These teachers' and students' experiences allow discussion of values education in the concrete context of the classroom and subject, rather than abstracted as merely political or moral ideals. Foucauldian concepts of subjectivity and power are used to analyse policy documents, teacher and student interviews and observational data. The focus of analysis is on the ways in which these teachers and students articulate and enact 'personal', professional and policy values in conjunction with their interpretation of the nature and purpose of History teaching.

This analysis revealed consistencies in the way teachers articulated their own professional values and aims with a strong orientation towards understanding democratic processes and advocating social justice. Also significant were the tensions between these orientations and the values discourse of the schools and national policy. Comparison between student and teacher experiences also revealed varied interpretations of the purpose and values of the History classroom.

While the data is contextual and focuses on the individual schools, teachers and students, there are wider implications for citizenship education policy and understanding the local, national and global demands on specific subjects. Analysis reveals, within these classrooms, principles of historical inquiry and social constructivism are guiding a critical, contextualised and social process of values engagement. Furthermore, to have any impact, values education must be contextualised. Policy would need to be directed at meaningful opportunities and resources within subjects like History. In order to develop opportunities and resources, the teacher is the most powerful agent in directing and empowering students to refine and enact their values. The ongoing debate about the role and 'space' for History in the curriculum may be reconciled, in part, by illuminating these opportunities for developing ethical citizens.

Table of Contents

List of Figures

Introduction

> "The moralist must praise heroism and condemn cruelty but the moralist does not explain events."
> Georges Lefebvre (1874-1959).

This thesis examines the many discourses of values education, and the school as a site of values education, focusing principally on the experiences of History students and teachers as participants in unavoidably value laden practices of 'seeing' and judging the past. This choice of topic was a response to the values initiative signalled in the publication of the National Framework for Values in Australian Schools (DEST, 2005). That statement itself was a response to a broader sense of crisis about a perceived decline in public civility and a broader interest in citizenship education which accompanied it. This intersected with an ongoing debate about the place of the teaching of History[1].

Values education frameworks and conceptions of values are diverse although the role of 'values' is widely accepted as implicit in public education (Aspin, 2003; Halstead, 1996; Lovat, 2005; Pascoe, 2002; Prencipe & Helwig, 2002). Values education is contextual in that it takes place socially, in the ways that subjects[2] work on knowledge of the social and knowledge of themselves. While learning moral principles has always been embedded in formal schooling, historical inquiry allows examination of the social and the complex relationships it constitutes and is constituted by. History attempts to explain events, relationships and structures in ways that offer understandings of the present and acknowledge values as dynamic and normalised in place and time.

I argue that the teaching and learning of History in school comprises several dimensions including the values espoused in the relationship between and within the school as an

[1] To eliminate confusion, at all times throughout the thesis History with a capital 'H' refers to the subject called History taught in schools, whereas lowercase history refers to both the practice of historians, and "the past".

[2] Throughout the thesis, "subjects" or "the subject" refers to the individual as a theoretical construct, unless explicitly used in conjunction with capitalised History, when I refer to the school subject.

institution, the syllabus, historical sources, students and the classroom teacher. These multiple, intersecting relationships are inconsistent in the specific values they embody and in the ways they position students and teachers as ethical social subjects. For instance, schools themselves embody contradictory values in their organisation, management and ethical and developmental objectives. These inconsistencies simultaneously legitimate and undermine formal approaches to values education. While students who participated in this study accepted the values of their schools, inconsistencies within school policy and practices also generated scepticism. However, although they described ways their schools enacted contradictory values, they demonstrated little understanding of a formal language of values education. Rather, they described/discussed values in concrete terms, drawing on examples and their own experiences. Nonetheless, my analysis suggests that the practices of inquiry in the History classroom and the role of teachers in contextualising values did, in practice, assist students to make connections to their own lives. Thus, I argue that opportunities and resources for values formation are provided through the critical inquiry, historical contexts and the agency of the teacher in the school subject of 'History'.

In the contested roles of formal, mass education, there has been ongoing debate about the role of history in fostering active and informed citizens. Mass schooling has long been understood as fulfilling multiple, sometimes contradictory and always contested roles. One of these contested roles has been in forming active and informed citizens. Within history's role, tensions between skills and knowledge in the curriculum have reflected the elusive qualities of a citizen both informed by and empowered by 'the past'. A further issue concerns the capacity for what is taught in the classroom to carry over into students' daily lives, in their attitudes and practices. This issue appears pertinent to History. As one student in this study considered, there was no space to apply their knowledge and ideas outside of the classroom:

> At our age, it's not like we go outside of school and talk about history … when you learn about it [history] you form your own opinions, I don't know, you know what it is, but there is no where to express it so you're not really using it. *Year 11 Student of Modern History.* (US_S3)

The views of this Year 11 Modern History student about 'relevance' echo uncertainties about the purpose of history and citizenship education generally. Firstly, the uncertainty of how to 'use' the knowledge and skills fostered by 'doing History' at school. Secondly, an awareness of her own opinions, but little understanding of how these opinions, attitudes and values (both collective and personal) are fostered. Finally, not having a place to 'express' one's opinion illustrates the widespread concern from educators and disenchantment from students about school engagement and ultimately, civic engagement.

Context of the Research

The research arose in the context of the publication of the National Framework for Values in Education (DEST, 2005), which itself arose from a broader context of social change, perceived moral decline and claims that schools were too value neutral (Nielsen, 2005; Prior, 1999; Slamet, 2004). While schools unavoidably reflect the social values of the community, the 'nation', the curriculum and individual students and teachers, they are also seen as shaping society. The debate about public values and values education is seen as resulting from renewed interest in citizenship, and schools' role in providing citizenship education (Print, Moroz, & Reynolds, 2001). Value statements abound in policy documents, curriculum programs and reports published at the federal and state level (Lovat & Schofield, 2004). The national values agenda intended to provide a stronger, more coherent national approach.

While the concept of 'values' will be explored further in subsequent chapters, it seems useful to note here that 'values' are widely considered in the scholarly literature, and are taken in this thesis, not as goals to be achieved but as principles imbedded in ways of doing and being – discursive constructions. As embedded in discourse, values pervade all interactions and relationships at school but are especially prominent within contexts which explicitly study society, such as History classrooms.

Discussions of values have proved inseparable, both within this thesis and the wider literature, from philosophical discussions of the purpose of education generally, and consequently perspectives on values range from left through liberal to conservative. The

initiatives in the nineties to get ‘back to basics’ and more recently to promote VET enrolments fall into a skills based approach to education, whereas the recent values debate involves the principle of educating the whole individual. Citizenship education, an important element in recent debate about value in schools, often in relation to History, can also be divided between skills for participation in the community and lifelong learning focusing on values and beliefs.

While complex and loosely and diversely defined, history unmistakably has a role to play in developing, not only active and informed citizens, but ethical ones. It is widely argued that teaching, and the teaching of History in particular, is contentious and directly related to the examination of values (Arthur, Davies, Wrenn, Hayden, & Kerr, 2001; Barker, 2002). The critical inquiry approach to history from the 1970s onwards has incorporated an examination of values that did not occur in ‘old history’ teaching (Szorenyi-Reischl, 1981). My analysis of citizenship as it is constructed within the current Queensland Modern History Syllabus (Halbert, 2005) and my experience in History classrooms has suggested that History is significantly engaged with values and that these are expressed through the structure and content of the subject, assessment, pedagogy and student-teacher relationships.

Nation-building, curriculum theory and pedagogical developments are some of the fields which have shaped the relationship between history, citizenship education and the relatively new concept of values education. From the 1970s onwards, History teaching in Australia has followed trends in Britain and the United States which saw a move from a traditional orientation towards factual knowledge to a ‘new’ History based on more naturalistic inquiry with a focus on using primary and secondary sources and the recognition of multiple perspectives on individuals and events. Substantively, whereas once Australia’s History curriculum was based on English history and narratives of Australian settlement, it is now more orientated on the one hand towards local history and communities and, on the other hand, towards global citizenship.

In August 2006, the Howard government convened a national History Summit to discuss the role of Australian history in schools. One outcome of the Summit was the

controversial release of a *Guide to Teaching Australian History in Years 9 and 10.* This guide emphasised substantive, factual content through a series of historical 'milestones' and was personally commended by the then Prime Minister, John Howard. Together, the Summit, the content of the *Guide* and the endorsement of the *Guide* by the Prime Minister emphatically demonstrated the politicised nature of History teaching and attracted political and media attention to History in schools.

This thesis, already formulated as a response to debate over the role of History in values education, appeared well placed to speak into a major public debate through its analysis of the subject *as it was taught and understood by teachers and students*. Indeed, the data, which was collected within this context across 2007, appeared to offer a rich resource from which to make such a contribution. However, with the change of government in November of that year, the values agenda as it had been developed by the Howard government was marginalised. Thus, rather than contributing to current debate, the thesis looks back retrospectively on a brief episode in citizenship education.

Researcher background to the study

It is a truism in qualitative research that the researcher is inextricably entwined in the research, and that the research is deeply shaped by the researcher's own experience and values (Denzin & Lincoln, 2005). This is certainly the case in this research. At the point of formulating the proposal for this thesis, I had just completed a study of the construction of the 'citizen' and the 'nation' within Modern History syllabus documents (Halbert, 2005). In that research I had explored an interest in the role of history in developing personal, local, national and global identities.

During the period in which I was completing that research, the then Minister of Education, Brendan Nelson, announced the *National Framework for Values in Education* (DEST, 2005). It was clear that while much of the debate in the media at the time centred on the philosophical aims of schools to prepare 'future' citizens through instilling the 'right' knowledges, skills and values, little space was given to understanding the current experiences of students and teachers.

Both the criticism of schools for not teaching values, and the abstracted, highly generalised formulation of the criticism divorced from any consideration of the daily work of teachers in classrooms, attracted my attention. At one level, I responded to them according to my own emerging (social and political) views of Australian history and society. At another, I responded according to my own experiences as a student of History, my love of history, my already developed understanding that history was saturated with values, and my position as both a prospective History teacher and researcher (which I explain further in Chapter Two). These considerations also shaped the way I re-focused the study in response to the explicit attention to History, noted above, in 2006.

These necessarily shaped the way I approached the topic, formulated my research interest in it, and my research questions, approach and methods. Inevitably, too, my experiences and engagement in the field as a prospective History teacher and research are intimately connected to the meanings I make of my research participants and the classroom contexts.

Aims of the Research

There is a relative lack of research knowledge about informal values education within the discipline of history. Most research concerning values education is focused on defining values, developing theoretical frameworks or 'evaluating' formal values education programs (DEST, 2003). The principal aim of this research thesis is to address this lack of knowledge. It does so in two specific ways. First, it addresses the lack of knowledge of how teachers and students engage in values education in the subject History by deconstructing values discourse within History classrooms. Second, it addresses the lack of knowledge of how classroom teachers of History engage with policy initiatives by analysing the relationship between classroom practices and the values agenda.

The study is centered on how teachers and students engage in classroom discourse involving values and seeks to address the complex nature of values education, as it takes place in senior secondary school History classrooms. I provide an analysis of values education as it is constructed in History classrooms and associated documentation in

order to inform curriculum and policy development. In doing this, I build on theories of values education using a Foucauldian view of power, knowledge and subjectivity.

This analysis of values education within History classrooms informs and potentially benefits a range of stakeholders. Interviews conducted have provided an opportunity for teacher participants to reflect on and critically review their own practice. The involvement in the research appeared to enhance student participants' understandings of the subject of History by helping them reflect on and articulate their experiences and learning. It informs History teachers and teacher educators more generally about the ways in which values are incorporated in different aspects of their practice, including areas in which there are inconsistencies in practice, and between practice, intentions and purposes, as well as informing them of the ways students perceive the values aspects of what they teach. The research also has the potential to inform the public debate in general, and parents in particular, about how teachers "do" values education – a matter on which they often appear to be poorly informed.

Research questions

The research set out to answer one key question: "In what ways do History teachers and students engage with 'values education' and personal values formation?" From this central research question a group of further, more focused questions arose. One set of further questions concerned the 'values' aspect of the main question: "What are values?" and "How do teachers and students engage with values in the school and classroom?" The second set concerned the 'history' aspect of the question: "How does history position teachers and students as moral subjects?" and "How do technologies in the classroom attribute various capacities to historical subjects and students and citizens?"

Scope and limitations of the study

As I explain in Chapter Two, my research is limited to the context of three classrooms, although it draws on state and school curriculum documentation and the federal and state policy that informs the shape and practices of the former. As for the thesis itself, describing, deconstructing and theorising the classroom discourse is unavoidably complex. I have organised what I see as the most fluid and logical structure for balancing

the complexity on the one hand, and clarity on the other. However, it can not be seamless as the concepts and arguments are interconnected, leading to frequent 'internal' references within and across the chapters. While I have organised my analysis around constructions of the subject of History (Chapter Five) and constructions of the student and teacher as an ethical subject (Chapter Six), these inevitably inform each other.

Overview of the Thesis

The overall thesis is structured so as to establish an understanding of the field, the theory and method applied to the study and then unravel the analysis as sinuously as possible. The body of the thesis contains six chapters as summarized below:

Chapter One scopes out what has been said by others about values, about values education and about History teaching. In doing so, I acknowledge that what has been 'voiced' through published research and policy is really the ears of the hippopotamus, the only part available for study, that attempts to speculate about the "amount of academic water that the bulk of the hippopotamus is displacing" (Potgieter & Smit, 2009, p. 214).

Chapter Two provides a description of my theoretical positioning and methodology. I provide an account of my world view, my interpretations of Foucault's theories and their relationship to values and history, then outline the methods of qualitative inquiry which constitute the research. Importantly, I introduce the key participants and context of the study and attempt to reflect on my position within the physical contexts and relationships with participants as well as my multiple roles as a researcher.

The analysis and discussion then follows as four chapters based on: the language of values (Chapter 3), the school (Chapter 4), the study of History (Chapter 5) and the self and subjectivity (Chapter 6). Chapter Three deconstructs the ways in which the moral discourse of values and values education shapes students', teachers' and researcher understandings. I firstly discuss Foucault's perspective on ethics as 'freedom of self' as a foundation for further chapters. I then discuss teacher and student values both as individuals and collectively, to highlight the commonalities and contradictions as well as

the values that inform teaching and learning. Lastly, I introduce some of the complexity of values orientations across the educational experience of teachers and students.

Chapter Four presents four perspectives on school values utilising document analysis of school publications and the *National Framework for Values in Australian Schools* and interview responses from teachers and students. Firstly, I discuss the school as an institution using Foucault's conceptions of governmentality and subjectivity. Secondly, I analyse what is 'valued' and the 'values' espoused by the schools using the public governing documents of the schools to deconstruct the values espoused in school charters, prospectus and student diaries. Thirdly, I present an analysis of students' understandings of school rules, messages and expectations. Finally, I discuss the ways in which students and teachers have engaged with the nine values within the framework for Australian schools.

Chapter Five explores the way the Queensland Senior Modern History Syllabus and the teachers and the students construct the nature of the school subject 'History', and the aims and purposes of studying History and the relations between history and values. In doing this I use descriptions of learning and 'doing' History from the syllabus, interviews and observation. I argue that there are inconsistencies within the syllabus and between and amongst students' and teachers' views regarding the nature and purpose of History, the values explicit in 'History' and the relations between History and 'values'.

Chapter Six presents further description of classroom practices and references to previous chapters to highlight the subject roles which students and teachers adopt in the History classroom. Using this description, I then theorise the practises by which students and teachers 'work on' themselves as ethical subjects. I use Foucault's theories of subjectivity, governmentality and technologies of self to argue that History provides models, contrasts, repercussions and 'perspectives' which develop an awareness of value positions. On a more substantive level, the History classroom can be seen as a space/forum for expression of and thus clarification of values. I also argue that the agency of the teacher is paramount as a facilitator of knowledge of self, model of

technologies, and advocate (directly and indirectly) of values such as universal humanistic values of peace, tolerance and sustainability.

Chapter 1: Mapping the Educated Citizen

My discussion of the context and scope of the project identified the research questions which stem from three areas or recognised landscapes. There is an extensive body of literature across three main areas of citizenship education, values education and history education. My research draws on all three in combination – reflecting the interconnected way in which values are formed and 'informed' in classrooms. I will map these out, acknowledging that the terrain of theories and research (like historical events themselves) can have multiple perspectives and ways of 'seeing' the world of schools and teachers.

I also draw on the policy led resurgence of interest in values education, most recently the publication of *The National Framework for Values in Australian Schools* (DEST, 2005a). Macintyre asserts that "values education has long been problematic in Australia" (1996 p. 26). A large, diverse number of governmental, social and educational positions inform the literature of values education. I focus on these positions, values education practices and the curriculum in order to make "the very processes and content of the value inculcation and conflict in our society and immediate institutions the object of study" (Szorenyi-Reischl, 1981, p. 50).

As a means of orientation, I first discuss the relationship between education and citizenship generally. Education is an emotional, social, physical, aesthetic and intellectual experience (Pascoe, 2002). Teaching is inevitably a value-laden practice(Halstead, 1996). According to Gore (1998), values have always been ubiquitous in classroom practice, although they are rarely explicit but applied. Bancock (1965) has argued that the educator is unavoidably a moralist, inevitably involved in the world of values. Prencipe and Helwig extend this notion of values in education from unavoidable to a specific goal by stating: "Promoting values is an important goal for educators, policy theorists, psychologists, parents, and most adults concerned with the construction and

preservation of a shared civil society" (2002, p. 841). According to Barker (2002) "teaching is, quite properly, a controversial, experimental activity, to do with examining values and beliefs" (p. 4). No schooling is values free - the curricula, organisation, administration, staff, pedagogy are all imbued with value considerations (Aspin, 2003) .

Citizenship education, moral education and history teaching are three overlapping terrains. According to Haydon (2000) and Parkin (2002), citizenship education is unavoidably linked with values and moral education. Within the literature on education for citizenship and, in turn, values, the subject of History is a recognised vehicle. There is a close relationship between History teaching, values education (also known as moral education) and citizenship (Arthur et al., 2001). Values education within school history should be explored because "no one can effectively study history without some form of moral deliberation or judgement" (Arthur et al., 2001, p. 96). History has been justified as creating identity (citizenship) and morality (national values, humane values) as argued below:

> History is an argument about the past as well as a record of it, and its terms are forever changing. It is, or ought to be, contentious. It has always provided ... an arena for moral debate, distinguishing 'fact' from 'values' at one moment, but at the next treating the two as one.
> (Samual, 1996, QCA conference, cited in Arthur et al., 2001, p. 98)

The literature review is structured like a funnel, starting with a broad context before channelling discussion towards specific debates and approaches. Firstly, social and political factors surrounding values education are explored. Secondly, debate about the contentious nature of values is presented. Then, both prescriptive and descriptive approaches to values education lead into a discussion of prominent research and policy. Finally, the aspects of teaching values in a History classroom are investigated as they appear in the literature. Review of the literature surrounding values education and history teaching achieves the following: provides a context for research on a national, state, school and classroom level, illuminates the diverse positions in relation to values education and, finally, identifies the need for further research into everyday practices. In

doing so it frames and directs my research. There are many, to a degree arbitrary, ways to organise the terrain of values, values education and history teaching. However, none of the alternatives appeared better able to highlight and sequence the arguments and make comparison and connections between them.

The Context of Values Education

Citizenship Education Renewal

Citizenship education can be described as comprising three strands: social and moral responsibility, community involvement and political literacy (Arthur et al., 2001). Citizenship education and values are intimately connected within each of the three strands. Similarly, McLaughlin's (1992) model of citizenship comprises four key aspects: identity, virtue, political involvement and social prerequisites (cited in Arthur et al., 2001, p. 32). This conception asserts that values are the basis for citizenship. Citizenship education has predated even a unified education system in Australia. However, over the last two decades, citizenship education it has been prominent within politics and the media.

Education historians and theorists have interpreted this 'new wave' of citizenship education in various ways, but all have recognised links with the social and cultural changes within nations. Titus (1994) argues that historically "character education has been emphasised when educators and the public view social stability as threatened and moral standards weakened" (1994, p.1). Gilbert (1996) claims that:

> Increasingly diverse constituencies and privatisation have cast doubts over the legitimacy and authority of governments, and cultural and economic globalisation is threatening the core identity and cohesion of the nation-state. These fears are combined with concerns about apathy among citizens, and lack of motivation for citizenship among schools. (cited in Print et al., 2001, p. 2)

Anderson also argues that a suspicion of multiculturalism and concerns over terrorism post 2001 renewed "convergence over the importance of social cohesion"(2008, p. 20). Prior (1999) claims that recent renewal in the concept of citizenship in Australia has been driven by political agendas to the exclusion of major stakeholders: teachers, parents and students. According to research conducted in the United Kingdom, teachers saw citizenship more as a moral issue than a legal one (Davies, Gregory, & Riley, 1999). Activities teachers thought would promote good citizenship included: worldwide activities 74%, community projects 72%, and traditional values 68%. Community values were deemed by teachers to be the primary consideration ahead of national and global values.

Historical Overview of Citizenship Education and History in Australia

Arthur et al. (2001) argue that currently we know little, beyond what is described by philosophers and curriculum theorists, about how history and citizenship interact in the classroom. While my own review of the literature develops the connections between school history and values education, a brief overview of the history of citizenship and history education in Australia highlights that there is an established relationship between the two.

In Australia, interest in fostering moral citizens through education dates back prior to the foundation of mass schooling. The first New South Wales primary syllabus included a 'Civic and Morals' course. Citizenship education of the 1870s and 1880s preceded a unified system of government and was focused on individual state education. This form of education sought to manage a disparate population that, although they were of British heritage, were decidedly different religious and cultural orientations – Roman Catholic and Protestant. The decision to introduce a secular system of public education was driven by the aim of having a common citizenship (Austin, 1961).

In 1910, Peter Board, the Director of Education in New South Wales from 1905 to 1922, predicted that with state involvement in secondary education schools would become "the

instruments for national purposes, for cultivation of individual productiveness and intelligent citizenship, the training ground for the nation's defence and the nurseries of the nation's morality" (Meredyth & Thomas, 1999, p. 7). In Queensland specifically, 'Civics and Morals' was taught in primary schools from 1905 until 1952 and was studied consecutively with history and politics (Meredyth & Thomas, 1999). After 1952, these three subjects became 'social studies'. In the Queensland secondary curriculum, a formal 'Citizenship Education' subject was introduced in 1966 and prior to that 'History and Civics' had been a compulsory Year 8 subject (Alexander & Bond, 2001). 'Civics' as an independent subject is still taught in some Queensland secondary schools and falls under the banner of the social sciences. Parallel to this curriculum development, the Australian Teachers Federation (ATF) reaffirmed the relationship between citizenship and morals when it declared the following principles as "The Aims of Australian Education": (1) fundamental skills and knowledge; (2) vocational preparation, (3) citizenship; (4) intellectual development; (5) ethical character; (6) aesthetic appreciation; (7) health; (8) the worthwhile use of leisure (Barcan, 2005).

The prominence of formal citizenship education in the curriculum declined steadily over the 1970s and 1980s. However recent governments have initiated a more holistic cross-curriculum approach. Recent citizenship initiatives were invigorated by the bicentenary of European settlement in 1988 when a curriculum package entitled 'The Parliament Pack' was distributed to schools. In 1989 and 1991 there were Senate Standing Committees which reported on education for active citizenship in Australian schools and which sparked much debate. Then, in 1994, the Keating government established the 'Civics Experts Group' to develop a framework. They produced the report *Whereas the People* and, as a result, $25 million was committed for civic and citizenship education programs (Gill & Reid, 1999). There was a shift from political literacy to a broader conception of citizenship (Malcolm, 1996). *Whereas the People* acknowledged the damage to civics education stemming from changes in the study of history. Some responded to the report by portraying citizenship education as a vehicle to re-vitalise Australian history in schools (Parkin, 2002). In 1997, the then new Howard government 'refocused' civics education, renamed the committee of experts the 'Civic Education

Group' and launched *Discovering Democracy.* This curriculum package was distributed in 1998 in order to coincide with historical events of national significance such as the Sydney Olympics and Centenary of Federation.

Discovering Democracy materials teach citizenship predominantly through a focus on the history of democracy. Gore (1998, p. 7) argues that in reviewing the Discovering Democracy materials, "history was valued above any other subject for the delivery of civics and citizenship education". Gore asserts that some knowledge, such as British and 'white' history, was "valued much more highly than other knowledge" (1998, p. 7). In addition, Gore (1998) argues that a survey conducted of 600 parents, following the Discovering Democracy program, revealed concerns about teacher training or teacher professionalism – and this may also reflect a lack of knowledge from parents about how teachers deal with controversial issues.

The subject History has changed dramatically since the formal citizenship programs of the 50s and 60s. Over the 70s and 80s, the focus shifted from knowledge of facts to historical skills and critical awareness(Aldrich, 1984). This shift had implications for citizenship education, which could no longer be approached as the acquisition of political and moral knowledge. It was during this period that educational theorists of the 'New History' and social studies first developed the relationship to values education (see Aldrich, 1984; Dickson, Gard, & Lee, 1978; Goodson, 1978; D. Thompson, 1984). Despite these developments within the curriculum, in 1981 it was still not common to see values education as synonymous with a critical-investigative social studies program (Szorenyi-Reischl).

Economic concerns are also attributed to changes in the curriculum as a whole, which have influenced citizenship education and the teaching of History. Barcan (2005) argues that an economic downturn demanded improvement of basic skills, a new emphasis on reading, grammar, spelling, mathematics and so forth, and neglected the humanist, value-laden subjects. From the 1950s through to the 1980s, education had no use for content which had no subject basis, a justification based on an ideology of economic

rationalisation and economic functionalism (Szorenyi-Reischl, 1981). Furedi (1992, p. 3) suggests that "anxiety about the direction of the future has stimulated a scramble to appropriate the past" (cited in Phillips, 1998). Nation-building, pedagogical developments and social norms have shaped the relationship between History, citizenship education and the relatively new concept of values education.

In August 2006, the Howard government convened a History summit to discuss the role of Australian history in schools. The summit resulted in the release of a *Guide to Teaching Australian History in Years 9 and 10.* This guide emphasised content through a series of mile stones and was personally commended by then Prime Minister, John Howard - which further demonstrated the politicised nature of History teaching. As stated previously, this thesis, initially sought to highlight teachers' and students' experiences within this educational policy context. With the change of government, data collected during 2007, directly following such political and media attention to history in schools, is somewhat retrospective.

Most recently, moves towards a national curriculum have reinvigorated the discussion and debate about the role of history as a school subject. The current federal government have not been as directly involved in the debate about history in schools. In 2008, the National Curriculum Board on advice from the History Advisory Group (led by historian Stuart MacIntyre who was involved in the 1994 report *Whereas the People*) published a National History Curriculum Framing Paper for consultation. In relation to the cross-curricular implications for civic and citizenship education the paper states that:

> The proposed national history curriculum includes some of the skills, knowledge, understandings and capacities in civics and citizenship specified in the 2006 national *Statements of Learning for Civics and Citizenship*, particularly in the Historical Perspectives aspect as well as the historical understandings tested in the National Assessment Program: Civics and Citizenship. It will make use of the materials developed by the Discovering Democracy program. (National Curriculum Board, 2008, p. 8)

In relation to the senior history curriculum structure, the Australian History Teachers Association has responded that that section (referred to Stage 4) is underdeveloped,

simply listing the available courses from each of the states. Thus far, it is unknown how the national curriculum will impact on Senior Modern History or values education.

Political, Social and Cultural Perspectives

Values education debate relates to the contested purposes of education that often compete to fulfil the needs of society, vocations, and the individual. There is conflict in global and local realities, and uncertainty and change, to which education generally and values education in particular responds. There are competing values within the curriculum as a whole (Barcan, 2004). There is also a range of stakeholders in values education who engage with educational politics including governments, parents, educationalists, community groups and international organisations. An exploration of these factors provides a background for understanding the diverse nature of values education approaches themselves.

Discussion of values education unavoidably invokes philosophy of the purpose of education generally and, consequently, perspectives range from liberal to conservative ideals. Amongst researchers, there are different approaches ranging between case studies and normative assumptions. The initiatives in the 1990s to get 'back to basics' and more recently VET enrolments fall into a skills based approach to education, whereas the recent values debate involves the principle of educating the whole individual. Citizenship education can also be divided between skills for participation in the community and lifelong learning focusing on values and beliefs. Lovat (2005) argues that the current push for values is consistent with the earliest conceptions of public education and developing the individual. However, in a study of teachers in the United States, they asserted that the curriculum had been reduced to knowledge and skills so that all reference to controversial issues that would require the discussion of values was eliminated. Gore (1998) argues that in Australia there are experiences that relate to the experiences of those teachers in the United States study.

Broadly, there are two justifications for citizenship education that emerge. Firstly, a series of measures within schools to counteract what are seen to be negative community and social problems and secondly, a series of knowledges, skills and attributes which seek to build capacity to contribute democratically, economically and socially. "School is traditionally seen as a tool in alleviating social problems"(L. Ling & Stephenson, 1998, p. 15) and a perceived lack of values is no exception. Internationally and nationally, the renewal of the values agenda, Nielsen (2005) argues is to counteract local and global problems of inequality, violence, egotism and self-destruction. Violent behaviour, lack of respect for others and property, lack of remorse, dishonesty were seen to be common problems with today's youth (Nielsen, 2005; W. Thompson, 2002). In the United States, nearly every state responded to these issues in the 1990s by specifying the responsibility of the schools in developing moral and democratic values (W. Thompson, 2002). Brown, Bereznicki and Zbar (2003) identify the factors behind values education discussion as: the declining influence of formal religion and churches, the collapse of the family and community structures, the emergent power of media nurtured youth cultures and the changes to labour markets including the erosion of predictable, stable career structures. Maira (2004) argues that the media portrayal of youth as uninformed citizens is symbolic of societal fears and anxieties about its own transformation. Elliot (1994) refers to market forces as reflecting values education in that there is a negotiation of values between providers and consumers. Schools are increasingly positioning parents and students as 'consumers' and, perhaps, value statements of both public and private schools reflect this.

As distinct from this reactive justification for values education, another discourse draws on the increasing demands on the global citizen. Gardener (2004, p. 253)proposes an educational regime for a global era which includes the following understandings:

1. Understanding of the global system (communications, exchanges, politics)
2. Capacity to think analytically and creatively within disciplines
3. Ability to tackle problems and issues that do not respect disciplinary boundaries
4. Knowledge of and ability to interact civilly and productively with individuals from quite different cultural backgrounds both within one's own society and across the planet

5. Knowledge of and respect for one's own cultural traditions.
6. Fostering of hybrid or blended identities

International human rights is increasingly a baseline for international values (Lynch, 1992). There are values inherent in the purpose of a democratic society namely democracy, freedom and justice (Lynch, 1992).

Social justice and economic utilitarianism are only two of a range of educational ideologies, such as critical theories, liberal humanism, religious fundamentalism, feminism, and environmentalism. Competing ideologies or value systems currently strive to influence the values curriculum. The concept of 'multiculturalism', which Mitchell (2003) claims functions as a national narrative to unify countries with a large immigrant population such as Australia, also informs educational policy. This implies that values education faces the challenge of relevance in a pluralist society and also a society that is increasingly globalised.

A global identity can be seen as normalising 'humanitarian' values articulated in human rights and citizenship policy. Hodgson (2008) calls on Foucault's theory of normalisation and Rose's "regime of civility" to draw attention to the relation between citizenship education and policy initiatives. Hodgson also highlights the references within recent research to international organisations such as UNESCO which "reinforces the message that an international consensus exists in support of citizenship education" (Hodgson, 2008, p. 423). Citizenship education echoes a policy discourse of national and international organisations which in turn reflects the dominance of the current discourses of social justice and inclusion (Hodgson, 2008). Social problems are constructed according to concepts of citizenship. Hodgson (2008) argues that citizenship education has become normalised as a set of desirable knowledge, skills and values that mass education takes responsibility for fostering. Hodgson (2008) also argues that this is amplified by an increasing educationalisation of social problems.

The contentious place of values in the public arena often underpins media commentary about values in schools (L. Ling & Stephenson, 1998). In early 2004, the then Australian

Prime Minister John Howard was criticised by educators in the press for claiming that public schools are too politically correct. He stated that parents were moving their children out of government schools because they were "too politically correct and too values-neutral" (Slamet, 2004, p. 4). Lovat and Schofield argued that this statement was "logically at variance with the allied charge of their being values free" and that "the public school system was not designed to be values free" (2004, p. 9). Value statements abound in policy documents, curriculum programmes and reports published at the federal and state level (Lovat & Schofield, 2004). The previous US President, George Bush, "advocated tripling the budget for character education in schools to encourage the teaching of respect, responsibility, self-restraint, family commitment, civic duty, fairness and compassion through historical figures and behaviourist pledges of virtues" (Prencipe & Helwig, 2002, p. 842). Greenfield warns against imposing values arguing that subjective perceptions are the reality of social organisations and we should not impose values or beliefs that mask an uncomfortable reality (cited in Barker, 2002).

Shields (2000) conceives of the school as a community bound by a common ethos which is reflective of gender differences, racial differences and varying ability. Shields argues that "in our attempts to build community we settle for surface agreement rather than look at the distinct perspectives under the surface" and calls for differences to be made explicit (2000, p. 289). Similarly, Webster (2004) also refers to conflicting values within schools in that "persons give meaning and value in the way that they relate as relational beings" and "education can have several conflicting values associated with 'its' aims and purposes simply as a result of the variety of individuals and societies who contribute to the meanings of education." (Webster, 2004, p. 6). Many theorists reject the notion of primary or fundamental values altogether. Nietzsche claimed that there is no truth in an absolute sense but rather "only a perspectival seeing" (1998, p. 85). Webster (2004) argues subjective relations of individual learners have a greater significance than any outside entity. The Scottish Consultative Council on the Curriculum (1991) stated that: "values are linked to fundamental beliefs, when we teach we communicate values, values permeate education activity, values are not always held consciously and a consensus on

values is unlikely" (cited in Gore, 1998). Education as a construction of and as constructing social norms and values recurs throughout the literature.

Defining "Values" within Educational Discourse

The "concept of what a value might be is contested and elusive" (Halstead, 1996, p. 20). The concept 'values' is interpreted differently by different theorists. Because of this, 'values' is used differently and sometimes interchangeably with morals and ethics. Debate about the term 'values' is divided between theorists whose definitions of the term do not necessarily correlate, theorists who attempt to break the term into more specific categories, and those who dismiss the use of the term 'values' completely. The discourse is made more problematic when discussing specific values because people interpret the same values differently (Bibby, 2001). Finally, much argument centres on whether values can be common across groups or distinctive to the individual, and this has direct implications for the support of values education.

The plural noun 'values' is a relatively new term which, until 120 years ago, meant to hold something in esteem, or the measure of a thing such as money (Heenan, 2004). Halliday argues that "concern with values can be traced to the modernist separation of facts from values and knowing subjects from objects that can be known" (Halliday, 2002, p. 50). Weber claims that the term 'values' has been used familiarly and since 1900 it has been absorbed into many discourses and changed our understanding of objective values or virtues. According to Heenan (2004), values have become whatever any individual, group or society chooses for any reason. Old virtues have been demoralised and personalised to become values. However, any list of values is likely to include what were once considered virtues. Values can exist on a spectrum from preferences which subjects desire "to have" to principles subjects desire "to be" (Heenan, 2004).

Within theorists' definitions, common features include the notion of beliefs or principles. However, each interpretation of 'values' is different as is the use of 'principles' to mean a belief or a guide to behaviour. For example, Halstead and Taylor (2000, p. 169) refer to

values as “the principles and fundamental convictions which act as general guides to behaviour, the standards by which particular actions are judged to be good or desirable”. Hill (2004) is critical of Halstead and Taylor’s definition because it positions thought as signalling action. Hill (2004, p. 4) presents a focus on decision making: “Values are the priorities individuals and societies attach to certain beliefs, experiences and objects, in deciding how they shall live and what they shall treasure”. Raths, Harmin and Simon describe values as “beliefs, attitudes or feelings that an individual is proud of, is willing to publicly affirm, has [sic] been chosen thoughtfully from alternatives without persuasion, and is [sic] acted on repeatedly” (cited in Halstead, 1996 p. 5). According to Gilbert (2004, p. 10) “Valuing is a process of feeling, thinking, expressing and acting by which we make or imply judgements about what is desirable or undesirable, good or bad, moral or immoral”. Furthermore, he also asserts that “values are complex combinations of understandings, dispositions and skills by which we relate to other people and the world around us” (Gilbert, 2004, p. 9). The later definition combines thoughts and actions as informed by values. Kowalski (2003), in discussing values with students, received the following responses: “a value is something you believe in and live. If you don’t live out what you believe then it’s not really a true value” and “values are based on your morals and ethics. They are an action.” According to these statements values can be viewed as guiding behaviour.

The concept of worth or preference is another usage for values. This is the belief that as a cultural product, values help us to individually assess the extent to which particular phenomena are seen to be important, desirable or not. Values may be seen as “our standards and principles for judging worth” (Shaver & Strong cited in Halstead, 1996 p. 6) and that values are “both emotional commitments and ideas about worth” (Fraenkel cited in Halstead, 1996p. 11). Values are also classified into multiple categories including moral, social, cultural, political, intellectual, environmental, aesthetic, legal and religious (Gilbert & Hoepper, 1996; Preston, 2001; Prosser & Deakin, 1997). Edwin Fenton (1967) uses the following three part classification of values which may still prove useful in values research:

1. Behavioural – teachers promote behaviour values in the classroom

2. Procedural- relate to ways of thinking central to a discipline e.g. inquiry method, values clarification – certain procedures are valued over others
3. Substantive- pluralism and different views on race, culture and religion students explore substantive values and possibly express different views from both the education community and the wider community (cited in Gore, 1998, online).

Beck offers a unique perspective by arguing that values are "those things (objects, activities, experiences) which on balance promote human wellbeing"(cited in Halstead, 1996 p. 6). Values can also be perceived of as conscious and unconscious preferences with which the majority of people in any society comply (Ghosh & Tarrow, 2003). This is a contentious issue within educational debate relating to teacher awareness of values, making values explicit and whether it is 'right' to advocate the values of the majority. In most educational discourse "we assume values are shared" (Warnock, 1996 p. 46). However, Warnock (1996) argues that the post modern concept of social constructivism goes against the nature of shared values in that there is no 'truth' outside a text; everyone will interpret values differently.

Finally, there is an argument that the term 'values' is problematic in itself and confuses citizenship education discourse. Strike (1993) picks up on Kant's distinction between what is right (moral questions) and what is good (personal) and argues that in our 'common discourse' 'values' can encompass both and this blurs the distinction between what is right and what is good. Strike (1993) refers to the confusion surrounding the use of the term 'values' as "values speak". According to Strike "values speak" leaves out the centrality of character. For example, "Jones is an honest person" as opposed to "Jones values honesty". Character traits are linked to how we act and have solidity and durability; values are linked to thoughts and feelings. Strike argues that the concept 'values' is too vague to engage in sensitive moral discussion and that 'values speak' undermines tolerance by creating scepticism about the principles that underpin society (Strike, 1993). Far from being universal principles, Strike (1993, p. 4) describes moral behaviour as "the result of a complex interaction of habituation, cognition and feeling".

A Reconciliation of Values

As already discussed, schools can be seen as reflecting social norms and values and, therefore, as sites of values contestation. Such contestation signals that reconciliation, both in developing a consensus on the 'nature of values' and the acknowledgement of distinct social and cultural values amongst groups, may not be possible. According to some theorists I will now discuss, this 'lack of consensus' is attributed in part by Australia's multicultural society, economic diversity and geographical variance.

Bebeau, Rest and Narvavez (1999, p. 25) support the argument that consensus is unlikely by referring to cultural difference: "while it may be possible to achieve an appearance of consensus by sticking to an abstract list of traditional virtues, such consensus is superficial at best. What is respectful in one culture may not be respectful in another". Similarly, Charlesworth (1993) suggests that beyond primary values, such as autonomy and justice, it is impossible for modern multicultural society to agree on 'common' values (in Lovat, Schofield, Morrison, & O'Neill, 2002). Given the multicultural nature of Australia – almost one quarter of the population born overseas, half of these from non English background (ABS, 2006) - values consensus, except perhaps basic humanitarian values, seems unlikely.

Irreconcilable difference is contested by some theorists of character education (Lickona, 1991) and government policy (DEST, 2005a) and demonstrated through principles of citizenship education that promote shared values. In multicultural societies such as Australia, theorists of character education argue there must be a shared understanding of formal values which cross cultural boundaries. Even Halstead argues that common values do exist in the acceptance of basic social morality, a system of law, a system of government and democratic principles. He emphasises that these are westernised, liberal democratic values and not necessarily universal (Halstead, 1996).

Lovat and Schofield engage with the debate about "Australian Values" arguing that:

> Many of the values held commonly to be distinctly Australian, such as 'mateship', a dislike of pretension and authority, and a certain stereotyped national character of rugged

> masculinity matched with women who 'knew their place' (not to mention Aborigines and immigrants) are a products of the 19th century which Australia's mostly urban, multicultural society is attempting to reconcile. (Lovat & Schofield, 2004, p. 3)

According to Szorenyi-Reischl, for a consensus to be reached on values it would have to be "right and not just common, real and not just statistical, specific and not just suitably ambiguous and finally basic and not just peripheral" (1981, p. 44).

Gardener (2004, p. 236) argues that "Education is fundamentally and primarily a 'values undertaking' and educational values are perennially in dispute". However, agreed values will be a challenge for any pluralist society (Prencipe & Helwig, 2002). Values consensus is presented as an idealistic goal rather than a practical one which at best can only strive for some common ground. Notably, there is no definitive research on what the underlying conditions are for any person to consciously develop a particular moral stance (Szorenyi-Reischl, 1981).

The disparities amongst theorists and researchers raise significant questions for the role of values education and history teaching in schools concerning: the divide between advocating common values and individual values, a contested national history, and the acceptance of multiple identities (and values) while still promoting a strong national identity.

Values Education as Unavoidable

In attempting to navigate definitions of values, the principle of values education and empirical discussion of values education, there appears to be a significant tension between policies which advocate values education as a theory with specific aims and reference points and theorists who argue empirically that values education can not be formalised because it is an unavoidable part of social relationships.

Values education can be depicted as character education, moral development, values training, social development and as a form of citizenship education. The Values Education Study (DEST, 2003, p. 2) defined values education as:

> any explicit and/or implicit school-based activity to promote students' understanding and knowledge of values, and to inculcate the skills and dispositions of students to enact particular values as individuals and as members of the wider community.

Known as the 'educatability of ethics' some literature questions how much influence schools have (Forster & Masters, 2002, p. 242). For example, Gilbert (2004, p. 9) challenges the notion of prescriptively teaching 'abstract ideas'; arguing "what grounds are there for thinking that students will accept and enact them as guides to behaviour?" This indicates that the social subject, actively constructing his/her own understandings, is the determining factor in values education.

Given the complex nature and context of the values debate generally, it is not surprising that values education is just as contentious. There is widespread agreement that schools are not "values free":

> The values of schools are apparent in their organisation, curriculum, and discipline procedures, as well as the relationships between teachers and pupils. Values are reflected in what teachers choose to permit or encourage in the classroom and in the way they respond to children's contributions to learning, and children learn values from such responses. (Halstead, 1996, p. 3)

Values goals operate on many distinct levels within formal education systems which interplay with different emphases to produce the myriad of individual value orientations of teacher, administrators, parents and children (Szorenyi-Reischl, 1981; Thornberg, 2008). According to Gardner (2004), values arise from three overlapping influences on education: general societal values, discipline specific values and classroom values.

Schools are certainly value laden, but many argue that these values are not necessarily 'taught' (explicit in the curriculum) but rather 'caught' (implicit and modelled) and may be in conflict. Webster (2004) argues that it is the manner rather than the matter that should be used as a criterion for judging the educational value of an experience. This in itself applies a normative judgement of what is 'valuable' within a set place, time and society. Webster implies that the matter is an end product, is instrumental and extrinsic to education. For example, 'honesty' could be seen as a value worth promoting but does it

have intrinsic value? Are there educational situations when there is a case for the teacher to lie to students that they can not complete a problem? This could be justified as a less dependent approach (Webster, 2004 p. 7). Webster argues that a values frame work adopts an instrumental approach (Webster, 2004). The values discourse, it seems, is as much about the ways of being and knowing that the teacher and school enact as the values they explicitly 'teach'.

Values are a crucial component of the classrooms affective environment (Clarkson, Bishop, FitzSimons, & Seah, 2000). Values are acted out in the classroom, which may reinforce explicit values or contradict them. Discipline and classroom management, assessment and student variation, require teachers to take a strong stance on and defend controversial matters (Bibby, 2001). The obligations of staff to protect and control students can conflict with enabling students to develop and practice skills (Dobozy, 2004).

Knight (2004) refers to the principles of authority and inclusion that demonstrate democratic values at work in a classroom. Rules about property, the proper attitude to authority, the place of punishment, equity and social justice are major issues in society and these are unavoidable in day to day classroom interactions (Bibby, 2001). Furthermore, Knight (2004) argues that a democratic classroom is one in which the curriculum is organised by each student determining what is important knowledge, participating in decision making, understanding rights and responsibilities and being encouraged to succeed. Classroom management is also interrelated to values. Classroom management is intensely moral, for example, "bullying is wrong". In reference to such explicit ethics, Warnock (1996) argues (problematically) there is moral agreement within schools' charter of expectations.

In response to the pressures and contradictions surrounding values education some schools and teachers adopt what is perceived to be a 'values neutral' approach. This notion of 'neutrality' seems in contradiction to the argument that values are unavoidable. All education is values-laden. However some form of values education can be made to fit

with almost any educational ideology (Szorenyi-Reischl, 1981). Halstead (1996, p. 4) argues the need for schools to reflect on their values in relation to:

1. Growing cultural diversity (and therefore diversity of values) within western societies
2. A growing gulf between the values of government and teachers, which has led to a breakdown of trust and to stronger demands for accountability
3. The perceived 'moral decline' not only among young people but public life
4. The determination of government to uphold certain values, for example by subjecting the contribution of schools to the spiritual and moral development of children to regular inspection.

This 'reflection' positions values as already 'possessed' by teachers and students (as unavoidable) and that multiculturalism, accountability, moral decline and citizenship education shape the ways in which these values are normalised or marginalised.

Approaches to Values Education

Acknowledging the problematic ways in which theorist attempt to formalise values education, this section will outline the main approaches. There appear to be separate viewpoints behind values education: inculcating sets of values taken to be applicable to all; common sense; or justified by tradition or a focus on individual development (Halstead, 1996; Szorenyi-Reischl, 1981). Consequently, the debate that arises amongst educators and theorists is whether values education should instil values or teach students to explore their own. Lee (2003) describes these two broad categories as 'prescriptive' and 'descriptive". According to Nielsen, some prescriptive approaches are behaviourist, but with little evidence of behavioural outcomes. Descriptive methods are focused on cognitive/ constructive active learners- more experiential. Others approaches suggest quality teaching, critical rationality or a combination of common values and independent development. These hybrid methods provide reasons and explore alternative values alongside the teaching of preferred values and are also referred to as explicit values education without indoctrination (Nielsen, 2005).

Several issues problematise any values education approach including: that values may not be made explicit but part of the 'hidden curriculum', there are differences between intended mission statements of schools and classroom values, and there are differences between teacher values and those students adopt (Halstead, 1996). In evaluating both prescriptive and descriptive values education, Prencipe and Helwig (2002) suggest that developmental approaches need to properly account for the role of personality and character while character education may need to incorporate distinctions between types of values and the social context of values education.

Prescriptive Approaches

Character education is, according to the literature, considered a prescriptive model favouring transmission based on the presumption it is possible to identify a set of shared/core values. Character education is defined as "any school-initiated program, designed to shape directly and systematically, the behaviour of young people by influencing explicitly the non-relativistic values believed directly to bring about that behaviour" (Lockwood, 1997, p. 179). Character education is long-term and encompasses three types: simple moral education (essentially, Kohlbergian developmental moral education in the classroom), just-community education (a Deweyesque practice emphasizing democratic decision making outside the classroom), and simple character education (attempting to build character both in and outside of class one trait at a time by emphasizing good behaviour) (Davis, 2003). According to Prencipe and Helwig (2002, p. 841) "Moral development is construed broadly within this approach to include concepts of the self, character, motivation, goals, values, identity, personal growth, self esteem and achievement, among others".

Halstead (1996) argues that there are two problems with the transmission of values: identifying appropriate values and ensuring a consistent approach. He also asserts that character education should not involve values outside of school which may create conflicting values for students (Halstead, 1996).

Another prescriptive approach is known as Religious Monopolism (Hill, 1991). Morality is considered to be directly dependant on one's religion, taught only within the framework of religious studies. It can be extreme and accept only one set of religious truths, or mild in that it is simply insistent on religion as a basis for morality. Religious Monopolism is expressed in the publications of fundamentalist Christian schools but it can be argued that this approach is unsuitable in a secular pluralist society.

Descriptive Approaches

Descriptive approaches are known as constructivist or cognitive-developmental strategies. These approaches are different yet all assume children are more engaged when making their own value judgements and assume it is wrong to impose values in a pluralist society. Nielsen (2005) advocates constructivist values education based on the 'most fundamental principle' of learning from experience. He also considers the imagination could be used as a tool that connects thoughts and emotions. A problem, as argued by Halstead (1996), is that students do make mistakes when given little guidance and therefore there is a need for teachers facilitating or guiding students 'values formation.

The most common descriptive method is that of Values Clarification (R. Anderson, 2008). This technique was developed by Raths in 1966, in response to what he termed "the aimlessness and confusion of sections of American youth" (cited in Szorenyi-Reischl, 1981, p. 48). Using descriptive methods, students may consider moral choices (as relevant to secondary students) such as money, friendship, sex and love, religion and moral character traits. Howe and Kirschenbaum (1972) stress that the teacher is a facilitator, not a promoter, of values (Gilbert & Hoepper). Unlike character education, the emphasis here is on process as opposed to content.

Critics of values clarification argue that there has to be an action consequence in that students must commit to adopting and implementing particular modes of conduct to "show that their values are generalisable and action guiding" (Aspin, 2003, p. 2). Values clarification is also criticised for focusing on the historical/cultural bases of viewpoints

which are seen falsely to be just personally chosen, unaware of the hegemony of ideas in modern culture (Szorenyi-Reischl, 1981).

As I briefly describe, other constructivist approaches are similar to values clarification with their focus on active student participation. For instance, as part of 'Action learning' students choose from alternatives and act on their choice (Huitt, 1997). 'Service learning' is Aspin's (2003) conception of learning values through actively giving to others which applies students' social and environmental knowledge/value principles. In addition, there is Banks' 'Values Inquiry Model' (Lynch, 1992) which encompasses nine levels: observation/discrimination; description/discrimination; identification/description; identification/analysis; hypothesising; recalling, for example alternative values; predicting; comparing/contrasting; choosing and justifying. These approaches would all seem to correspond to the methods of inquiry advocated in the teaching of history.

Cognitive theorists, such as Kohlberg, have advocated approaches based on the developmental influences on values (Forster & Masters, 2002). Kohlberg's theory of moral development identifies five levels of values development:
1) Pre-conventional - understanding of good and bad based on obedience and punishment,
2) Second Pre-conventional level - understanding of good and bad based on self-interest,
3) Conventional– good and bad as pleasing others,
4) Second Conventional level – good and bad as defined by authority, rules and the social order and,
5) Post conventional – uncommon , higher level of autonomous and critical approach to morals (Szorenyi-Reischl, 1981).

These stages are criticised by Gibbs for not encompassing the whole picture of values development – the last stages are not naturalistic but ideological and cultural (Szorenyi-Reischl, 1981). Gilligan (1994) challenges Kohlberg arguing that according to his theory women do not reach the highest level of moral development. Kohlberg does not resolve all the questions, for example: If moral development is purely developmental, it goes

against the belief that schools should be doing anything to push students along. According to Prencipe & Helwig (2002) developmentalists define morality narrowly in terms of principles of social justice, which are believed to be universal.

Other Approaches to Values Education

With little common ground amongst educational theorists about values and values education, it seems unlikely that one approach would be adopted. Extensive literature adds to the values education debate without presenting one all-encompassing theory.
Hill (1991) has contributed to the field by classifying different forms of values education (not strictly on a prescriptive/descriptive binary) and basing his recommendations on those. The main approaches he identifies are Religious Monopolism (as discussed within prescriptive models), Consensus Pluralism, Moral Universalism and Moral Vacuum.

Religious Monopolism is a system whereby morality is directly dependent on religion. In this sense it is prescriptive and sometimes extreme (Hill, 1991).

Consensus Pluralism has two dimensions in that it explores moral reasoning of religions and examines the values stances of the pluralist society. There is a focus on critical understanding and tolerance and negotiation of a values charter with the community.

Moral universalism is based on universal moral agreement and consists of Substantivism and Formalism. Substantivism maintains that it is possible to identify common values. These common values must meet conditions such as: identifiability to all groups, sufficient moral base, harmony in agreement, and acceptability in the form of community endorsement. According to Hill (2004), these conditions prove problematic to achieve.
Formalism is based on the guidelines for moral discourse, namely, rationality as the basis of morality and respect for other people in discussion.

Finally, the Moral Vacuum Model is an absence of values education which exists only in theory. Hill (2004) argues that Australia was on a path towards a moral vacuum in the early nineteen nineties.

Hill (2004) advocates "critical affiliation", a balance between value free rationality and conditioned conformity, and rejects a reliance on behavioural outcomes and proposes a two pronged strategy: 1) across the curriculum and 2) specific place for values discourse.

According to Gilbert (2004) there are five elements of values education and for each he has developed evaluation criteria based on student responses to a moral dilemma:

1. Understanding values principles
2. Logical and empirical analysis
3. Empathy, tolerance and open-mindedness
4. Caring and empathy- not only how to act morally, ethically etc but to actually choose to act in these ways
5. Democratic decision making- How should we act in the interests of all?

Further, Gilbert (2004) argues that values education programs must encompass all elements or they may be ineffectual in converting knowledge and understanding about values to practice and ways of experiencing them. For example, democratic values relate to active community involvement and understanding them needs to be experiential. Gilbert (2004) asserts that values education is more than generating opinions, it must be opinion based on evidence and argument.

Winch and Gingell (2004) argue one of the components of values education should be "critical rationality" - deemed essential for seeing one's own flaws and accepting and tolerating alternatives. Also emphasising tolerance, Lovat (2005) argues that effective education for values must begin with some exposure to the many and varied ethical cultures which have existed through time. Similarly, LeSourd (1991) contends that when students learn about others, the lessons should focus upon beliefs and values of importance to others as part of recognising our pluralistic democracy. Additionally, Haydon (2004) argues that using the analogy of the physical environment to discuss the

ethical environment allows a new perspective on values education. He argues that the analogy can articulate widespread ethical responsibility and the importance of diversity. Hayden (2004) stresses awareness rather than a hidden curriculum and the dangers of promoting a one-dimensional ethical environment.

Some commentators including Black (in W. Thompson, 2002), and Lasley (1997) argue against the whole notion of values education claiming that formal values education activities have little effect on how students act at school and outside of the school setting. Lasley (1997), after studying values education in schools, proposed that the school environment and teachers actually taught values through their actions, which were the opposite of what the character education movement was trying to accomplish. Lasley (1997) argues that respect, cooperation and critical thinking are presented as worthwhile values in schools, but that these are contradicted by the practices of teacher judgement and examination in the school. Kohn (in W. Thompson, 2002) asserts that character education programs reflect the neo-conservative concern for social and economic stability and are composed of behaviourist, conservative and religious ideologies. Despite these arguments, made predominantly in the United States, a 1994 opinion poll showed 90% of Americans favoured the formal teaching of values in schools (W. Thompson, 2002).

These attempts to further classify the field argue for: cross-curricular and explicit approaches, a focus on critical analysis and debate, 'exposure' to diversity and meaningful analogies with the environment. Most significantly, these also reinforce the political positions and inescapability of values education.

Values Education in Practice

Empirical Research

Values education research has taken place within schools, teacher education, and the wider community. According to Halstead, (1996) American values education is focused on democratic (secular) education, in comparison with the British context where there is still a strong component of religious education. As the Australian context is a unique combination of different state systems and private schools, research in other contexts does not necessarily apply. Research in the area of values education consists of "disparate

bits and pieces of sociology, philosophy, child development research, socio-political analyses, and a variety of different programme evaluations" (Leming, 1997, p. 70). Taylor (2000, p. 164) also argues that "little precise information exists about how schools approach values education, how their provision supports their stated values, why and how they choose certain curricular approaches and teaching strategies, and what professional support is needed" . Given the vast complexity of the literature and the research examined below it is clear the context, methodology and findings will be specific to each project conducted. Values education research can be organised into three broad areas of focus: firstly, those projects that examine the normative propositions about the nature of values and values education, secondly, those that focus on teachers and students understandings, and thirdly, the research studies that are empirical in the sense that they are surveying and or discussing values education practices either as separate programs or the identification of prescribed values.

Ghosh and Tarrow (2003) explored cross-cultural perspectives on teaching values. They identified strategies used by teachers from a questionnaire and interviews of School of Education staff and students in Mexico, Canada and the United States. The findings revealed that in Mexico values education was considered one of the most important roles of a teacher. The most frequent strategies employed in values education were modelling, critical analysis, emphasized specific values and the hidden curriculum. In Canada, teachers also saw themselves as agents in imparting values through the use of case studies, autobiographies, examples, role play, critical thinking, and visual media. In comparison, the American teachers did not see values education as a central part of their responsibilities. Values were seen as taught indirectly, and teachers noted that course content determines whether values will be discussed - for example, values were more prominent in social science. Strategies used by American teachers included: discussion, cooperative learning, visual media and invited guests.

Two further studies conducted in the United States focus on values education outside of specific values education programs and as a result raise important issues for further research in Australia. Williams (1993) surveyed and interviewed teachers, students,

parents and administrators about how students learned moral values, specifically the value of respect, and found that teachers perceptions of the 'success' of a formal values education program were quite different from the perceptions of the students. The students indicated that some teachers practised insincerity and inconsistency and that how the teacher treated students was far more important than teaching about values. This finding seems to support Lasley's (1997) argument about the contradictions between values education and teaching practices. Mathison (1998) studied how teachers and student teachers felt about values education and found that teachers considered values education as important but differed on exactly what constituted values education and how it should be taught.

Based on a recent study conducted in Sweden, Thornberg (2008) argues that teachers lack professional knowledge in values education and that, as a result, any 'teaching' of values was largely unplanned, reactive and based on teachers' notions of the ideal courteous and respectful student and citizen.

Australia in an International Context

Ling, Burman, and Cooper (1998) conducted the Australian component of an international questionnaire and interview research on values education. This research involved teachers and teacher education students over three years and was interpreted using Hill's models of values education. In the International Association for the Evaluation of Educational Achievement (IEA) study conducted in 1996-97, all teachers and education students explained the way knowledge was imparted about values in relation to strategies such as: discussion, role-play, simulation, conflict resolution, moral dilemmas and co-operative learning. Some educators had difficulty in describing the broader socio-cultural context which may influence values and the curriculum. Ling, Burman and Cooper (1998) identified a disjunction between the 'ideal' values curriculum described by teacher education students and the 'lived' curriculum described by classroom teachers. The results were interpreted in the light of four models of values education (Hill 1991) and it was found that the most frequent responses were based on consensus pluralism meaning that they were inclusive of all religions and values stances.

The researchers inferred that a reliance on this model was the reason for no clear statements on values. There was an explicit element of moral universalism and a focus on religious tolerance. The study advocated for more structure for reflection on models and teachers' own values systems.

The 2001 International Association for the Evaluation of Educational Achievement (IEA) study, when examined as a whole, revealed that conceptions of values such as being 'democratic' are contextual and that there is a widespread gap between the intended curriculum and the enacted curriculum (Papanastasiou & Koutselini, 2003). The Australian component of the IEA study (2001) used rating scales to indicate students' perspectives on citizenship and classroom values (Mellor & Kennedy, 2003). Students' most common identifiers of 'good citizens' were "obeying the law" (Australian students agreed with the international cohort on this issue), "votes in every election" and "works hard". Students seem to value electoral participation highly even though some of them do not anticipate voting when adults themselves. Where Australian students differed with the international cohort was that they valued working hard more highly and they were much more certain that it is not important for a good citizen to "join a political party". Australian students agree, though less enthusiastically than their international peers, that a good citizen is one who "participates in activities to benefit the people in the community and is one who "is patriotic and loyal to the country" (Mellor & Kennedy, 2003, p. 529).

With regard to classroom values, the majority of students in Australia felt they were not often encouraged to disagree openly with their teachers on social and political issues and only fifty percent of students felt that they were often encouraged to make up their own minds. About a third more students felt that these things happened sometimes. This pattern of limited endorsement for independent thought and discussion was continued across all the items in the scale. This may substantiate the crucial role of the teacher in values education. Further, girls supposed they had more opportunities for independent thought and action than did boys. Students from many other countries stated that they had many more opportunities for engaging in discussion and expressing their own view than

did Australian students, particularly the boys. Australian students have a strongly developed sense of the positive contribution they can make to decision-making and problem-solving in their schools, yet they do not feel free to exercise their opinions in their classrooms. It seems that from students' perspectives at least, their participation in decision-making in schools is not actively supported.

In a smaller scale Australian study, Lovat and Schofield (1998) conducted research into whether a school curriculum program can modify perceptual awareness in relation to ethical matters. The project used *The Values We Teach* as the basis for devising and implementing a values education program to primary school children. The study used a 'values test' with students before and after a formal values education program as well as testing a control group. Feedback showed general enjoyment in the program, a belief in its worthiness and a 'positive impact' on a range of values. Lovat argues that it is evidence that direct curriculum intervention, in conjunction with exposure to 'ethical cultures' and the development of professional ethics for educators can produce a "statistically significant change in stated attitudes towards values positions" (Lovat, 2005, no page).

Principe and Helwig (2002) studied students' reasoning about the teaching of values.
They interviewed children aged eight years through to university students about the teaching of values by an adult in authority, either a parent in a family or a teacher in a school. The participants were asked to judge both the acceptability of acts of education and to evaluate a law that either requires the teaching of values (for 'common' values) or prohibits the teaching of the value (for less shared values). Their findings revealed a strong moral concern among adolescents about rights, harm and justice but a scepticism about values education focussing on religious or patriotic values. According to the researchers, this suggests students may accept some programmes more than others and that conceptions of values education might be better understood within models of social reasoning which draw distinctions between types of values (Prencipe & Helwig, 2002).

In their research they investigated different types of values which included: basic moral values (social justice), abstract politico-moral values (such as democratic perspectives or beliefs), character related moral values such as honesty as well as non-moral character related values such as industriousness, and other social values such as patriotism. Their research found that younger students used the term 'moral' to refer to values that have direct implications for the welfare of others and were less likely to view non-moral values as necessary. Adolescent age-groups were more likely to refer to personal jurisdiction to justify judgment. The type of value, valence of the value and context in which it is taught were able to be better differentiated and coordinated in judgements and reasoning with students' increasing development (Prencipe & Helwig, 2002).

The most significant values education research in Australia has been the Values Education Study commissioned in July of 2002 with the support of the Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA). This study is particularly significant because it directly informed the national values education policy and the National Framework for Values in Australian schools (DEST, 2005) which I am analysing and discussing in my research.

As more than legitimatory research, the study was designed to:

- Enable schools to develop and demonstrate current practice in values education;
- Provide an informed basis for promoting improved values education in Australian schools;
- Make recommendations on a set of principles and a framework for improved education in Australian schools (Curriculum Corporation, 2003, p. 1).

The study comprised three qualitative elements:

1. Action research in schools funded by research grants allocated to various schools and school clusters. Schools developed, demonstrated and documented values practices.
2. A comprehensive literature search to inform reporting and discussion.

3. Research via focus groups and an online survey to determine parents', teachers' and students' views on community values (Curriculum Corporation, 2003, p. 1).

The sixty-nine schools participating in the study focused on three areas: reviews of values education practices, building student resilience, or a specific values teaching and learning focus. Building student resilience involved the development of student 'coping strategies' such as self-discipline and responsibility, connection to school and community, a sense of participation and service and overall confidence and self-esteem. Specific values targeted in some schools included: caring, respect, empathy and tolerance, peace, love, excellence and achievement, honesty and truth, fairness and integrity (Curriculum Corporation, 2003).

'Significant Issues' identified in the values education study report include:

- Values as a separate subject of study: some schools advocated an implicit day-to-day approach while others preferred vales clarification and other cognitive development and other schools adopted explicit teaching of prescribed values. Other schools adopted a hybrid of approaches.
- Direct impact on students: according to the study, all schools were able to document an impact of values education on their students. This was mostly qualitative and anecdotal.
- Identifying key values: values to emerge from schools revealed diversity and commonality about the core values to pursue in schools. These were citizenship values such as responsibility, tolerance respect care and honesty. These informed the framework.
- Local school community forums: these were found to be critically important to schools "in order to develop real ownership and total-school integration of any new approach to the school's values education domain" (Curriculum Corporation, 2003, p. 8).

Challenges identified and addressed by case schools in the study included: improving whole school cultures, developing school mission statements, including values in KLA programmes, increasing student engagement, belonging and connectedness to schooling, fostering student empowerment and encouraging youth civic participation, improving student and staff well-being, promoting improved relationships and tackling violence (Curriculum Corporation, 2003, p. 11).

According to the values education study literature review, limitations in the field of values education research include the following:

- Only a small proportion of research has focused on school practice and programme effectiveness.
- Most research has been conducted in primary schools (Leming, 1993).
- All studies across multiple classrooms have found variation based on the effect of the teacher.
- Few controlled comparative studies exist and the methodology used in the studies does not allow general conclusions to be made.
- Specifiable and assessable pupil learning outcomes generally remain areas for major work (Halstead & Taylor, 2000).

Other research has identified limitations with language and outside judgement within the field of values education. Clarkson, Bishop, FitzSimons and Seah (2000) found the problem of language was inescapable when researching values in classrooms and identified a need for a linguistic framework for discussing and sharing understandings of values. Also, the subject of values seems to provoke in teachers notions of judgement and finding fault perhaps partly due to language (value denotes worth, personal, different interpretations) but also the need to respect teachers personal value systems. My research (in part) addresses these gaps and the sensitivity of research participants.

I now shift from the terrain of values education research to the international, national and state policy which informs classroom practice and the context of my research.

Policy Initiatives

International, national and state policy all inform values education in Queensland schools. The research discussed thus far has been part of a Western push for values education, particularly as based on human rights and, to a lesser extent, democracy. Outcomes of the 1998 UNESCO Values in Education Summit illustrate an emphasis on personal and social development. The report presented to UNESCO *Learning : The Treasure Within* (Delors, 1998) includes four pillars which shape the role of values education:

1. Learning to know;
2. Learning to do;
3. Learning to live together, learning to live with others; and
4. Learning to be.

Internationally, several values frameworks have been formulated, for example: the Cornerstone Values Project in New Zealand and Butt's Ten Civic Values in the United States. These centre on respect for humanity and the premise that values can be objective.

In 1999, the Adelaide declaration on National Goals for schooling in the Twenty-first century (MCEETYA, 1999, online) outlined common and agreed goals for Australian schools. This document asserts that when students leave schools they should:

> have the capacity to exercise judgement and responsibility in matters of morality, ethics and social justice , the capacity to make sense of their world, to think about how things got to be the way they are, to make rational and informed decisions about their own lives and to accept responsibility for their own actions. (MCEETYA, 1999, online)

This clearly asserts the notion that the school is responsible for ensuring students have the capacities to make moral judgements. The purposes of education espoused in the document refer to learners as citizens who need to deal with conflict management, distribution of resources and choices, and environmental sustainability. There seems to be a gap in the discussion of the practices by which students, as citizens, (or 'future' citizens) develop these capacities in school.

Following the Adelaide declaration, each Australian state sought to align their various curriculum structures with these national goals. As a result, values frameworks had been developed by state governments prior to the release of the National Framework for Values in Australian Schools (DEST, 2005). Queensland's Wiltshire Report published in 1995 provided a provisional values charter for state schools (Hill, 2004). The Victorian Framework of Essential Learning also includes ten values similar to those published the following year in the national framework. The curriculum framework Human Relationships Education for Queensland State schools includes value statements such as: "A major purpose of schools is to provide access for all students to learning situations that promote personal growth and encourage active participation in a culturally diverse Australian society" (Curriculum Corporation, 2003, p. 192). Specific aims of the human relationships education include:

- Develop an understanding of the physical, social, emotional and spiritual changes that occur through life
- Develop the capacity to relate effectively to others
- Develop an awareness of and respect for diversity, needs for self-esteem, friendship and sense of belonging
- Develop awareness of their rights and responsibilities, and the standards of behaviour
- Consider and reflect upon personal and group values and beliefs
- Develop the ability to evaluate information, consider a range of opinions and make decisions
- Develop the ability to apply what is learned to all relationships in life. (Curriculum Corporation, 2003, p. 192)

The aims above include a reference to principles such as respect for diversity, group values and beliefs, and personal values, which presents an amalgamated approach to values education- a combination of social principles and personal jurisdiction.

The UNESCO conference of 2004 entitled Education *for Shared Values and Intercultural and Interfaith Understanding* called on education systems to incorporate common values into curricula (Wiltshire, 2005). Following this, at a national level, the most recent and

significant policy development is the *National Framework for Values in Australian Schools* (DEST, 2005a). The National Framework is derived from the National Goals for Schooling in the 21st Century declared in Adelaide in 1999 and the results of the 2003 Values Education Study commissioned by DEST and conducted by Curriculum Corporation.

The framework is based on nine values for Australian schools:

1. care and compassion
2. doing your best
3. fair go
4. freedom
5. honesty and trustworthiness
6. integrity
7. respect
8. responsibility
9. understanding, tolerance and inclusion. (DEST, 2005a, p. 4)

The framework also refers to three domains of values education: 1) articulating values in the schools mission/ethos, 2) developing student responsibility in local, national and global contexts, and building student skills and resilience, 3) incorporating values into all school policies and practices including teaching programmes across all Key Learning Areas (DEST, 2005a, p. 2). Pascoe (2005) argues that the values of "fair go" and "freedom" are a reflection of articles 1, 2 and 7 in the declaration of human rights and are therefore universal in nature, fostering tolerance. The framework is a clear example of moral universalism in the selection of objective values.

It could also be argued that the framework is an end goal, not a plan of implementation or pedagogical framework. The Values Education Study provided a snapshot of different approaches with no clear outcomes. The tension between developing outcomes and presenting a diversity of practices is prominent in the report. This seems to reinforce the notion that "To expect all members of a pluralistic society to conform in belief and deed to one philosophical orientation contradicts the promise of tolerance in a democracy"

(LeSourd, 1991, p. 53). This array of national and state curriculum documentation and directives informs curriculum planning and policies at a school level. The various levels of values education frameworks are open to reinterpretation based on the context of each school and teacher.

Values within History Classrooms

History demands a holistic value-driven response (Barker, 2002). Costin's (1999) research into students' perceptions of history and the 'past' found that one of students' conceptions of history was that it provides moral analogies of 'the past' and that there is a "lack of consonance" between teachers and students in their descriptions of classroom activities. Costin (1999, p. 122) also argues that:

> conceptions of the phenomena of 'history' appear to have a powerful, yet not understood influence on many of our social, cultural and political constructs. This makes increased understanding about the phenomena of 'history', of great concern to societies, especially those that espouse the political ideology of 'democracy'.

The sciences that are today termed social sciences, in earlier centuries went under the name "moral sciences" (Kvale, 1996) – highlighting that history is a value laden field of study as is social science research. Citizenship educators have renewed history's sense of moral purpose. Liberal education in the arts a century ago used history as a cornerstone in the formation of moral citizens (Arthur et al., 2001). According to Arthur et al (2001), not only is this widely contested today, but some teachers may doubt whether there are any links between morality and the teaching of school history. As discussed earlier, social change and vocational education has challenged history's relevance. However, historians and History educators suggest that the citizenship component of history is perhaps the most values laden and value specific of all facets of education The intrinsic values component is seen as an asset by Haines (2004, p. 137) who argues that "it enables the student to assess the character and works of other men and women". This view is supported by Gray (2000 p. 28) who states that "History is an ideal discipline for ethical decision making, students learn to recognise their own value positions as well as those of

historians and people from the past". Markwick (1981) also presents two reasons why history deals with values: that "Historians deal with human and social issues [and that] they have to work with highly imperfect evidence"(cited in Arthur et al., 2001, p. 190).

Arthur, Davies, Wrenn, Hayden and Kerr (2001) argue history is a subject that is inescapably moral and value-laden. Firstly, this is due to the moral discourse used to discuss historical events. Teaching about protests, wars, uprisings, genocide, religious conflict and ethnic cleansing inescapably involves moral values to interpret ethical decisions and ramifications. For example, in teaching about the Holocaust, teachers' use of vocabulary with students conveys that it was morally wrong by using words such as 'atrocities' and 'massacres'. Emotive language is imbedded in historical text to produce an affective response, and understanding is based on discursive constructions – therefore, students interpret texts using a values base. History students study change relating to the actions of humans and the implications of those actions, and use the past as a frame of reference to understand the present (Arthur et al., 2001). Secondly, the content selection of the curriculum is often provocative, 'relevant' and seen as connected to students' existing values or specifically designed to teach certain values. For example, the French revolution is believed to teach about democracy and the rights of the individual through presenting models and examining the origins of such rights. Thirdly, history is interpretation; someone's values are always involved in recording and communicating 'the past'. During this process of historical inquiry, students make judgements and reflect on their own and others values. Moral concepts central to history include: justice, peace, rights, equality and human welfare. Historical work can make us rethink our past and question values that 'we', 'our' leaders and 'our' nation live by (Phillips, 1998).

Despite these arguments that view history and values as inextricably linked, teachers and theorists are not all in agreement about the role of values in history. There is evidence to suggest that the subject English from the 20th century onwards took on a significant role in civic education in the form of communication, value clarification and identity formation. Hunter refers to this as cultivation of 'ethical inwardness' (cited in Patterson, 2002, p. 46.). Some view history as a subject that can instil morals, while others state that

history should be presented as neutral and open to various interpretations (Smith, 1986 in Arthur et al 2001). Considering that 'the past' is influenced not only by the formal History curriculum but also popular history (media, TV, movies, novels) it is argued that there is an increasing visualcy and nostalgia within the History classroom (Kirk, 1995). Teachers and students of the communication and infotainment age will continue to (re)conceptualise the historical values of texts and how they are used in the classroom.

As already discussed, the teaching of History in schools has undergone significant transformation since federation. In the late 1970s, the content of the subject shifted focus from factual information to methods of inquiry and research. Writing over a decade ago, Young (1996, p. 69) elaborated on the emergence of 'new' history with key dimensions such as "history as community and personal identity, history as politics, and history as a tool and process". This view of history provided an umbrella under which citizenship education is included. The Deweyan belief that education be directed toward instilling reflectivity, inquiry and capacity for moral judiciousness is evident in recent approaches to teaching History. Analysis of 'citizen' and 'nation' within the 2004 Queensland Modern History syllabus highlights an emphasis on values development using skills such as reflection and a critical analysis of historian and peer values (Halbert, 2005). This analysis is further developed with a specific focus on values in the following chapters.

In terms of history education research, surveys and investigative 'commissions' or 'reviews' have made up the majority of work undertaken in Australia, Britain and the United States (Costin, 1999). An overview of the role of values in History has revealed that social constructivist approaches to history education see values as entwined with the nature of historical sources, while a 'traditional' view of historical knowledge marginalises values positions.

The Role of Teachers

There is a common assumption about the relationship between educational values and the practice of teaching (Nixon, 1995). Some conceptions of history teaching imply that the

teacher must also remain neutral, but my research questions whether this is possible. Teachers' role in values education will be crucial as "producers, transmitters and legitimators of selected knowledges" (Singh & Henry, 1998, p. 39). Consciously or not, teachers are often involved with values (Arthur et al., 2001). Nielsen (2005) argues that the teacher embodies his/her attitudes, beliefs and patterns of actions – thus highlighting why values education is not a choice in schools, it is inescapable. Aspin (2003) argues that a vital role of the teacher will be to model dispositions, beliefs, values, attitudes, conduct, and judgments 'we' wish students to adopt. Forster and Masters (2002) also argue that a profession charged with educating ethics should model ethical conduct. Values are not derived from theoretical knowledge; both citizenship education and values education are as much modelling as 'teaching' and are reflected in the relationships between teacher and student (Gore, 1998; Pascoe, 2005). As discussed earlier in relation to the unavoidability of values, the ways in which the teacher as a judge of behaviour and attitudes in the classroom models values positions is seen a key factor of values education. For this reason, my interviews and observation discussed in subsequent chapters highlight how teachers articulate their own values and role in the classroom and in turn how these are understood by their students.

Public belief that the character of the teacher is one factor in the formation of the character of children is reflected in the governing of teacher certification. How do teachers respond to the expectation that they have good, sound or certain values? (Strike, 1993). In response to this challenge, McLaren (1994, p. 240) asserts that the teacher must take on a critical pedagogy, "make classrooms into critical spaces which truly endanger the obviousness of culture…there is no neutral, non-partisan sphere into which the teacher can retreat to engage student experience".

Over the last fifteen years research has led to a proposition by some that teacher agency will improve student prospects and signal a shift in values education research from 'academia' to 'relevance' (Lovat, 2005). Lovat (2005) argues that quality teaching requires intelligence, communication, reflection and morality, thus illustrating stark links to values education and the role of the teacher. The main concepts to emerge from the

literature of Quality Teaching are relevance and supportiveness. Lovat (2005) argues that 'supportiveness' is at the heart of the relationship between teacher and student, in fostering holistic development of the student as an individual. Therefore, Lovat (2005) argues that values education reflects good pedagogy. Lovat also proposes that there needs to be a formal or informal professional code of ethics for teachers and argues that teachers must recognise the difference in ethical cultures, including the possibility of new ethical cultures emerging.

Apart from compliance with a professional ethical code of conduct, teachers need to be clear on their own values. Veugelers (2000) studied secondary students' responses to how teachers expressed and taught values showing that students prefer those who highlight difference but are clear about their own values. This implies a need for reflection on the part of teachers. Thornberg (2008) argues that teachers lack a moral language to describe their work and, as a result, it is difficult to teach children to think about and reflect on moral judgements**.** Teachers develop through critical reflection on their own knowledge and practice; the prime task for teachers is to work out their values in collaboration with colleagues (Nixon, 1995).

Furthermore, there is widespread concern over the preparation of teachers for teaching values (Halstead & Taylor, 2000; L. Ling & Stephenson, 1998; Taylor, 2000; Titus, 1994). Research which examined the place of values education within teacher education courses (Reynolds 2001; Ling & Stephenson, 1998) raises issues of a more structured and reflective basis for teaching values.

According to Haydon (2000), teachers feel heavy demands as upholders of morality and this is not recognised by the larger community. Social 'norms' expressed within the school are not timeless if they are defined in the narrow sense that they are shared by the majority, for example, norms of sexual behaviour have changed over time. Thus, according to Haydon (2000, p. 146), it is important that teachers encourage individuality and society's norms and "work with the kinds of language in which public moral

concerns are articulated". How teachers engage with these challenges that Haydon identifies is not evident in the literature.

Research by Hilferty (2007) discusses the professional values of teachers and cites one executive member of the History Teachers' Association of New South Wales as saying: "I suppose [History teachers] predominantly would be leftist in their thinking and style – they don't want to have any jackbooted approaches to curriculum being foisted upon them" (2007, p. 245). Hilferty (2007) identifies values of social justice as characterising History teachers' descriptions of their work, a large proportion of whom were trained in the 1960s and 70s. Hilferty describes these teachers as "the generation who actively sought social justice in the form of liberation for women, justice in the labour market, and exposure of the egalitarian myth by fighting, for example, for voting rights for Indigenous Australians" (2007, p. 245).

Van Hover and Yeager (2007) discuss the way in which teachers' goals have the most notable impact on their pedagogy. In their case study of a teacher recently graduated from a course on historical inquiry they found that although the teacher had been very successful in the course, which advocated student centred lessons, her philosophy about history as teaching moral lessons was reflected in a very narrative driven, teacher-controlled pedagogy.

While some researchers position History teachers as aware of their own professional aims and values, other research disputes this. Campbell, a teacher himself, proposes that "teachers do not often pause to consider the enormity of this aspect of their role, perhaps because it is so inherently linked to their day-to-day responsibilities"(cited in Lovat & Schofield, 2004, p. 9). There is also the belief that in some Key Learning Areas, teachers are more aware of values than in others. For example, there are claims that often mathematics teachers' do not believe they are teaching any values (Clarkson et al., 2000). Arthur et al. (2001) argue that teachers' thoughts about citizenship and values need to be explored to address the gap between theorists and classroom teachers. Haydon (2000)

goes further by arguing that teachers are being offered little direction in terms of values education.

The School Environment and Students as Social Subjects

The school environment encompasses primarily the classroom and the broader interactions with a variety of teachers, administrative personnel, peers and other staff. These factors interact to produce what is referred to as school ethos, which, Halstead and Taylor (2000) argue, is an identified factor in what they refer to as the 'effectiveness' of the school and values education. These formal and informal interactions can also be referred to as the 'hidden' curriculum, which combines with formal whole-school charters to inform values education. The hidden curriculum can be defined as "all the other things that are learnt during schooling in addition to the official curriculum" (Meighan 1986 in Davies et al., 1999). The hidden curriculum is constructed by staff, school events, school councils, international opportunities and the actions of individual teachers. However, a value-laden environment does not automatically mean students will take up those values (Silcock & Duncan, 2001). Most schools do impose certain behavioural and procedural values as a whole but then advocate a right to decide one's own values.

The literature only marginally addresses students' role in values education. Adolescents are developing values within a socio-cultural environment of rapid change. In addition, secondary students will be exposed to values from many influences in and out of school including teachers, parents, peers, media, community and religious organisations. According to Prencipe and Helwig (2002, p. 852), "young adults appear to conceptualize the teaching of moral character and character values as acceptable but discretionary in the school context, in contrast to moral and politico-moral values such as racial equality and democracy which were seen as necessary" and they are also " less likely than younger children to regard the teaching of religious or patriotic values in the school as acceptable". There are many gaps which raise the following questions: If students recognise some values as necessary, how is this reflected through their participation? Are

students given opportunities to test the limits of their rights and responsibilities? And how do teachers understand the values of their students? I address these questions in relation to the History students participating in my research.

Conclusion

Values education is a contentious topic and there are many different views about the nature, content and learning experiences associated with values in the classroom. These issues were given added importance by the publication of the National Framework of Values for Australian Schools by the Commonwealth government in 2005. Most existing research on values education focuses on defining and clarifying values, on different theoretical approaches or on the content of specific programs. History is a subject that explores a range of democratic and social justice values, and is a key subject for fostering citizenship. In both the international and Australian context, several trends are apparent which would almost certainly exist within Queensland schools. These include: 1) values are complex and varied in interpretation, 2) government led values education is often conservative and focused on provisions, 3) most educationalists favour constructivist approaches to values, and 4) although value laden, History classrooms have not been the context for substantive analysis of everyday values discourse.

In reviewing the values education literature, it is clear that assessment of values education is contentious, if at all achievable. Some goals can be assessed such as material outcomes in the form of new policies or posters, or opportunities for students to enact particular values such as service learning. However, because values are contextual, dynamic and personal constructs, the acquisition of a specific set of values challenges objective outcomes. The acquisition of values and the assessment of values education are clearly problematic and little theory has been developed in response. Brown, Berenznicki and Zbar (2003) asks how without an understanding of values acquisition, teachers go about the business of pedagogy in values education? Most people concerned want values education (in some form) in the curriculum but they do not express a need for it be assessed or reported (Gore, 1998). Ungoed and Thomas (1994) conducted research into how inspectors in Britain approached evaluation of values education. They found that

challenges to evaluating values education include: equity, fairness, shared understanding, outside influences and the belief that it is ethically questionable to judge others' personal development. These challenges in Britain led to a focus on provisions rather than outcomes (Halstead, 1996). Thus, research in the area of values education seems to raise further questions, and offer few definitive answers.

Questions for further research identified in the literature include: If values education cannot be avoided in schools, how can we consciously make our awareness and practices of values as beneficial as possible to students' development? How can we educate the whole human being in a way that does not stir ideological and axiological opposition? (Nielsen, 2005). Given "the power of standardisation to reduce the quality and quantity of what is learned in schools" – What will be the effect of standardised values on holistic learning? (McNeil in Barker, 2002, p 65). How do teachers view the national values framework – as preferences or as a moral code? How do they define the use of the term values? What happens to students when they face competing values between parents, school authorities, local communities, peers, national leaders and the media? (Brown et al., 2003). Research is needed that "further assesses the hypothesised impact on moral-pro-social development of various aspects of teacher practices and student-teacher relationships" (Solomon, Watson, & Battistich, 2001, p. 595).

The role of social context in reasoning about values has been virtually ignored (Prencipe & Helwig, 2002). Most research has been conducted to evaluate the before and after effects of a formal values education program using survey and some anecdotal evidence. There is a lack of direct investigation of children's own judgements about values education (Prencipe & Helwig, 2002). Virtually no research has examined classroom practice. In response, the perceptions of teachers and students in relation to values education policy, teacher-student relationships and their effect on values discourse and formation in the classroom should be explored. Thompson (2002) recommends investigation of teacher and student behaviour in the absence of a formal values education program. By addressing this, my research adds to knowledge about how values are explored in everyday classroom settings. This could in turn inform the larger

community, who, in the literature, were unsure about how values were approached in schools.

The literature identified the variety of meanings surrounding values. Research therefore warrants consideration of the diversity of values and the ways they may differ in individuals' social and moral thinking (Prencipe & Helwig, 2002). The problematic nature of the values discourse has not been fully considered in most of the literature and as such further research must work to explore participants' understandings of values and not assume they are shared.

The acknowledged, yet poorly articulated, relationship between teaching History and teaching values suggests a need for investigating values in the History classroom. Further investigation could include: How do the moral values of teachers influence the teaching of History in schools? Are teachers aware of their own viewpoints and moral values when teaching history? (Arthur et al., 2001). How do students engage with controversial values surrounding current affairs and historical events? Public concern, values education government initiatives, and conflicting theoretical approaches highlighted in the literature point towards the need for further analysis of the values discourse within a classroom context.

Chapter 2: Methodology and Theory

> "Educational research… must seek to articulate and examine the relationship between the educational realities it purports to explain and the educational values it unavoidably defends and promotes."
> (Carr, 1995, p. 99)

There are many perspectives in interpreting values education in the classroom, including those of policy/curriculum designers, teachers, students and my own perspective as observer and researcher. This project has been designed to incorporate my knowledge as a researcher and build new knowledge though qualitative methods appropriate for the values discourse. The theory and methodology is designed to address issues identified in reviewing the literature and incorporates a theoretical basis for analysing values and ethics in the classroom. This project uses semi-structured interviews, document analysis and researcher observation as methods of data collection

Analysing understandings of values as a personal construct and as societal norms requires a "fusion of horizons" (Halliday, 2002) whereby I as the researcher and the participants co-constitute the discourse. As opposed to previous research, which focused on defining values or evaluating formal values education programs, my research takes a more contextual approach. I attempt to describe the 'horizons' and their points of intersection and departure in the classroom because "inquiry is rooted not in abstraction, deduction and formalism but rather in the dynamics and demands of judgement, argument and lived conduct" (Giarelli 1988 cited in Dey, 1993). According to Patton (2002) a qualitative approach allows for description and understanding of external observable behaviours and internal worldviews, opinions, values and attitudes. Knowing the complexity of the values discourse and different contexts it works within "my research should surprise me" (Griffiths, 1998, p. 10). In explaining my methodology I start with the paradigm and theory I am working with, then the overall project design and specific research tools. Then I discuss my own reflexivity, values and bias and issues of data description,

analysis, reliability and validity. Finally, I describe the three distinctive (but not representative) contexts in which the research takes place.

My Worldview and Subjectivity

I attempt to connect several layers of the relationship between education and society – the self (student and teacher role), the classroom, and the school. The discourses of the school compete but are also fused together paradoxically in a co-dependant relationship of empowerment as self-discipline and authoritative discipline which fosters the capacities for participation in society. In a research project bound to identities which are national, historical and professional constructions, it is impossible not to fit these into my own understandings of the identity of student, teacher and citizen.

On the one hand, qualitative research needs to express the researcher's 'developing selves' and how these have and will shape interpretation. On the other hand, all reflections must be viewed as transitional in that there can be no fixed or "true" account, only a perspective at a particular time and place in the process (Stronach, Garratt, Pearce, & Piper, 2007). This duality is then a constitutive reflexivity as it is not just a process of articulating bias in a methodical way that views bias as fixed but an attempt to illuminate the multiple selves and ways of knowing throughout the whole research process (Macbeth, 2001). Participants and researcher are engaged in a process which constitutes meaning for both parties. Barton and Clough (1995) argue that "to select a method is to attach immediately a quite particular view and a particular ideology" (p. 3).

Philosophy and values can not be separated from education research (Carr, 1995). Values associated with my qualitative research process include: placing different value on forms of knowledge (written, oral, cultural, historical, official, and unofficial), values as part of ethical research including informed consent, confidentiality, degrees of transparency, and my professional values as the researcher. Just as discourse analysis inevitably uses discourse to construct meaning and discuss ideas, an evaluation of values frameworks and practices will be influenced by a set of values. All I can do as a researcher is make

explicit my own background and beliefs to assist readers in assessing the credibility of my research. As Griffiths acknowledges: "without some acknowledgement of initial opinions, including beliefs and values, the research will certainly be biased" (Griffiths, 1998, p. 130).

It is important to start with the paradigm from which I am approaching this study and which informs my values and choice of theories and methods. Most historical inquiry taught in the classroom is based on principles of constructivism. As a former History student, trained History teacher and educational researcher, constructivism has formed the basis of all three of these roles. A social constructivist worldview is reflected in the emphasis on multiple participant meanings, in-depth construction of understanding and a belief that values and knowledge in the History classroom are socially and historically constructed. Foundational questions from my worldview include: How have the people in this setting constructed reality? What are their reported perceptions, "truths", explanations, beliefs? What are the consequences of their constructions of reality for their behaviours and for those with whom they interact? (Patton, 2002, p. 96). However, like many methodologists including Creswell (2006) and Patton (2002), I believe a narrow adherence to one method can be limiting.

There are a range of experiences, identities and assumptions that constitute and shape my understandings of the research and form the basis of my interpretation (deMarrais, 2004). Further to a social constructivist worldview, I must reflect on my own values as a citizen, as a teacher and as a student constructed by the many discourses of which I have experienced. Reflection on my own values regarding the teaching of history has been a process of grasping onto (as you would a memory) and then articulating a range of normalising practices and hidden subjectivities within my own experiences. This extended my notion of research, as not just focused on the 'other' but as a combination of looking backward and forward at the project and the relationships of those involved and looking inside/outside as participant and external purveyor of 'truths'. I conceive of my own subjectivity as a series of overlapping developing selves which include: student, teacher, researcher and academic.

The self-defined identity as a student willing to learn is similar to the reflective account that Mertkan-Ozunlu (2007) discusses as an educational policy researcher adopting not a neutral position but one external to social and political hierarchies of the school. This aims to maintain a balance between getting too involved with the subjects and classroom environment, and being too distant from the issues which may reduce my understanding (Wragg, 1999).

I bring to the research my own values regarding what is a 'good' teacher, 'good' citizen and a set of community, national and global values which may be similar to or different from those of my research participants. I see my values as being a mixture of principles that guide my behaviour and relationships with other people (such as integrity, compassion, honesty) and circumstantial decision making based on my past experiences, context and personal preferences. I am formally educated in the teaching of history as well as a past Modern History student. This background carries with it a particular knowledge of pedagogy, values attached to certain techniques over others, and a valuing of historical knowledge. During the data collection, analysis and writing phases was not a part of a specific school culture or fixed classroom routine, however, more recently I was employed as a full time teacher and added to my perspectives on teaching and my professional identity. In addition, I have a social justice philosophy in that I believe schools have the capacity to empower students whilst acknowledging they also have the capacity to restrain ways of 'knowing' the future.

I continue to develop values because, like the practice of reflectivity and social change, values are transitional and contextual. As a foundation for interpreting values there are some distinctions that I make: moral values as those that impact on my relationships with others and everyday decision making; political values as those ideals that I think are important for a democratic society such as freedom of speech and environmental conservation; and socio-cultural values as those that are discursively constructed such as family values, professional values, specific interests/hobbies and wider cultural norms.

Accordingly, I have several developing selves when conducting my research within History classrooms. These include: 1) past History student with ideals of the good History teacher based on comparisons with own experiences and bias towards history's role in school; 2) History teacher informed by a social constructivist view of teacher practice and emphasis on critical literacy; 3) educational researcher informed by previous research, a 'toolbox' of possible and preferred methods and Foucault's theories of subjectivity and power and; 4) my academic self engaged in the practice of creating "new knowledge" and who is constructing this reflective account.

My own values and subjectivities, although made explicit, can not be avoided due to the qualitative nature of the research. Fellow researchers echo this belief that "the investigator can not fulfil objectives without using a broad range of his or her own experience, imagination and intellect in ways that are various and unpredictable" (Richardson, 2003, p. 509) and that knowing the self and knowing the subject are intertwined (Gibbs, 2002). I must remain sensitive to each classroom context and engage my own reflexivity to ensure self-awareness, cultural consciousness and ownership of my perspective as a researcher (Ozga, 2000).

Theoretical Perspective: Foucault

> I would like my books to be a kind of tool-box which others can rummage through to find a tool which they can use however they wish in their own area... I would like the little volume that I want to write on disciplinary systems to be useful to an educator, a warden, a magistrate, a conscientious objector. I don't write for an audience, I write for users, not readers. (Foucault, 1994a, pp. 523-4)

The literature reviewed has discussed the context and debate concerning values education. Foucauldian theory provides a tool for exploring discontinuities, ruptures, thresholds, transformations, breaks and limits and certain kinds of truths within the discourses of values education and history teaching. This analysis aims to disrupt the

permanence and the tranquil state - universal characteristics of the ethical subject, historically constituted.

Criticisms about 'using' Foucault imply that it is impossible to define a set of principles or essentially Foucauldian theories. While I am 'using' Foucault as a lens through which to interpret the classroom discourse, I am not 'applying' Foucault (Baker & Heyning, 2003). Foucault presents a mirror to our own discourse, of the ways it internalizes power relations, marginalizes otherness, and conceals alternative identity formations (Feinberg & Soltis, 2004). Foucault and those that have interpreted and continue to interpret his work have created new ways of knowing. Unlike some critics who claim history is being 'killed' by Foucault, I take the view that an understanding of his concepts highlights the transformation of historiography. Foucault's theories as a historian and philosopher span ethics, power, knowledge and subject, offering concepts which illuminate and destabilise the teaching of history and the teaching of values.

According to Qi (1997, p. 10), the role of Foucauldian educational researchers is to:

> Problematise the present situation, to understand what has constructed school policies or the notion of teachers and students in a certain way and to think about how the 'truth/knowledge' which has been implanted into their mind came to be regarded as unquestioned and unquestionable.

Qi refers to pedagogy as "the process of knowledge production" (1997, p. 10).

In line with Foucault and Hunter, I position the school as a disciplinary institution which takes up certain norms of being (a student and teacher) and belonging (to a distinct space and times). I apply Foucault's theories of ethics, disciplinary practices, governmentality, normalisation, and subjectivization as a lens for interpreting and pulling apart the processes of knowledge production and navigating the undulating terrain of values in the History classroom.

Foucault and the School

The school can be seen as a microcosm of society which reflects wider social norms and values, but at the same time a site that has specific technologies of domination and technologies of self which reproduce and reform these norms, as well as other norms specific to the institution itself. According to Marshall, students' choices and identity are constructed in the discourse of curriculum planning (Qi, 1997). Ball (1990) claims that school management is a moral technology that is disciplinary, it is a technology of power and constructs norms (Qi, 1997). Hunter (1994, p. xvi-xvii) argues that in the shaping of the school system there is no underlying principle but: "an improvised assemblage as a device to meet the contingencies of a particular history".

Deacon (2002, p. 456) takes up Foucault's argument that society is becoming more like a school in the way truth, power and disciplines are enacted:

> Society as a whole is becoming more and more like a school (Foucault, 1979c, p. 64; 1986a, p. 111; Bauman, 1987, p. 71; Giroux, 1992, p. 105), perhaps even a medical school (Foucault, 1976, pp. 32–34, 68): a calculated conditioning, an edifying example, having effects on pupils and teachers alike (not to mention parents and society at large); it must rehabilitate the recalcitrant and rebellious, and regulate the ready and willing, well before they enter the formal schooling system, and long after they leave it, and at the same time prevent the decay of citizens' knowledge or the corruption of their values. For more than two centuries now, such a generalised and therapeutic pedagogy has sought to normalise subjects precisely by enlightening them.

This argument fits into the values education debate through its reference both to the intensifying of societal demands on the school and the ways in which schools work to foster 'self' enlightenment through a normalised values system.

Values education is closely linked to the values 'behind' the purpose of schooling itself. The belief in the education of the individual, which can be traced back to Kant, is a prominent influence evident within current citizenship education and more specifically the National Framework for Values in Australian Schools (DEST, 2005a). The framework is suggesting a number of desirable values, interpreted by some as

characteristics, which Australian citizens (as subjects) should adopt or 'take up'. As values are imbedded in history and pedagogy, Foucault's theories of disciplinary practices and ethics provide a way to theorise values education discourse.

Qi (1997) discusses the beliefs that Foucauldian educators base their research and practices on. In doing so, Qi (1997) refers to the disciplines of history, sociology and philosophy as socially constructed. According to Foucault (1980), a multiplicity of actions engenders power and power operates through discourse associated with the construction of knowledge. This does not assume agency (Qi, 1997) and rejects the notion that power is a commodity or 'force'. Many forms of power may be operating within a set of discursive practices.

Discourse and Governmentality

Foucault conceptualises discourse as what can be said and thought in the ways that discourses "act to constrain and enable what we know" (McHoul & Grace, 1993, p. 37). In this analysis, Discourse is both the subject of interrogation and a "grid of interpretation" shared by the subjects and the researcher (Howarth, 2000, p. 79). Discursive practices "are embodied in technical processes, in institutions, in patterns for general behaviour, in forms for transmission and diffusion, and in pedagogical forms which, at once, impose and maintain them" (Foucault, 1977b, p. 200). They articulate principles of exclusion and choice – values are therefore implicit in discursive practices.

My research acknowledges the problematic nature of 'Discourse' and the values discourse in particular (as is the focus of Chapter Three). As Vick argues, "each moment of discourse takes up and recirculates historically established – and thus empirical rather than essential – meanings as though their particular meaning given in this discourse is their meaning per se" (1998, p. 6). As discussed in the previous chapter, "values" is often contested in meaning.

Governmentality is a Foucauldian concept which can illuminate power relationships within educational discourse, not just classroom discourse but values discourse within syllabus documents and state and school policy. Governmentality can be understood as "the way in which the behaviour of a set of individuals became involved, more and more markedly, in the exercise of sovereign power" (Foucault, 1984a, p. 68). Governmentality, therefore, is used to examine self-regulation and how this is linked to rule from above politically and economically. Practices of governmentality "foster and attribute various capacities, qualities and statuses to particular agents" (Dean, 1999, p. 32). The effectivity of these practices lies in the ways they either induce subjects to identify with certain capacities and qualities or the degree to which the subject can be managed and corralled through the acceptance of the relationships of power. Even if they are seen to be in opposition to existing power structures, they are still compliant with the meta structures (for example, disobeying a law but not disputing the legitimacy of the law). Foucault is concerned with how subjects are constituted in certain ways, under the tutelage of social institutions, such as family, school and government:

> the processes whereby some people discipline or govern others are frequently closely connected to procedures of identity-constitution or self-discipline. 'For example, if we take educational institutions, we realize that one is managing others and teaching them to manage themselves'. (Foucault cited in Deacon, 2002, p. 435)

Thus, governmentality explains the relationship between technologies of power and technologies of self. Liberal governmentality is "recoding settings of disciplinarian power (such as schools and factories) in order to secure the existence of freedom upon which to act" (Simons & Masschelein, 2006, p. 419).

In neo-liberal governmentality people are not addressed as social citizens whose freedom is guaranteed but as entrepreneurs of the self (Simons & Masschelein, 2006). Thus, as Foucault argues:

> For over two millennia…western technologies of power have followed both an individualising trajectory (concerned with the single lamb) and a totalising trajectory (concerned with the entire flock): on the one hand, 'the development of power techniques oriented towards individuals and intended to rule them in a continuous and permanent

> way', and on the other hand, the centralisation of political power in the state. (Focualt cited in Deacon, 2002, p. 439)

Values education can be seen as an articulation of this paradox – individual moral development but aligned with the perceived values of the state.

Within this relationship between individual subjects and/to the State, there are two uses of 'discipline': as a form of order and as study of the disciplines (Foucault, 1979). History is a disciplinary code in that "authorities of delimitation" conceive and define and legitimate knowledge – historians, politicians, 'nations'. Given the existence of morality and ethics within the history of citizenship education, practices of governmentality, though they may have developed over time to be less direct, are prevalent within current History syllabi. People are disciplined "to believe themselves to be persons having a certain nature" (Prado, 1995, p. 88). Debozy argues that school Principals in four Australian case study schools identified that self-regulation enhanced the democratic processes in the school (Dobozy, 2004). This self-regulation is achieved through technologies of the self.

Normalisation and Technologies of Self

Normalisation and technologies of self are distinct but complementary concepts. Normalisation is a process of constituting the 'self' and 'other' – which Foucault conceptualises in *Discipline and Punish* (1977a). He claims that disciplining and surveillance, which was transformed with the advent of the prison, have been generalised in society. Foucault refers to the 'teacher-judge, doctor-judge, educator-judge' who form the basis of what is considered 'normative' (Andersen, 2003). A subject's behaviour, aptitudes, gestures and achievements are all modified around social norms. Foucault argues that we learn to conform to the norms of external surveillance and hence to control ourselves (Feinberg & Soltis, 2004). Foucault describes the process of normalisation as twofold:

> In a sense, the power of normalization imposes homogeneity; but it individualizes by making it possible to measure gaps, to determine levels, to fix specialties and to render the differences useful by fitting them one to another. It is easy to understand how the

> power of the norm functions within a system of formal equality, since within a homogeneity that is the rule, the norm introduces, as a useful imperative and as a result of measurement, all the shading of individual differences. (Foucault, 1979, p. 184)

Many theorists' examples of normalization refer to gender norms. For example teachers expect boys to act assertively, stoically and competitively whereas they position girls to act passively, emotionally and non-competitively (Feinberg & Soltis, 2004).

Texts of philosophy and science inform perceptions of self and other. These texts normalise and naturalise the subject's experience and understanding of self. Standardised values present a series of norms. Normalisation is part of the western disciplines of knowledge. History (as a discipline) is a practice of judging behaviours based on norms and also differentiating 'us' and 'them'. Rose (cited in Hodgson, 2008, p. 432) argues that being outside the "regime of civility" – the social norms and values – "leads not to freedom from such technologies but to subjection to interventionist strategies in its name". Expressing morality will be in terms of norms (Haydon, 2000). As stated earlier, these 'norms' in behaviour which are shared by the majority change over time, for example, norms of sexual behaviour and gender roles have changed over time.

While normalisation refers to the ways certain subject roles are presented, another concept, technologies of self, reflects the ways in which these are 'taken up'. Technologies of self "permit individuals to effect by their own means or with the help of others a certain number of operations on their own bodies and souls, thoughts, conduct, and way of being, so as to transform themselves in order to attain a certain state of happiness, purity, wisdom, perfection, or immortality" (Foucault, 1988b, p. 18). In other words "the procedures which no doubt exist in every civilisation, suggested or prescribed to individuals in order to determine their identity, maintain it, or transform it in terms of a certain number of ends, through relations of self mastery or self knowledge" (Foucault, 1984a, p. 87).

There are several elements of technologies of the self. 'Disclosure of self' refers to the ability to know who you are and what you identify with to yourself and others.

'Examination of self and conscience' is the ability to judge one's own actions and reflect on them. This is the ethical and moral dimension of technologies of self. Another element Foucault termed 'remembering' which is the ability to verify whether familiar discourses will allow the subject to confront new events (Foucault, 1988b). In brief, technologies of self are "procedures which prescribe how the subject is to going to define, maintain and develop their identity" with an aim of self-control and self-awareness (Andersen, 2003, p. 25).

Values education comprises of procedures of identity formation and self knowledge in order to "know oneself" and "govern oneself". Foucault discusses Plato's "care of oneself" as a starting point of such ethical technologies which facilitate "reflection on modes of living, choices of existence, on the way to regulate one's behaviour, to attach oneself to ends and means"(Foucault, 1984a, p. 89).

Foucault and Moral Subjectification

Foucault's theories on morals and the constitution of an ethical identity inform analysis of values education and the practices of ethical formation in the History classroom. In his last works, chiefly, *The History of Sexuality*, he turned to the question of '[h]ow did we directly constitute our identity through ethical techniques of the self which developed through antiquity down to now?'(Foucault cited in Deacon, 2002, p. 435). Foucault refers to ethics as "a life style, a way of thinking and living" (Foucault, 1983, p. xiii.). Ethics is therefore self fashioned (Norris, 1994). Norris positions Kant and Foucault as formalist and non-formalist in their conceptions of ethics. Norris claims Foucault is 'extreme' in his non-formal notion that subjectivity is constructed through discourse. This not only relates to ethics as a concept but to the theoretical beliefs behind citizenship and values education. Kant argued that public schooling developed the individual (by *instilling* character), whereas according to Foucault's concept of subjectivity, subjects form their own values and ethics in accordance with their own identity as a citizen.

In discussing this development, Foucault refers to subjectification[3] as "the procedure by which one obtains the constitution of a subject, or more precisely, of a subjectivity which is of course only one of the given possibilities of organization of a self-consciousness" (Foucault, 1988a, p. 253). Foucault outlines three different modes of subjectification. Firstly, a philosophical conception of the subject rather than linguistic. Secondly, the operation of dividing practices (the subject is either divided in himself [sic] or from others). For example, self and 'other' can be identified in many instances as binaries such as mad and sane, good and bad. These binaries will be discussed in the analysis of the syllabus. The third mode is the processes of recognition, self mastery and transgression or "the way in which the subject constitutes himself in an active fashion, by the practices of the self" (Howarth, 2000, p. 80). These practices are not something that the subject invents, rather they are the practices in culture which are proposed, suggested, and imposed.

Importantly Foucault (Foucault, 1984a; 1987) distinguishes 'ethics' as being loosely based on abstract principles and 'morals' or 'morality' as the social norms which more tightly determine one's actions. Norris argues that Foucauldian morality is "an activity of disciplined self knowledge in accordance with certain shared norms" and Foucauldian ethics is "a discourse of rule-bound abstract generalities with no real claim upon the self and its modes of jointly private and social fulfilment" (Norris, 1994, p. 161.) According to Davidson (1994), Foucault conceives of ethics as individual and removed from conformity and normalisation achieved through stylization (subjectification). Values education is, therefore, more aligned with Foucault's notion of morality.

Foucault viewed 'ethics' as the relationship one has to one's self (McHoul & Grace, 1993). Foucault's ethics are historically rooted (Davidson, 1994). Foucault studied Greek Philosophy stating that: "Greek Philosophy transformed itself little by little into a morality in which we recognise ourselves today" (Foucault, 1988a, p. 248). Greek morality of the fourth century was accompanied by political philosophy and philosophy itself. Foucault distinguishes, if not defines, ethics as the practice of freedom, the

[3] The same concept is also referred to as *subjectivization* in some of the literature.

considered form that freedom takes when it is informed by reflection (Foucault, 1984a). According to Infinito (2003), the transition from experience to engagement is the critical moment of ethics for Foucault.

Foucault conceptualises morality and the practice of the self as "the manner in which one ought to conduct one's self, that is the manner in which one ought to form one's self as an ethical subject" (1984b, p. 26). Foucault also refers to several concepts to do with morality. Firstly, the determination of ethical substance as the prime material of moral conduct, secondly, the mode of subjection as the way the subject establishes his relation to the rules of conduct and recognises an obligation to put it into practice and thirdly, the "telos", as the place of the ethical conduct within the circumstances and pattern of conduct of the subject (Foucault, 1984b). These concepts construct moral subjectification as a process where the individual delimits the part of him/herself that will form the object of his/her moral practice and establishes ways of being that serve as a moral goal. For Foucault, "'being' is given through problematisations and practices; it is not prior to them" and as a result there is no essential ethical/moral identity (Foucault, 1994b, p. xxxvi).

Foucault does not suggest that Greek morality is morality "par excellence" or that it should be used as a model, but uses it to highlight the differences and similarities in ethical regimes. The crucial difference in the ethical principle of self consists of *self-mastery* in the former versus the latter being derived from Christian forms of *self-renunciation* (Foucault, 1988b). But in 'what they prescribe, intimate and advise, they are extraordinarily close' (Foucault, 1989d, p. 323). Foucault (1988b) concludes that the way the human sciences now use verbalisation techniques of confession form a decisive break that now enables one to positively constitute a new self rather than renouncing the self (Besley, 2002, p. 4). The social sciences (and subjects such as English) use verbalisation and reflection on ethical positions, constituting self mastery. Such 'knowledge of self' is embedded in and informs the pedagogy and positions which teachers and students adopt in the classroom as they interact and constitute themselves as moral subjects.

In examining the history of the forms of moral subjectification Foucault (1984b, p. 29) highlights "the models proposed for setting up and developing relationships with the self, for self reflection, self knowledge, self examination". Foucault discusses Plato's idea that to act morally is based on the idea of the good 'knowledge of self' and 'care of self' - the latter premised on the first. Deacon's discussion of Foucault's treatment of ethics is particularly useful for highlighting the ways in which knowledge of self is framed: "One cannot care for self without knowledge", but in addition, "[t]o care for self is to fit one's self out with these truths"(Foucault cited in Deacon, 2002, p. 440). "Care of oneself" is discussed as having three functions: a critical function in order to 'unlearn' bad habits, a function of struggle – continuous struggle of oneself drawing on the metaphors of athletics and warfare – and a curative and therapeutic function synonymous with terms such as "nurse" "heal" and "purge" (Foucault, 1984a).

According to Foucault, Plato and Stoics placed importance in writing to oneself and others as part of developing ethics and saw self writing as turning truths into ethos. Greek morality also stressed the importance of memorisation, self-examination, meditation, silence, and 'listening'. Foucault indicates that in the first and second centuries of the Christian era, Platonic moral subjectification presupposed a relation to a teacher (Foucault, 1984a). *Parrhesia* is the Greek concept of truth telling involving an 'other' (Foucault, 2001). This concept viewed the community as necessary agents in reflective practice. This is the government of oneself as found in the articulation of relations with others, such the 'verbalisation' advocated in current in pedagogy of the social sciences.

Although he rejected a moral system, Foucault identified two "ideal" types of moral systems: 1) emphasis on a moral code – quasi juridical, monotheistic religious systems and 2) emphasis on ethical practices- the mode of subjectification, authority is self referential. Historically these are not distinct and can operate together. Foucault's understandings of ethics and the relationship between power, knowledge and values goes against the Kantian notion of the autonomous individual. Individual subjectivity is socially constructed in ways that necessarily include values. Thus, Foucault declares that

"the search for a form of morality acceptable to everybody in the sense that everyone should submit to it, strikes me as catastrophic" (1988a, p. 254) .

These theories are used as a lens in selecting, organising and analysing the data collected throughout the study and in discussing the significance of the data – particularly in Chapter Six, which focuses on technologies of self. Foucault states that "the traditional devices for constructing a comprehensive view of history and for retracing the past as a patient and continuous development must be systematically dismantled. Knowledge is not made for understanding; it is made for cutting" (1971, p. 88). I take up the gaps identified in the literature and Foucault's theories of the self and discursive practices to cut apart the various understandings of values education policy and practice in the History classroom.

A Foucauldian Interpretation of Values Formation

I draw on several theorists who have interpreted education using a Foucauldian framework. For instance, Hunter's (1988, 19994) work draws heavily on schools as disciplinary sites, governmentality and subjectivity. In a more specific instance of theorisation of classroom practice, Infinito (2003) examines the moral dilemma activity "Blue eyes, brown eyes".

Hunter in *Rethinking the School* (1994) uses a Foucauldian framework to interpret the school as a social institution. Hunter argues:

> Once we have seen that there is no ideal or complete development of the person underlying the school system, then principled intellectual analysis – which presumes to embody this ideal as a moral absolute and a personal ethos – begins to look self-righteous as a spiritual comportment and fanatical as a civic one. Seen from our genealogical perspective, the school system is a highly impure, tactically improvised institution, assembled from different spheres of life and serving a mixture of spiritual and worldly ends. If this account can be sustained, then it may be misguided to theorise about the civic attributes formed by the school - that array of capacities required by the citizens of

> administered states – by treating them as expression of a unified self-reflective moral personality (1994, p. xxii).

Foucault's notions of surveillance in *Discipline and Punish* (1979), are also developed in Hunter's discussion of the moral supervision of the playground. The playground is seen as the source for free spirited play and development of character, "the principle scene of real life for children" (Kay-Shuttleworth cited in Hunter, 1994, p. xiii). The moral supervision is evoked by using playground events as a source of moral training in the classroom. While any focused examination of the playground and wider school community is outside the scope of my research, students' and teachers' descriptions of values education invariably are shaped by the experiences of the teacher as judge in the classroom and playground.

In keeping with these understandings of the school and subjects, I position the ethical, social and technical capacities of citizens as distinctive, contextual constructions of the subject, not as a unified self. Just as Foucault signalled the importance of the 'other' in the practices of moral subjectification, Hunter (1994, p. xxi) also highlights the "proselytising power of the educator". Teacher identity is constructed as transformative - teachers as converting the lamb into the flock, child into moral citizen - enabling an increase in the capabilities of the subjects.

Hunter (1994) discusses four figures of the teacher as central to accounts of the modern school: The self-reflective moral subject, the trained citizen, the principled bureaucrat and the critical intellectual. Similarly, in my analysis of the discourses of history teaching, official and unofficial classroom discourses foster and attribute various technologies to these figures. These "subject roles" of the teacher are further discussed in Chapters Four and Six.

In relation to citizenship and values education, theorists of democratic participation assume that "individuals will acquire these [capacities] simply by excising their moral judgement in democratic settings" (Hunter, 1994, p. 15). Hunter argues that

"opportunities for free moral reflection are not enough because…without a prior shaping of the moral disposition and reflexes; they [students] may not posses the interest or ability to conduct themselves on the basis of their reflections" (Hunter, 1994, p. 20).

An analysis of concrete educational practices, using Foucault's theories, is exemplified in the way Justen Infinito conducted Jane Elliot's 'Blue Eyes Brown Eyes' activity in the post-secondary classroom and conceptualised it as technologies of self. He argues that the activity helped to problematise students own actions and transform themselves ethically, ultimately helping to form each students' values regarding racial inequality (Infinito, 2003). Furthermore, Infinito viewed previous students' inability to deal with race as a result of normalising forces which operate in society; students were resigned to the 'perpetual nature of race'. Out of the research Infinito (2003, p. 71) concluded that "awareness and information are not enough to significantly change individuals …involvement in forming oneself is more than a *willingness* to change".

As discussed in the values education approaches previously, moral dilemmas are used frequently by teachers. These practices require reflection on a shared, lived experience and are based on allowing a student's self-construction of values. It could be argued that not allowing students to develop their own conception of self is restrictive of freedom. The ethics of the subject *are* freedom according to Foucault.

Research Design: a Qualitative Approach

I collected predominantly qualitative data through a series of observations, dialogue and analysis of documents and questionnaire responses to form a picture of increasing understanding (Forster & Masters, 2002). In order to provide a comprehensive overview of the research design I discuss the selection of the qualitative tools, the considerations associated with each and then, in more detail, describe the implementation of each phase of the inquiry. This is followed by a description of the how the data are presented and analysed. Ethical considerations and limitations of the approach lead into a description of the research participants.

A short questionnaire across a large sample of participants provides a context from which to apply common issues to an in-depth analysis of particular classrooms. This provides quantitative data which will be explored in more detail using qualitative methods. In depth interview and observation were selected due to their focus on description and depth of understanding, as well as their application in studies of a similar nature conducted by established researchers (Curriculum Corporation, 2003; L. Ling et al., 1998; Mellor & Kennedy, 2003). The document analysis and discursive analysis draws on several methods and observation and semi-structured interviews provide the thick description. A short questionnaire and document analysis situate teacher and student perspectives in a context of local and national policy. Alternative approaches such as a case study methodology or quantitative surveys would not allow for the same rich, multiple perspective analysis or contextual understanding.

There are several advantages of this approach given the aims of my project. It is 'natural' and more 'rigorous' to explore a range of perspectives, and these fit within the scope and limited resources of the single study. Using a combination of interviews, observation and document analysis allows me to make connections across each and between policy and practice. These methods are suited to my theory in that the data and analysis are connected.

My research is based on the principles that underline qualitative research such "that assumes the value of context and setting and that searches for a deeper understanding of the participants' … experiences" (Marshall & Rossman, 1995, p. 35). This includes a focus on "Thick description….the degree to which cultural matters are over determined in the sense that there are multiple codings that generate meaning" (Best & Kahn, 1998, p. 48) along with naturalistic inquiry, context sensitivity and empathetic neutrality (Best & Kahn, 1998; Denzin & Lincoln, 2005). The research has been interpretative during each method of data collection and in the analysis. My background, skills, biases and knowledge must be described as the basis of interpretation (deMarrais, 2004) and I have attempted to make these explicit. Internal validity is addressed through triangulation of

several types of data and perspectives. External validity is based on contribution to the current discourse, in this sense comparisons and contrasts can be made but not generalised due to the specific classroom environments and personal nature of values.

General Discussion of the Methodology

Observation

According to Angrosino and May de Perez, observation is "a tentative process that involves the continuous testing by all participants of the conceptions they have of the roles of others" (cited in Dey, 1993, p. 60). I acknowledge that observation involves a degree of inference (Angrosino & Mays de Perez, 2003). One criticism of observation is that people assess behaviour not based on the 'real' norms but on the ideal (Best & Kahn, 1998). In addressing this, I did not (consciously) evaluate behaviour in any way but focused on description and was reflective about my own notions of teaching and learning. Those observed may operate within a horizon of values different from the observer; values are the basis for action and I have endeavoured not to interpret actions based on assumptions but based on understanding of the participants' values.

Also, observer presence may influence the classroom discourse and there is a danger of the 'taken for granted' (Angrosino & Mays de Perez, 2003, p. 124). There is always the possibility of anxiety and self-consciousness when participants are being observed, which affects the situation in unknown ways. That is why observation is used in conjunction with interviews and documentation and they all enhance understanding of each perspective. As an outsider to the environment I am confident that the actions of participants are not taken for granted or dismissed as routine or irrelevant.

Interviewing

Interviewing is "a discursive practice where meaning is co constituted within a particular type of social relationship" (Lindlof & Taylor, 2002, p. 178). This is a phenomenological technique which aims to search out authentic experiences with values. As a method of inquiry, it is most consistent with people's ability to make meaning out of language (Seidman, 1991). This technique must be based on an interest in understanding others

experiences and the meaning they make of those experiences (Kvale, 1996). The shared understanding is developed by putting observations in context (Seidman, 1991). The interviews with both teachers and students gave me an opportunity to verify, validate or comment on information obtained from another source and also achieve efficiency in data collection (Lindlof & Taylor, 2002). The strengths of using a semi-structured interview is that misunderstandings can be checked immediately, data is the most extensive and both parties have more flexibility and fluid conversation in which to explore meaning. Interviews are particularly appropriate for understanding the social actor's experience and perspective (Brenner, Brown, & Canter, 1985).

In semi-structured interviews the main questions are scripted but the follow-up and areas of interest are explored. Interviewer and informant validity "takes precedence over reliability" (Seidman, 1991, p. 56) The interview cultivates meaning making as much as it 'prospects' for information. Meaning is co-constituted as interviews are "not neutral tools of data gathering but active interactions between two (or more) people leading to negotiated, contextually based results"(Atkinson, 2005, p. 830). Fontana and Frey (2003, p. 76) also refer to interviews as "interpretive interactionism".

The limitations of qualitative interviewing could be considered to include the: loose structure, small sample groups, open questions which limit the comparability of responses and the need for shared understanding of the language and concepts discussed. However, despite these constraints "Qualitative interviews examine the context of thought , feeling and action and can be a way of exploring relationships between different aspects of a situation…a powerful way of helping people … articulate their tacit perceptions" (Arksey & Knight, 1999, p. 9).

Triangulation

Within my theoretical lens there can be no 'truth' in the sense of essential knowledge or correct and incorrect data, only a 'way of seeing' that is thorough in its interrogation of multiple sources and relationships of power within the discourses. Triangulation serves the purposes of confirmation and completeness. Exploring a range of angles better

captures the alternatives and complexity of the situation. According to Rubin and Rubin (1995, p. 20), methodological triangulation refers to a range of methods and data triangulation refers to a range of data sources.

In my study a range of data sources and perspectives are used to capture the shifting and incomplete picture of values education in certain classrooms. By exploring my view, the teachers' view, the students' view and the view of policy makers, I aimed to provide credibility and thorough analysis. I am aware that triangulation is not a 'golden answer' to research 'validity', but it does ensure a depth to the study. It enhances interpretation of the results and allows the exploration of a complementary set of research questions.

Phases of the Inquiry

As mentioned in the Introduction, the context for the research is three History classrooms within three different schools in regional Queensland. One school is a large, urban, state high school, another is a small, rural state high school, and the third is an urban, catholic college. In selecting these sites, I considered that a range of state (public) and non-state, as well as urban and rural locations, would offer distinct contexts and illuminate different structures and practices that constitute values.

Interpreting/Analysing Documents

As part of my research I have conducted document analysis of policy, school curriculum and media documents. National and State policy and curriculum documents are analysed with respect to the values they display, and their implication for the incorporation of values in History teaching.

The principal focus is on the Queensland Senior Modern History Syllabus, as this is the main directive document for the course, issued by the Queensland Study Authority. The syllabus outlines the philosophy and aims of the subject, themes for inquiry and the assessment protocols. I discuss the syllabus, with respect to the ways it constructs history and values, in detail in Chapter Five.

I sought and gained authorisation from each of the schools involved in the research, to examine relevant school documents, including school policy documents, work plans, unit plans and teaching materials for their values components. These documents were used to place teachers' practices and views in the context of local school policy and planning. All school documents were de-identified and particular care taken to respect individual teachers' and schools' intellectual property.

Questionnaire

I constructed a questionnaire (Appendix 3) to identify the demographics of Modern History teachers throughout Queensland, and map broad features of their engagement with the National Values Framework. Distributed to every school in Queensland, this questionnaire was anonymous and designed to be teacher-friendly in terms of time taken to complete. Participants were informed about the research project and the use of the data and responded voluntarily.

The questionnaire comprised a small series of demographic questions in order to incorporate contextual information that became relevant through later observation and interviews. Demographics included the respondent's age, sex, years of teaching experience and religious background. Tick boxes were allocated to the different categories, with age and years of experienced being placed in groups (see Appendix Three).

In addition multiple choice and ranking questions asked respondents to define the term 'values' by distinguishing between options such as behaviour, beliefs, knowledge, attitudes and attributes. Teachers were also asked about their own preparation for teaching values and the degree to which they agreed with values education. Although all questions unavoidably delimit values education, the responses allowed for some general comment on the direction, extremity and intensity of attitudes towards values education. Approximately ten percent (N=160) returned the questionnaire. While some results of the questionnaire may be quantitative, all judgements determining the categories and questions were qualitative.

Reasons for the questionnaire include: the widely distributed sample, the modest budget and scale of the project, the respondents have a moderate to high investment in the topic, the format gives respondents time to think and have privacy in answering and it insulates the respondent from the expectations of the interviewer (Patton, 2002). In the end, however, the questionnaire is not used extensively in the analysis and discussion. This is mainly because it is limited to quantitative data of a voluntary sample of History teachers. While this does allow for some useful discussion of teacher demographics and general opinions, the focus is on descriptive data for the richer interpretations that can be made.

Observation

I observed at least six lessons (two 'orientations', two 'enhancing', two 'synthesizing') of a unit of work per teacher, noting classroom activities and discussion in narrative form specifically relating to values content of lessons in which teachers and students were engaged. Decisions about which sorts of lessons were negotiated with the teacher in order to observe a range of lessons.

During each observation, teacher comments were recorded (by hand, verbatim or in summary form) and identified as comments by the teacher. Student comments were recorded (by hand, verbatim or in summary form) and identified only by the spatial location of the students in the room, in order to track consistencies and lines of argument by individual contributors. No personal identifiers were attached to any student comment. Observation notes also classified students based on their type and degree of interaction with the teacher and their peers.

The class sessions which I observed were negotiated with teachers in relation to their judgement of what units and which lessons within units were most appropriate (to provide a range of lessons) and convenient. I analysed observational data as one data set and incorporated information from observations into the interviews to provide a focus on description of experience and enhance shared understandings between the participants and myself. I used free form, hand written notes during and after each lesson to record

anecdotal observational data at each site. By making the data collection as unobtrusive as possible and naturalistic, I consider that issues of reliability and researcher influence were minimised (Bell, 2005).

Interviews

I conducted semi-structured individual interviews with three teachers and seventeen students. The participants were volunteers and selected with a cross section of schools (location, state/private, size) and experiences in mind. With informed consent I digitally recorded and transcribed each interview –which ranged from twenty to thirty minutes for students, and forty to sixty minutes for teachers.

I conducted multiple interviews with the teachers, one prior to observing their class and one at the end of the observations coinciding with the end of the unit of work. The pre-observation interview focused on anticipated values and issues surrounding the upcoming unit of work whereas the post-observation interview focused on what happened throughout the unit in relation to values and a reflection on the values raised. My interview style had similar purposes to those articulated by Paul Lazarfeld (1944): 1) To clarify meanings of common concepts or opinions, 2) to distinguish the decisive elements of expressed opinion, 3) to determine what influenced a person to form an opinion or to act in a certain way, 4) to classify complex attitude patterns and 5) to understand the interpretations that people attribute to their motivations to act (Lindlof & Taylor, 2002).

The teacher interviews were loosely structured and consisted of two sessions: pre-observation (before I observed the class and interviewed students) and post observation. At the initial interview, discussion centred on their own motivations for becoming a teacher and teaching History (past experiences, descriptions of the purpose of history), describing their school and their students and then describing any involvement with and opinions on values education and the national framework. At the post observation interview conducted at the end of the unit of work observed, the interview was largely based on reflection of the unit specifically, and of values and student and teacher capacities for engaging with values more generally (see Appendix Two).

For the students, who were interviewed once during the unit of work, the interview was slightly more structured and focused on general questions as a starting point developing into specific questions about their class involvement. Finally, I introduced the values poster and asked how the poster compares with how they understand values (see Appendix Two).

In conducting and analysing the interviews, considerations included the researcher-participant relationship, language constraints and researcher bias. Fontana and Frey (2003, p. 75) argue that "every interview.. is an interpersonal drama with a developing plot" and that there is role-play and impression management on the part of interviewer and interviewee. Unlike the questionnaire, identity is known and the interaction is personal with some possible effect on the responses. McCracken (1988) argues that the depth of understanding required to do qualitative interviewing makes it difficult for the researcher to remain values free or neutral. I would argue that this is not just difficult but impossible in any genuine co-construction of meaning as the phrasing of the questions themselves privilege certain topics/knowledge and structure the responses of the participant. Both the implicit and explicit values within the interview process are a significant point of reflection. The researcher intention on generating data gives him/her a higher stake in the conversation (Fontana & Frey, 2003). Acknowledging this, I entered the conversation with deliberate naïveté, not preconceived ideas which would influence my interpretation of teacher and student responses (Kvale, 1996). This naiveté and the position of the 'novice' teacher (with teachers) and university student (with students) created a hierarchical relationship during the interviews that was calculated to be non-threatening and empowering for the interviewee.

The interviews were dynamic in that answers can not be replicated across respondents and sites because each interview has different circumstances of construction. Recognising this, there were three levels of listening I engaged in as an interviewer: 1) listening from understanding, 2) listening for an 'inner voice' as opposed to a public voice that is conscious of the audience, not untrue but guarded for example 'adventure' and

'challenge' publicly refer to difficult circumstances and 3) awareness of the process, time, topics covered, energy levels and non-verbal cues (Seidman, 1991).

One of the main limitations when discussing values is the use of language for shared understanding − the language of values. An interview can not enter the participant's stream of consciousness (McCracken, 1988). As was identified in the literature, the values discourse is complex and varies in interpretation. I had to work within the vocabulary of the teachers and students and comprehend the taken for granted understandings (deMarrais, 2004). I recognised from the outset the problematic nature of interview questions that draw on concepts and, therefore, I sought clarification and/or an alternative, shared vocabulary.

A major consideration during the interview was the contested language and personal constructs in a discussion of 'values'. Given the personal attachment to values, there was a need for a collaborative relationship between researcher and interviewee including: high levels of trust and confidence, continual attention to ethical issues, reciprocity, equity and self-disclosure. The concept of values is one that is often unarticulated and so I needed to build in clarification and shared understandings, and the opportunity for meaningful description of classroom experiences. I was conscious of participants adopting phrases I had already used without revealing any of their own interpretations, so I endeavoured to incorporate the respondents' own words and encourage a shared meaning. "Values" as a concept was in most instances a confronting term for interviewees. In some instances respondents hesitated or asked me to rephrase my questions if they involved the term. In responding, some students and teachers sought a form of reassurance/affirmation about their response such as "you know what I mean?" To put these often restricted explanations of "values" into a more meaningful context for interpretation, I asked about classroom experiences. In their descriptions, students included their attitudes to and from the school and personal interests and participation in class. In the case of the teachers, they described values with a discussion of their teaching philosophy and plans for each unit. Participants therefore utilised what I viewed as either

an authoritative, professional discourse (existing school and teacher rules or expectations) or a personalised discourse centred on their own priorities and beliefs.

The co-construction of understanding during an interview is more open to bias than most other research methods (Rubin & Rubin, 1995). Ambiguity is manifested not just in question form but as interviewer and respondents 'fit' their questions to each other and the developing discourse (Sommer & Sommer, 1980). I avoided active listening strategies that 'play back' an interpretation of the respondents answer, as this is obtrusive and leading in direction (deMarrais, 2004). To some degree, I am also dependent on the teachers' capacity for reflection. I also endeavoured to separate manifest content (obviously stated) from latent content (less obvious, non-verbal, meaning) through reflection and note taking after each interview.

Multiple Portrayals: Describing the Data

The organisation and description of data are entwined in the analysis within in each chapter. The results of the questionnaire are presented largely as percentages of responses and accompanying discussion. Excerpts of syllabus and school documents are presented with accompanying analytical discussion. The observational data, gathered in anecdotal form, is described in the form of dialogue and narrative. The interview data has been transcribed and is presented as excerpts, summaries and visual comparisons concerning key words/phrases, themes and issues. These descriptions are not uniform, in keeping with the interpretative nature of the study.

Analysis of the Data

"Analysis" is often used to mean all the ways we transform data (Miles & Huberman, 1994) as distinct from 'interpretation' which is a more extensive and deeper interpretation of meaning. Rigorous analysis is also seen as a way to achieve credibility in qualitative research. In the place of multiple interpreters, I make explicit my decisions and procedures for analysis in the belief that a key criterion for qualitative research is whether a reader adopting my viewpoint can see what I see (Kvale, 1996). Interpretation will be

based on a strategy which is metaphorical and phenomenological − description of the data, analysis which reduces the data to concepts, and interpretation using a Foucauldian theoretical framework. Accordingly I articulate them on three levels: my interpretations and self understanding (of the subjects themselves), critical commonsense understanding, and theoretical understanding.

The transformation of the data as it is interpreted and analysed is not an isolated stage but permeates the entire inquiry (Wolcott, 1994). My approach to analysis draws on this ongoing theory of interpretation and the use of Foucault's theoretical framework. The theoretical basis provides the context for making decisions during analysis, and interactions with research participants will involve many interpretations in understanding values. This interchange is referred to as "symbolic interactionism, negotiative and interpretative processes at work as the participants attempt to construct a consistent shared meaning" (Giorgi cited in Kvale, 1996, p. 209). In analysing fact and value claims that arise through interview, document analysis or questionnaire response I am essentially dealing with beliefs about the world.

The analysis involved a circular process of describing, connecting and classifying (Hodder, 2003). During the data collection, early analysis took the form of asides and commentaries and in-process memos. This was followed by collection and categorisation (also referred to as meaning condensation) of the data. Sources of categories for description and interpretation include: settings, definitions, processes, activities, events, strategies and relationships (Dey, 1993) – also called mapping data to key themes Following this organisation of the data, coding included open coding (suggested categories) and the use of NVivo software to undertake detailed coding (specific words, phrases). Codes were based on themes, causes/explanations, relationships among people, and theoretical constructs (Lindlof & Taylor, 2002) with memos for further interpretation made during the coding. Analysis is in a sense comparative, not in an evaluative way, but by placing data side by side certain practices might become clearer. The use of NVivo management system in data analysis organised coding and made searching data more efficient. Boolean and proximity searches identified and separated information into

categories by searching nodes and attributes for opinions, nuances of meaning, patterns of coding and relationships between nodes (Dey, 1993).

I started by making notes against the documentation and interview transcripts if particular comments were interesting because they revealed something about values, related to or differed from the literature and were common across the participants. I then grouped responses together to directly compare and contrast them. I then grouped teachers with their students to compare and contrast the different perspectives. I categorised the data based on areas of the literature and broad themes: values, history teaching and learning, self, and understandings of the framework (before and after it was introduced during interviews). I then interpreted these categories by making connections to the literature on values education and history teaching and the theory on subjectivity. Questions that framed these included: How is this constructing the student?, How is this constructing the teacher? and as a result, What values are imbedded in such constructions?

I used visual organisers both in developing my analysis (to provide a way of clustering, noting relations, comparing and making conceptual/theoretical coherence) and to present the relationships and comparisons within my discussion. I acknowledge that these visual representations are in some senses simplifying the complexity of the field; however, they are used to build upon extracts from texts to develop layers of discursive analysis.

The following procedures, referred to as "tactics for generating meaning" (Kvale, 1996, p. 189) were useful guides, for some of the data collected:

1) noting patterns, themes,
2) seeing plausibility
3) clustering
4) making metaphors
5) counting
6) making contrasts/comparisons
7) partitioning variables
8) subsuming patterns under the general

9) factoring
10) noting relations between variables
11) finding intervening variables
12) building a logical chain of evidence
13) making conceptual/theoretical coherence.

Through these thorough processes of analysis I have represented participants' concepts and perspectives accurately and comprehensively.

Ethical Procedures and Considerations

While some ethical considerations have been integrated within the discussion of each method, I will now provide an overview of the procedures for the project as a whole. Ethics approval was granted from James Cook University as well as Education Queensland and Catholic Education. These ethics applications comprehensively addressed issues of disruption to learning, risks to wellbeing of participants, benefits to participants, and ensuring informed consent for all participants.

Research participants were recruited voluntarily and with informed consent outlining: the purpose of the study and its basic procedures, boundaries and likely benefits, how the respondent was selected, an offer to answer any questions or withdraw at any time and how the results of the study would be used with the strictest confidence, anonymity and privacy. This range of participation from teachers and students provided a saturation of information suitable to the scale of the project. All participation and contributions to the research have been treated confidentially. The research does not identify schools or individuals. There was no intention in the research to judge individuals, or to intrude into any issues of personal values or beliefs. Classroom observations focused strictly and only on identifying values issues as they arise in relation to the topic under discussion. Observations were designed not to disrupt or disturb normal classroom teaching. Teacher questionnaires were designed to take no more than 10 minutes to complete. Interviews took no more than 1 hour, and were conducted at a time negotiated with interviewees to suit their convenience.

While it was not possible to offer any tangible or material benefit to participants, for both teachers and students, participation provided an occasion to reflect on their own experiences in teaching and learning about History. In the case of teachers, this offered the possibility of critically evaluating their own practice. In the case of students, it provided an opportunity to clarify their own understandings of the values dimension in historical understanding which may contribute to their own learning in the subject. For both, it was an opportunity to contribute to the ongoing development of teaching and learning, both in this subject, and in relation to values education more broadly.

Limitations of the Study

In adopting a Foucauldian post structuralist theory, I recognise there is no 'truth' and so the analysis is reliable only as one interpretation and argument about discursive phenomena. I also acknowledge that there are cultural constraints in investigating the teaching of values as "no aspect of the curriculum is taught in a cultural void" (P. Ling, 1998, p. 29). International study responses have been culturally specific and the cultural environment of each school varies. Further, there are discursive constraints as discourse construct and enable what we come to know. As discussed earlier in relation to my worldview and theory, I can not step 'outside' the discourses of the school, teaching, academia and Nation.

In terms of my methodology, the research is context dependant. The evolving relationships between myself and participants (both the similarities and the differences) added to the richness of the discursive analysis. As discussed in the literature, The Values Education Study (CurriculumCorporation, 2003) found that the limitations of values education research were that: all studies across multiple classrooms had variation based on the effect of the teacher, few controlled comparative studies exist and the methodology used in the previous studies did not allow general conclusions to be made. In this study, it will be left to the reader to make inferences about generalisability.

I do not make any judgement statements on quality or effectiveness. Principally, this is outside the aims of the research which seek to analyse not evaluate. Further, this is beyond my professional background and experiences. Despite these limitations, the methods of questionnaire, observation, and interview and document analysis complement the nature of the inquiry and allow me to address each of the research questions.

Sites and Participants: an Introductory Description

As mentioned, there are three sites of research offering distinctly different orientations: one small rural state high school, one large urban state high school and an urban catholic college. All are co-educational. Of course these localities offer only specific cases of history teaching, and can not be taken as representations of general practices or of the professional experiences of teachers in Queensland as a whole. However, the discursive intricacies and common issues do provide ways to demonstrate issues from the literature and illuminate new ways of conceptualising the moral and historical discourses operating in the classroom.

Positioning of the Research Participants

As discussed earlier I positioned myself as student and teacher during the research. I sought to project myself both as a professional, ethical researcher and as a novice eager to learn more about teaching practices. This dual student and teacher role also positioned me as a supportive, understanding 'insider' and at the same time as an impartial 'outsider' to confide in. As a recent graduate, I was also a novice with genuine interest in developing further understanding of the profession and role of a History teacher. This is in part conveyed by my age, being younger than my participants. Age is a construction of teacher identity in that the teacher is seen as the older, wiser and more knowledgeable 'other'.

During the school based research, I fostered a relationship with participants which was open as a listener and observer but also closed in the sense it was non-reciprocal. While I

could share most of my data with the teachers and students (such as my observations) certain comments made in interviews about teachers or vice versa about students had to be kept confidential. The issue of trust was particularly important with the teachers, to counteract the notion that research meant evaluation. Recent release of federal policy on values education with considerable funding attached positions formal values education as an official aim of schools, and therefore the responsibility of teachers. In discussing a federal policy, I needed to make it clear I was interested in real experiences rather than looking for evidence of its implementation.

Both the teachers and students, as in most instances of educational research, are volunteers and did not receive any material or financial incentives so I assume they genuinely wanted to be involved, to give their opinions freely and feel some empowerment. Given that participation was voluntary and self referred, the informal and formal interactions between myself as researcher and the teachers revealed several agendas for being involved. These personal and professional motivations need to be considered in further analysis of the data. However some of the strong opinions teachers revealed included concerns about the status of the subject of history in the curriculum and particular political opinions about education and the role of history. The young rural teacher who was the sole History teacher in the school also expressed a sense of isolation and saw participation as a form of professional development and reflection.

As outside researcher, my theoretical stance views schools as disciplinary sites imbedded with norms about the traditional roles of teacher and student. For teachers schools are professional sites in which they take up a certain identity that is imbued (historically and culturally) with authority, responsibility, and a political hierarchy. For students schools are imbued with disciplinary practices such as regimented timing and organisation, appearance, structured interactions and behavioural expectations. During the interviews, students made distinctions between ‘inside’ and ‘outside’ school whereas teachers’ responses were always using a professional ‘voice’ – presenting the teacher as a public identity.

Teachers are the professional and experienced (and in this sense privileged) source of knowledge. They are presenting opinions and descriptions of classroom practice, school routines and politics, syllabus and policy enactment and the participation of History students. I was aware both through the limited number of volunteers at the outset and the rescheduling, interruptions or informal discussions about their commitments that the teachers time was limited and that this placed my research as a low priority for most. The process of gaining entry (gate keeping) required to conduct school research was a legitimating process but also restrictive in the sense that authority was top down and largely prevented access to a wider pool of volunteers.

Students provided the "other side of the classroom story" and their reactions to me both in the interviews and as an observer in the classroom varied. I introduced my self using only my first name and tried to keep the interviews conversational. We discussed their interests and any interests we had in common throughout the interview which I believe conveyed my genuine interest in their story. I also positioned myself as a fellow student engaged in research similar to a research project they may undertake in History to position myself as a more of a peer than authoritative figure.

The Participants

The participants included the three teachers and their classes from distinctive school settings. Apart from observing the classes as a whole, seventeen students across the classes volunteered to be interviewed in depth and provide the student voice. The three teachers were recruited voluntarily via a letter sent to all schools in the region. I will now briefly discuss the positions of the three teachers as the key informants of the research and the classroom contexts which I observed.

'Claire'

Claire is a young, fourth year teacher at the rural state school and the only History teacher at the school. As the only History teacher she expressed feeling isolated and she was also responsible for reinstating Modern History in the curriculum as prior to that it was

studied via correspondence. In Claire's class historical sources and comprehension were the main learning activities. However, Claire also used a range of activities which she described as 'Englishy' pedagogy such as role plays and contemporary movies. She also had a composite class which influenced the organisation of the curriculum across year 11 and year 12. Challenges she described in particular were how students were orientated to Modern History (given the year twelve students were already familiar with it) and the way the curriculum had to 'build' for the year twelves and introduce concepts for the year elevens. Perhaps these considerations account, in part, for the clear structure and sequence of lessons as definite activities. The class comprised mostly female students.

The school has approximately 500 students and is the only state high school in the town, which is largely agricultural. Students come from outlying state primary schools or a catholic primary school. The classroom was set up in three rows facing the whiteboard and OHP; the room was an open area or annex with staff frequently walking through to other rooms. The desks were old hexagonal tables with old brown plastic chairs. The room was relatively bare. The year twelves sat at the back of the room and appeared more confident and opinionated. Students have a booklet of sources and activities (Open Access booklet). Up until only three years earlier the subject had been offered by correspondence using these same booklets. The social dynamics were split between the two student groups. The year twelve students were more active and vocal in whole group discussions and IRE (Initiate-Respond-Evaluate) patterns of classroom talk. Therefore, they seemed more confident in giving their own opinion and drawing on experiences from year eleven to add to their response. The year eleven students were quieter and more tentative in their responses to teacher questions.

The unit of work I observed was examining racial theories and anti-Semitism based around the theme of "The History of Ideas and Beliefs". Classroom activities included learning about the emergence of racial theory, anti-Semitism throughout the twentieth century and racism in everyday life through texts and movies such as "Remember the Titans". The piece of assessment was a multi-modal presentation about the degree to which racism contributed to conflict in the twentieth century.

‘Helen’

Helen is also a young teacher in her second year of teaching. Helen had obtained a dual degree majoring in History and had been teaching for two years, both of which were at this school. She worked with the other year eleven Modern History teacher and the two year twelve teachers to plan units of work. Like many teachers at the school, she had transferred from a larger city in order to get a job. She described passionately her experiences travelling during her history major where she planned adventures to significant historical sites around the world. This foregrounds her personal attachment and experience with history, not just a teacher of history as a concrete body of knowledge.

The state secondary school (grades 8-12) is the largest in the area with over 2000 students and there is a relatively young staff with a high turnover. Unlike most schools because of the large enrolment it offers junior history and two full classes of year eleven and year twelve Modern History. There is a strong sense of identification with departments in the school and Helen is part of the humanities department. As I stated earlier in regard to my own subjectivity, the school context is not unfamiliar to me as it has been the site of my teacher placement and work as a relief teacher. Whilst two of Helen’s History students know me from these other roles, I am undoubtedly still an outsider and have not known Helen prior to conducting the research.

The classroom was set up in four rows facing the whiteboard; there were some motivational posters above the board. The class was large with approximately thirty students with varying literacy needs and familiarity with historical inquiry. The class was dominated by female students. Helen used Power Point frequently to scaffold the content of the lesson. The class was a mixture of those who studied junior history at the school and those who did not and therefore, at the time of observation (term 2), the skills of the students varied greatly.

The unit of work that I observed was based on the Indian Independence Movement and the theme of National History. As discussed in Chapter Five, classroom activities

included examining sources on key events, watching Gandhi the movie and critiquing it, and individual research. The unit culminated in students researching an event or individual of the independence movement such as the Salt March or Gandhi. In doing so, they had to argue the degree to which the event or person contributed to India's independence.

'Paul'

Paul is a teacher with twenty nine years experience and is a member of the Queensland Studies Authority State Panel (which regulates the curriculum) for the subject. He is also responsible for developing the subject at the school and works with the year 12 Modern History teacher to devise work programs and assessment items. Paul was openly political in his discussion of "over crowded timetables" and centralised assessment. Within the classroom, Paul adopts the role of a narrator and perhaps this contributes to his perceived authority and 'expert' status from the students.

The school is an urban catholic college of approximately 1900 students. It is preparatory to year 12 and advocates a caring and supportive community within a catholic framework of religious values. The classroom is 'self contained' in that reference books are kept in the back of the room and there is a computer and projector permanently in the room. These features made it the most resourced of all classroom sites in the research project. The desks are shaped in two U's focusing on the whiteboard. There are no class sets of text books but nearly every lesson Paul distributes photocopies of sources from text books and his own stimulus questions. This forms the basis of each lesson supplemented by notes from the board which are often timelines or definitions in response to perceived gaps in student understanding.

Unlike the other two schools, this is a small class of between 10 and twelve students on any given day, which significantly alters the pedagogy and interaction of the class. However, the individual students vary greatly in the level to which they are involved. The four more outgoing girls who sit in closest proximity to the teacher dominate Paul's attention and the responses to questions. The two boys in the class, who sit at the back,

contribute when asked. The three girls who sit on the edge of the room rarely contribute and struggle to respond to questions asked of them directly. One in particular does not contribute at all and is a major concern for the teacher.

The unit of work I observed was on Revolution in Russia and the transition of Russia from a Tsarist to a Communist State. Classroom activities spanned over forty years of History and focused on timelines, analysis of sources and political structures. Students were assessed on their understanding of the content and skills in analysis at the end of the unit via a response to stimulus exam.

Conclusion

My methodology and theory are intertwined and are unavoidably informed by my own discursive background. In this chapter I have outlined my own understandings which inform the subsequent description, interpretation and arguments. In addition, I have introduced the three teachers who form the main participants of the research.

Foucault's theories of power, subjectification, normalisation, discourse, technologies of self and ethics inform the interpretations I have made about the discourse of values, the school and the History classroom (Chapters Three, Four and Five respectively). Most substantially Chapter Six forms the basis of my theoretical discussion about the ways in which History allows subjects to constitute themselves through technologies of self.

My methodology has been selected for the synergies between the rich description which unravels from interviews and observations and the aims of describing participant understandings and unravelling the discursive practices of values education. In the following chapter, I focus on the 'language' of values education.

Chapter 3: Understanding Values

> "The conventions of language need to be analysed therefore in relation to more general issues of identity, the interaction order, moral work, and the organisation of social encounters". (Atkinson, 2005, p. 826)

Within the discussion of values education there has been debate over the nature of values, showing that 'values' are contested and varied in usage from categories, principles, degrees of importance to completely rejected as a useful term altogether. The aims of this chapter are to explore the ways in which the History students and teachers construct the term 'values', first as isolated from any formal notion of values and then as a response to the "values poster" (see Appendix One). I am analysing the discourse of values education used in the literature and The National Framework for Values in Australian Schools (DEST, 2005) and comparing and contrasting the analysis with the understandings of students and teachers. What stands out markedly in all responses is that the descriptions of values do not reflect any 'taking up' of formal values education discourses.

From the outset, I make no attempt to define particular values but present each explanation in context, as a premise of my own theoretical position is that values are discursive constructs, with no fixed or universal meanings (J. Anderson, 2005). Values as discursive constructs function as social norms and are therefore dynamic and open to interpretation. First, I discuss Foucault's perspective on ethics as 'freedom of self' as a foundation for further chapters. I then discuss teacher and student values, both as individual understandings and a collective, to highlight the commonalities and contradictions as well as the values that inform teaching and learning. This discussion is unavoidably based on experiences of values inside and outside the classroom and the ways in which these experiences legitimate values. Lastly, I introduce some of the complexity of values orientations across the educational experience of teachers and students.

Discourses of Values

It is Discourse which frames our understanding of identity, morals, and social encounters (Atkinson, 2005). Language is constitutive of and constituted by Discourse. Discourses are the material conditions of thinking and can be fragmented into different spheres, for example, medical discourse, legal discourse and ethical discourse. Several theorists have attempted to describe how the 'language of values' is structured and their tools are useful in acknowledging the complexity of values as characteristics and purposes. Edward Fenton's three part system of values is evident in an analysis of the discourse: behavioural values, procedural values and substantive values (acknowledging that these are sometimes in conflict) (Gardner, 2004). Fenton's categories overlap with Gardener's argument of three overlapping values categories in schools: general societal values, discipline specific and classroom values (Gardner, 2004). Other theorists such as Gilbert (2004) argue that values can be categorised as beliefs, guides to behaviour or as more holistic ideals. As discursive constructs, I identify values as part of the thinking, feeling and behaving as part of a certain identity- in other words, the behaviours, appearances and language of being a student and teacher (Gee, 1990). Values are also apparent in the aims and procedures of the subject of History. "Values", a contentious term, is used interchangeably with "morals" and "ethics" within the literature. Foucault, however, makes a distinction between moral practices on the self in accordance with social norms and a strict ethical code which has no real "claim upon the self" (Norris, 1994, p. 161). Foucault (1984a) viewed ethics as a historically rooted lifestyle, a way of thinking and living and significantly as self fashioned.

The premise behind this critical discourse analysis is that there are no "true" values (as principles). They are reflections of social and cultural knowledge that has power. They have changed and continue to change over time. Foucault's understandings of ethics, and theorists of moral education, inform my analysis of the discursive articulations of values in the classroom: Are values understood as self referential or as collective codes of behaviour? Are these values common or diverse? Do students and teachers relate values to beliefs or as a guide to behaviour or as holistic? The following sections will examine

how values are articulated within policy documents and by students and teachers in order to comprehend the ways in which these understandings are complementary or a source of tension.

Teacher Constructions

Each of the three teachers discuss values reflectively as part of their practice. The teachers discuss the nature of values, the unavoidability of values and the substantive values tied to the teaching of history. This leads them to make judgements about the purpose or function of values within formal education.

Helen described herself as a second year teacher still developing professional values and the expression and enactment of values in class. In doing so she expressed her view of values and her view of how values play out in the classroom. She constructed values as personal and problematic but also as a conscious message to students:

> I'm always wary of pushing my particular views on the kids, and I know I do it to a certain extent I know I am telegraphing what my beliefs are but ah you know it's quite interesting to see kids responding to questions saying what it is they think you want them to say. (UST_preob)

This statement reflects a power/knowledge relationship in the classroom by which the teacher legitimates and filters knowledge, norms and values. Even through the selection and construction of questions, Helen is asking for particular 'truths' and sidelining other avenues of discussion. Teacher responses provide feedback with praise and evaluation of student knowledge. Through these judgements, students come to know "what the teacher wants", his/her beliefs about what is important and why.

Claire also adopts a critical pedagogy that imbeds a social justice philosophy, thus presenting some values as necessary. Her own values, as discussed in the interview, were reflected in the curriculum decision making:

> I'm still the one choosing the sources that we are reading and we're looking at so surely even though I'm trying to be neutral and offer a range… sometimes that's, yeah it would be hard. Even though I guess, you should try and keep fairly neutral…maybe if they ask your opinion that would be different. (RST_preob)

Like Helen, Claire described the unavoidable expression of her own values in class:

> R: Do you find at any stage, that your values come into play?
> T: yeah I guess so like this day when this girls started saying a few things I thought, like it, you sort of get a bit of a shock, and she's saying "No I don't think this should happen". So I said that "Do you know the full story about what's happening?, maybe they're from a war torn country or a country that's in great famine or something. What would you do in Australia?" I don't know it's hard. You do get involved.

During the interview both teachers articulated that a teacher's values are unavoidably involved in the classroom experiences, whether they are explicit or not. However, it also seems that they saw developing a clear philosophy and set of practices which direct teachers' pedagogy as problematic due to the fact that values are contextual, personal and indefinite.

Helen communicated strong principles of social justice including: democracy and civic engagement, non-violence and the need for relevance. These demonstrate substantive values. Helen's way to justify the curriculum and its relevance is through her sense of purpose and the values attached to her professional role. She wants to impart citizenship skills, wants students to "remember the messages", make connections and remember skills and "not be manipulated". The "messages" Helen referred to were overt messages tied to the content, for example, the importance of non-violence in the context of participating in political change (using Gandhi as a role model). In addition, there were messages in regard to *how* the historical process was justified in terms of being an informed, critical thinker and lifelong learner in order to participate in a democracy.

Likewise, Claire explained that her aim in teaching is to develop an emotional connection, tolerance and social harmony, and learning from the past. She explains values as perspectives – in a historical sense:

> T: I guess hopefully history helps people become better citizens and more, oh what's the word, more tolerant and sees other people's perspectives, and more, I don't know I hope it gives students those types of skills. Does that make sense?
> R: So the values of tolerance?
> T: yeah um, yeah if anything it should be doing nothing but good things in terms of the relationship between them, it should just promote their awareness about different things

While Claire's expression of teaching History is about the purpose of learning History, this professional aim can not be separated from personal and professional identity and values. This "History teacher" identity will be further explored in Chapters Six and Seven.

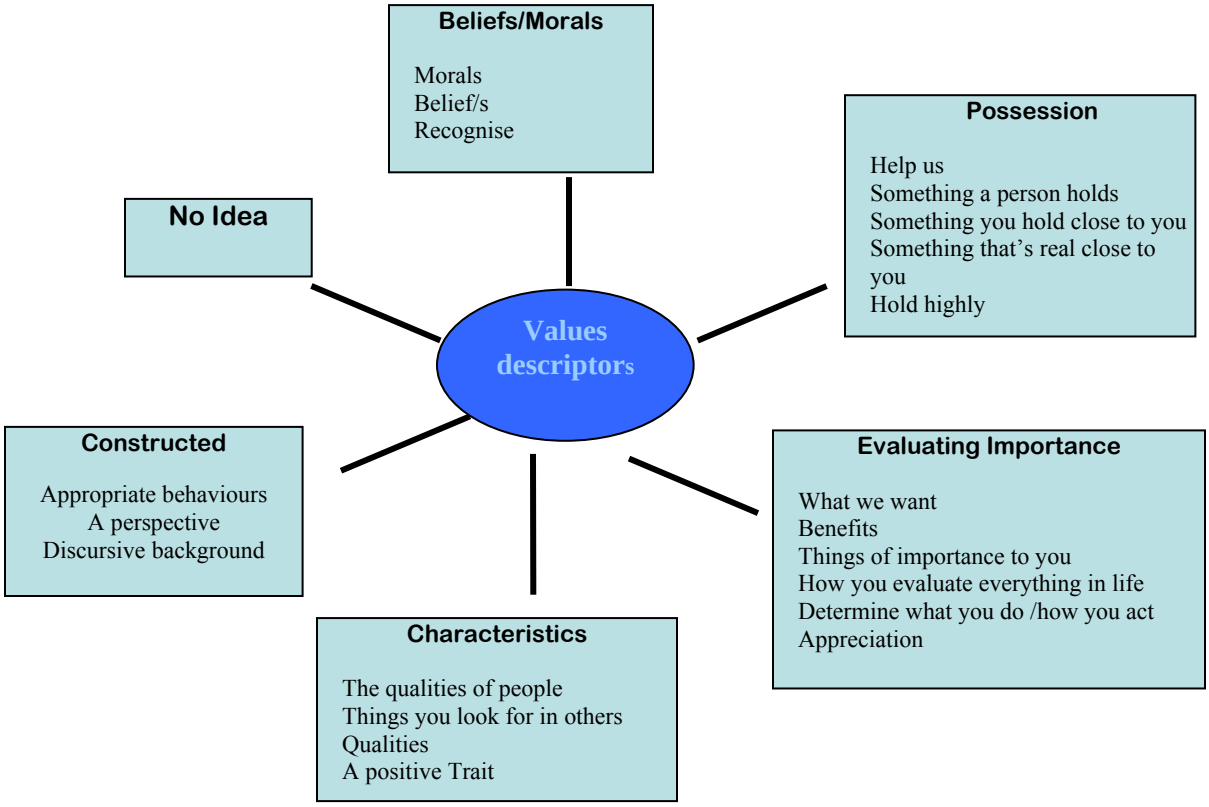
Paul was more explicit and described values as: "an interpretation of how and why we live our lives the way we live them, the way we choose to. For some people selfishness is a value". He espoused the following specific values as guiding his teaching: respect, encouragement to grow, sincerity about teaching, work ethic and promoting "the value of study". By 'the value of study' or the practice of "valuing" education, Paul aimed to foster a self examination process whereby students look at themselves as learners and critique their attitudes – motivating students to be 'successful'. For example, students asking themselves, "Have I got character, tenacity to see it through?" Paul aims to "respect them [his students] as individuals and encourage them to grow" (UC_postob). This belief ties into the notion of formal education as personal development and positions values as individual constructs. My teacher participants found 'values' difficult to articulate. What they did articulate, however, revealed strong connections between their professed identity and values about teaching and history.

Student's Constructions

I intentionally structured student interviews to discuss student's understandings of 'values' before any reference to the National Framework for Values in Australian Schools. Students were asked for their understandings of values and examples of their own values, thereby eliciting specific values or normative principles. Whilst some students spoke of values as characteristics or moral principles in the same sense as the framework advocates, some were vastly different. What is significant is that none of the students used any of the nine values (stated in the framework) as examples of values. This, I suggest, indicates that they are not part of students' discursive practices.

The key descriptors used by students are organised in the diagram below:

Figure 1: Values Constructions as Categories of Description



Student descriptions of values can be sorted into six broad analytical categories. The most frequent category was as tools for *evaluating importance* and for making decisions, a personal framework. The second category of description was framed as a possession, as something personal and often referring to proximity such as "hold close" (UC, S6, UC_S7, UC_S2, RS_S1). These descriptions were very general. Other categories included characteristics which positioned values as inherent traits and referred to "beliefs" and "morals" (US_S4, US_S1, US_S3, UC_S3, UC_S5) as synonymous terms,

which like “evaluating importance”, is decision making but more structured and rule governed.

There were some students who referred to values as socially constructed such as “a perspective” (RS_S3), “appropriate behaviours” (RS_S2) and “discursive background” (US_S2) (which was only mentioned once but positions values as discursive constructs), while others referred to getting values from family. Finally, one student (US_S5) did not attempt to articulate values at all, but revealed subsequently that he had seen the poster. The responses signal not just a variance in the ways of understanding but also the degree to which students take up a language of articulating values.

These different descriptions show the diversity of interpretation of the “language of values” and that students do not see them solely as principles. One important commonality is that they are understood as individual interpretations, characteristics or possessions. This seems at odds with the prescription of nine principles, however broad or humanitarian. The nine propositions contained in the framework and expressed on posters are seen as social and national, as inclusive of ‘Australia’ as a whole. Personal possessions, evaluations and discursive constructions are not holistic.

The three examples below are taken from the three schools studied and highlight three (diverse) explanations of the term ‘values’. For some students there was a familiarity with a metalanguage of values and moral, and awareness of social constructivist explanations. For others, their descriptions were reflective of personal beliefs or experiences and demonstrated their ability to express these beliefs, even for the first time. In contrast, some students were completely unfamiliar with any shared language or understandings and struggled to explain ‘values’ or could not translate the term at all – to the extreme, one student stated that he “didn’t have any” values.

During the interview, I asked the students to describe the school, why they came to the school, the subject of Modern History, why they chose the subject and what kinds of activities they undertake in the History classroom. I asked students whether they had the

opportunity to find out what values other students had, then followed this with the question: "What do you think a value is or means?" This first example demonstrates a formal 'language' of values:

> S: Beliefs and discursive background and all that kind of stuff.
> R: Discursive background, can you explain that for me?
> S: It's how you have been brought up as well like your values and stuff like that.
> (Year Eleven Student, US_2)

This use of 'discursive background' demonstrates a familiarity with Discourse as a concept and positions values as constructed by background. This is aligned with postmodern theory and critical literacy perspectives in the curriculum. Such familiarly with the theory of discourse suggests that these understandings have been taught as part of the formal curriculum where it is not uncommon (within English for example) to discuss discourse explicitly.

Another group of students were less formal and more hesitant in their explanations, for example: "It's kind of what you want, what you like, so if I, I value my family and other people value other things like religion so it's what they want, what they look up to kind of thing, what they recognise every day" (Year Eleven Student RS_1). This student utilises the idea of 'recognition' as a practice or guide to decision making and also refers to values as a personal construct, differing from person to person. The concept is elusive as "what you like" could be interpreted as much more preferential than "what they recognise everyday" which seems to directly inform everyday decision making.

Similarly, the following quote refers to 'valuing' as a practice of assigning importance:

> Things that I like, sit close, hang on sorry, something that I believe and hold highly so good qualities or something like that. So I believe that it is good to be hardworking so…values, like value your education and stuff because it's your life so you've got to do well at school because if you don't then you'll end up as not being able to do anything important. So values is something important to you, or something you consider to be important. It could be anything depending on what you are talking about so yeah qualities and stuff. (Year Eleven Student UC_2)

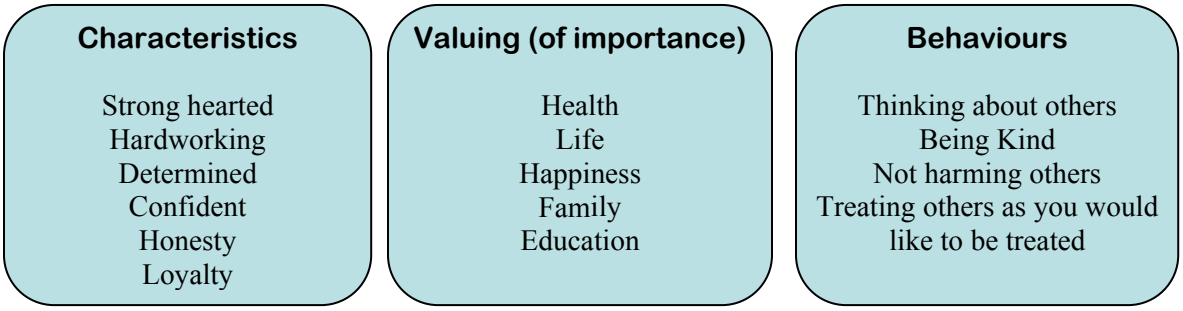
This final example draws on two constructions in that it discusses "importance" and 'qualities'. Again it is a personal framework of important characteristics, 'important to

you' but also education as something of value. This fits with Hill's (DEST, 2005a, p. 8) explanation in the framework that ideals give significance.

During the interviews, discussion of 'values' varied and was difficult for some participants. However, discussing specific values was more difficult, perhaps signalling that values are instinctively a part of students' sense of identity, not often given space to be articulated. Students' examples were also dependent on their comfort with their descriptions of values in the first place. Only seven of the seventeen students gave examples of their own values either voluntarily in their discussion of values or when prompted by the question: "What are your values?". Others were reluctant or could not think of any. One student stated he "didn't have any really" (US_S5). These reluctances and uncertainties signal students' unfamiliarity with discussing values and particularly articulating their own values. Not having any values in this instance appears to involve a presumption that there are particular understandings of the nine values as essential entities, and as a result their own beliefs must be not be "values". Further discussion of ways in which individual subjects come to know and express their values through specific technologies is continued in Chapter Six.

Some responses were generalised such as "health and happiness" whereas others were specific behaviours such as being kind, or a characteristic such as "hardworking". From the five different types of values constructions evident in their understandings of the concept (as shown in the previous diagram), actual examples of "values" came down to three types. The following diagram shows the three ways that students' values aligned with either: characteristics, behaviours or the practise of valuing (giving importance to) prior to introducing the framework into the interview.

Figure 2: Student Values



The responses from students constitutes an eclectic list of values, some that connect with personal qualities, some that make a distinction between 'values' and 'valuing'. Out of the nine values of the framework, 'honesty' was mentioned and others such as "respect" and "doing your best" could be extrapolated from the phrases "treating others as you would like to be treated" and "determined".

Whilst the small sample of students from the urban catholic college by no means represents religious schools in general, there are some clear distinctions in the ways they articulated values. A defining characteristic of the catholic school was that students referred to explicit teaching of values in religion. For example:

> With RE [religious education] they teach you to value God's word, well they try to because some people, not everyone who comes here is catholic. They teach you to live by morals and to be a good person, to not be rude, to not steal, all the Ten Commandments sort of thing. Like they can be applied to daily life, it is just the common good things to do. (UC_S2)

This description was reinforced by another student who said [we] "relate our values to the values of Jesus, kind of like rules as well" (UC_S3). One student gave the example of discussing moral dilemmas in religion, a less prescriptive pedagogy than learning the Ten Commandments: "They sort of passively build up your own morals without you realising. The class actually gave you some" (UC_S4).

The student who was most elaborate in describing values made a distinction between characteristics and valuing, identifying the complexity of the discourse: "Hardworking,

determined, confidence as well to be able to do what you do. Then it's slightly different because you can value life as well but that could relate too" (UC_S2). Another student gave a scenario as an example rather than attaching any particular label to the generosity they described: "Like helping without expecting anything in return. Like if someone's really nice and they do something for you and you say take that, but they say don't worry about it" (UC_S4). This example is contextualised, based on action and behaviour. Another student evaluated her own values, positioning values as being/acting rather than desirable attributes in others: "I am pretty honest, I hope, and pretty loyal to my friends" (UC_S1). These personal characteristics are based on a self awareness and evaluation. What are the implications of this familiarity with religious values? On the one hand students are more expressive about their own beliefs and, on the other hand, these are fostered within a prescriptive set of principles.

There are several constructions of the nature and function of values presented by the students. These range from discursive background, 'valuing' as a process of measuring importance, personal qualities to a complete unfamiliarity with articulating values. The students' responses also highlight the diversity of understandings influenced by opportunities and experience in discussing their personal beliefs. These understandings are predominantly self-referential and therefore do not draw on ideals or principles of the National Framework.

Values Discourses of the Framework

The National Framework for Values Education in Australian Schools (DEST, 2005a) advocates nine values which include: care and compassion, doing your best, fair go, freedom, honesty and trustworthiness, integrity, respect, responsibility and understanding, tolerance and inclusion. I argue these values are not necessarily 'Australian' but rather reflect broad, humanitarian and democratic values.

Values (as a concept) is not officially defined although two views on "values" are contained (and endorsed) in the glossary:

> 1) "… the principles and fundamental convictions which act as general guides to behaviour, the standards by which particular actions are judged as good or desirable.'" (J Halstead, J and M Taylor, 'Learning and teaching about values: A review of recent research', Cambridge Journal of Education, Vol. 30, No. 2, 2000, pp 169-202);
>
> 2) "the ideals that give significance to our lives, that are reflected through the priorities that we choose, and that we act on consistently and repeatedly" (Emeritus Professor Brian Hill), keynote address, first National Forum on Values Education, Melbourne, April 2004. See http://www.curriculum.edu.au

The framework is positioned as an unproblematic exemplar of values as principles / inherent 'ways of being'. These definitions position values as fixed principles as opposed to social and historical norms. The nine values in the form of moral principles are not couched within a social constructivist view of teaching and learning. In contrast to the framework, the professional learning resources make explicit their assumptions about learning which are based on principles of social constructivism. The inclusion of two views, not a fixed definition, is perhaps recognition of the complexity of values as a construct. Both explanations in the glossary refer to decision making and guides for action. The first refers to standards for judging actions which align with what is 'good' or 'desirable' according to shared norms. The second definition is consistent with Foucault's notion of morality as disciplined self knowledge through the use of 'we' and 'our' as personal not as universal. Thus, the glossary is loosely descriptive, whereas the aims and prescribed values are prescriptive.

There are differences in how various components of the values education program position values. The framework itself presents rigid principles, whereas the teacher resources refer to the diversity of language and the personal interpretation. In 2006, a Values for Australian Schooling Kit was sent to schools containing the framework, a DVD and work booklet for professional development, three posters and a booklet on conducting school and community forums. Although presented as one professional development package, the resources are on the one hand complementing the framework, but also presenting references for engaging the whole school in discussing, clarifying and 'imbedding' values. While at times the nine values of the framework are referred to, these participatory resources broaden values education to encompass other ways of expressing values.

The framework defines values education as: “any explicit and/or implicit school-based activity to promote students’ understanding and knowledge of values, and to inculcate the skills and dispositions of students to enact particular values as individuals and as members of the wider community” (DEST, 2005c, p. 11). This definition is very broad, reflecting a range of theoretical positions about values education which include understanding, knowledge, skills, dispositions and actions. The only definite characteristic identified is that values education is “school-based” – which is, however, contradicted repeatedly throughout the professional resources. The professional resources acknowledge the school community and family as a reference for community values.

Within the professional resource kit, the professional development booklet prompts discussion on the nature of values, the nature of values education in Australia, developing values education in your school, articulating a school vision and school values, school governance, policies and programmes, classroom teaching and values education and the school community (DEST, 2005c). The resource booklet statement that “values are often demonstrated through language choice” is reflective of a theory of Discourse in that language is contextual (DEST, 2005c, p. 37). However, values are also understood through the constraints of language, and the discourse surrounding values is contested and fragmented. Although the kit acknowledges “values mean different things to different people”(DEST, 2005b), the complexity and the problematic nature of the language of values are not explored.

The professional development DVD aimed at teachers includes case studies of different schools and interviews with school leaders, academics and parents. It promotes collaboration and views values education as holistic. It advocates a whole school approach, reflection on school governance in policies, mission statements, and codes of conduct and reflection on community values. The agency of the teacher and importance of quality teaching is emphasised: a teacher who cares and displays honesty, trustworthiness, fairness, compassion. The DVD states that teachers are “doing it already”. This refers to the ways in which values are embedded in classroom practices.

In addition the DVD promotes introducing the new language of the framework "so we can all communicate together" and also explicitly modelling "what they look like" and involving students in creating visual aides and role plays of these values. The visibility of "values education" is supported by the three posters provided in the resource kit. These products replace an 'authentic' demonstration of values. A slippery co-existence of multiple positions reinforces the need for consistency in content, policies and classroom practices and analysis of the ways in which language constrains and enables shared understandings of values within the classroom.

According to the guiding principles in the framework document "Effective values education: helps students understand and be able to apply values"(DEST, 2005a, p. 5). This is regarding the direct application of knowledge and values guiding behaviour but does not refer to evaluation or development of values. The effectiveness of values education is a problematic concept which is not discussed within the framework. Formal assessment of values education is outside the scope of my research; however participants are making judgments about the degree to which they have engaged with the framework.

Teacher Responses to the Framework

The questionnaire I distributed to Queensland History teachers in October 2006 was used to attain some initial quantitative data about History teacher demographics, professional development in values education, and opinions associated with the role of values and nature of the nine values prescribed by the framework. This provided a clearer understanding of the context of the in depth interviews and observation in classrooms (see Appendix Two). Collation of the responses (a sample of one hundred and sixty, approximately ten percent) revealed that teacher engagement with the Values Framework has been inconsistent and largely dependant on individual school and teacher initiatives. There was overwhelming agreement that values should be incorporated into the teaching of history and that parents are likely to support values education. Most teachers surveyed

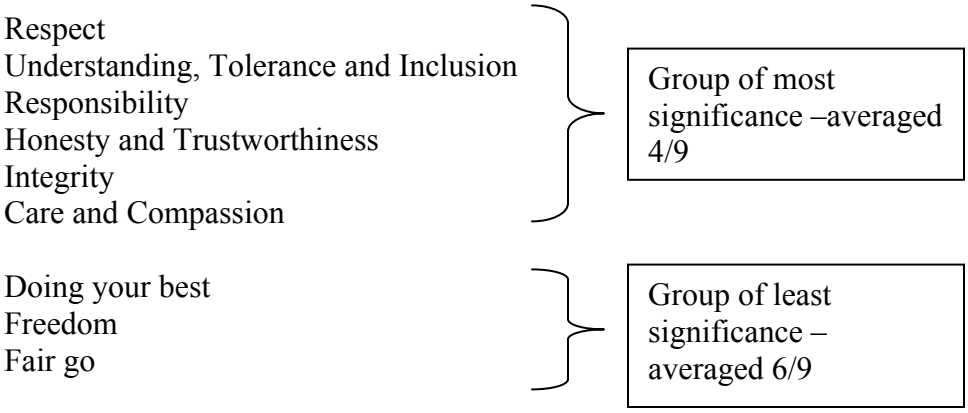
believed pre-service teacher training did not equip them to teach values to students, regardless of how long they had been teaching (between one and thirty years).

Teachers were divided as to whether resources adequately support values education. In terms of the values education resource kits which were distributed to schools by June 2006: 42% had seen the values education kit, 20% had attended professional development and 12% had used the kit in their school. For the majority (i.e. 58% who had not even seen the kit) of respondents the values framework had not affected their classroom practice.

The other component of the questionnaire asked teachers to rank the nine values, on the premise that certain concepts may have more significance but an understanding that the framework is taken as holistic not hierarchical. The aim of this exercise was to reveal any consistencies or inconsistencies in teachers' interpretations of these 'common' values. Fifteen respondents did not complete the ranking exercise with some including comments that it was not possible and that they considered all nine values as equal.

There was variation within the responses with no one value consistently prioritized above or below the rest. This does, I suggest, reflect the subjective nature of values. The results can be divided into two groups of values:

Figure 3: Teacher ranking of nine values



Doing your best, Freedom and Fair go were ranked lower than the other six values overall. These interpretations can be compared and contrasted with how students reacted to viewing the values poster (see appendix). The three teachers participating in the in-depth interviews and observation were supportive of all the values; two were familiar with the framework but positioned it as a whole of school agenda outside of the subject of history.

Students' Reactions to the Framework

When the poster was introduced towards the end of student interviews, students realigned their notions of values with the poster. None of the students objected to any of the values and some students referred to all nine as being important. As mentioned earlier, honesty, respect and doing your best were reflected in students own descriptions of values. In reaction to the image of Simpson and his Donkey on the poster, one student suggested adding "selflessness".

The most significant reaction was to the description of "fair go". Even though "fairness" was not an example given by students prior to viewing the poster, nine out of seventeen students (over half) discussed fair go when asked if any of the values, it would seem, stood out. Some students discussed fair go in relation to bullying in the school. This is based on personal experience and an evaluation of values displayed (or not) at school. For the most part, "fair go" was an easy term to identify and appropriate (as opposed to concepts such as integrity). This appears to indicate that the concept of 'fairness' is the most accessible in terms of language and personal experience to these students.

However when asked to explain the concept in their own words the discussion of 'fair go' was the most open to interpretation. One student said it was the "same as respect, acceptance and understanding" (UC_S3). The most striking example of the way fair go is generalised, positions the term as indistinct: "in a way it kind of means all those values put together. For example women's rights and stuff- like everyone having, I don't know what to call it, it's like everyone having a fair…go um" (US_S5). The phrase "all those

values put together" positions fairness as encompassing tolerance, inclusion and respect. The dominance of 'fair go' above the others on the poster does indicate a resonance with fairness but also some loose application of social justice discourse. Teachers in the survey had ranked fair go as not as important as most of the other values. 'Fair go' is a politically charged term which, it could be argued, is not distinct from tolerance, understanding and inclusion or respect.

The process of introducing the poster to students after their initial discussion of values had a dramatic shift on their understandings. By listing values propositions it legitimated one set of principles. Once the poster was presented, few students questioned the 'official' values. One student suggested adding "support" to the list of nine values (RS_S1) and another student would have added "equality" (RS_S2).

The Ethical Subject

In order to identify other values frameworks that inform student and teacher practices within the school and classroom I have grouped them visually. The diagram below synthesizes those values expressed in curriculum, policy and school documents, as well teachers and students interviews.

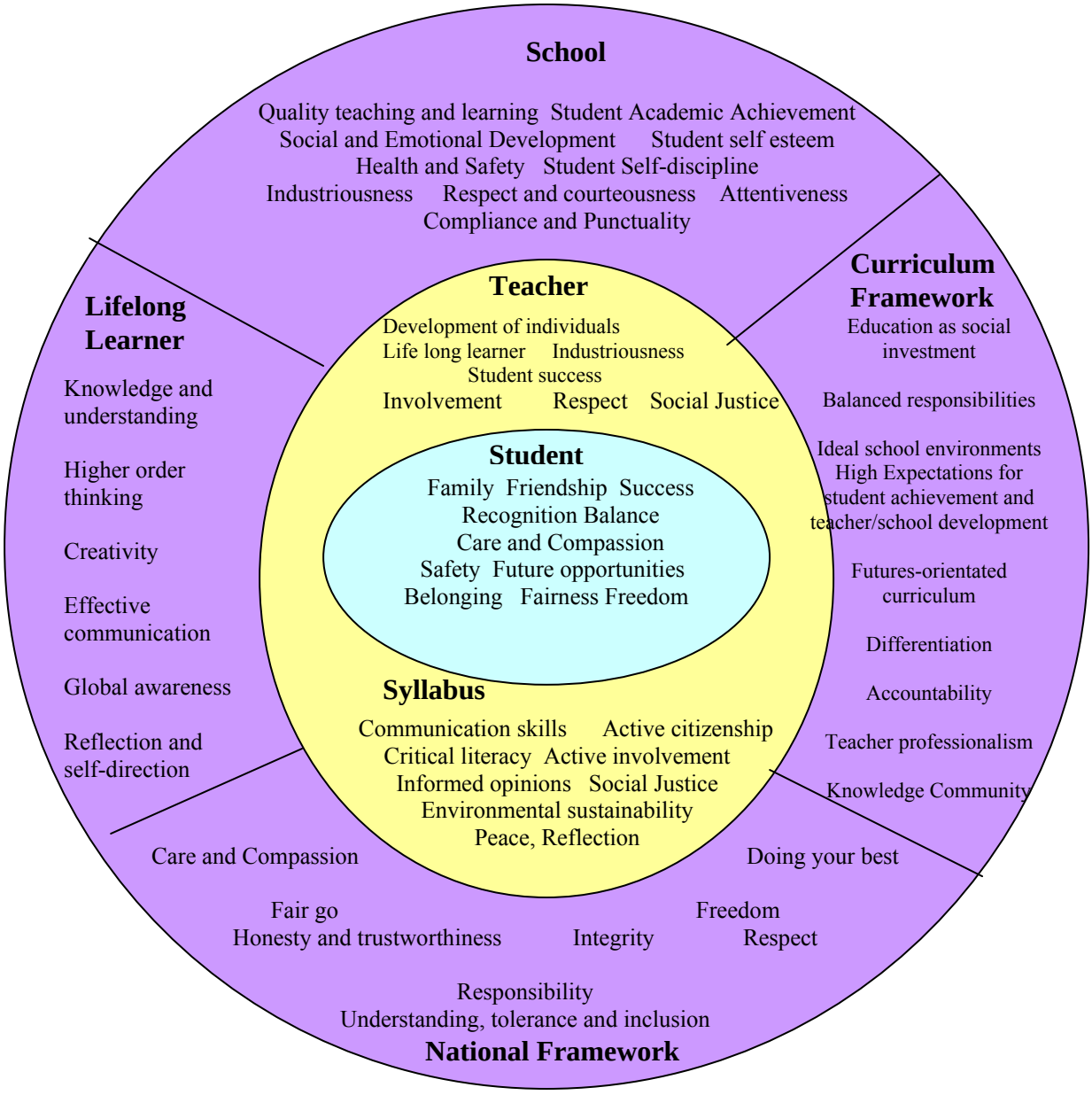


Figure 4: Layers of Value Statements in the History Classroom

The diagram depicted in Figure 4 presents an overview of the many layers of values orientations that inform the discourse of the History classroom. It highlights the points of convergence and departure in the values made explicit across several frameworks that inform students' classroom values discourse. These domains include the national values,

curriculum values and school values taken from documentation. The specific teacher and student values are taken from commonalities across the interviews. The school values were derived from documented mission statements, charters and expectations on school websites and in student diaries. The school, teacher and student subjectivities will be further discussed in subsequent chapters. I acknowledge that a table reduces and simplifies but it also amplifies the ways in which we can analyse values.

In terms of the nine values, respect is made explicit by the national framework and again by the schools and teachers. Fair go is reiterated by students who value fairness and teachers who foster social justice through the History curriculum. Care and compassion is also a common value which students identified with from the framework. These values are the only ones which translate from the framework to the descriptions of students. Success/achievement and Industriousness are also common themes which could be aligned as "doing your best' but is distinct in that it is focused on an outcome.

Within the Queensland Curriculum Framework (Queensland Government, 2008), education as social investment describes the role of the curriculum to develop a subject's capacities to contribute to society, which builds on citizenship education and values education aims. This curriculum framework operates as broad guidelines for the provision of state run public education. The "values" of 'life long learning' heavily inform the syllabus and in turn teacher values. Within school values, self-discipline and self-esteem position subjects as responsible for their achievement and behaviour. This is consistent with the self-direction of a lifelong learner advocated by the curriculum developers and teachers. This illustrates governmentality in an alignment between the aims of the policy and the aims of subject – students want self direction and freedom. There is therefore some cause to suggest that where these values frameworks align the values discourse of the school and classroom would be less contested.

By contrast, differences in the values seen as desirable cause tension for teachers and students as social subjects. Creativity is not a commonly advocated value across the fields, neither are values such as recognition, friendship or belonging advocated by

students. Social justice and fairness are not commonly expressed either. Figure 4 above has provided a schematic reference aimed at illuminating the density and complexity of values education.

Conclusion

This chapter has highlighted some of the ways and degrees to which students engage with the moral discourses from their own understandings and values frameworks. In deconstructing some of the language of values, I have argued that many subjectivities and interpretations recur in every facet of the values education literature and documentation. Foucault, as a historian and social theorist, portrayed values as contextual, dynamic and as developed by the individual in relation to social norms. There is no "true' moral system.

Participants also had multiple interpretations which positioned values as highly personalised. Some students have a religious values discourse, others 'value' certain capacities or structures such as family. In many instances students were not familiar with engaging in moral discourse. The students' descriptions of values, although varied, portrayed them as personal constructs and ethical practices that are 'acted out' or demonstrated through behaviour. In this way they are governed by social norms but are seen as self referential. If values are guides to behaviour, then the process of decision making seems the most important component of the values education discourse. However the process of decision making is one that is largely implicit and inline with values education based on moral dilemmas. These dilemmas (as discussed in Chapter One) acknowledge competing values and the agency of the subject in reflecting and articulating values.

The ways in which students articulated values ranged from limited labels about principles on the one hand to a more comprehensive articulation of the origin of values, competing usage of 'values' and examples of personal values. Making the distinction between principles and characteristics is important because of the relationship to knowledge and

belief systems with the former, and to inherent action with the later. This, in turn, contributes to how students position formal values education experiences and implicate values in the History classroom.

With respect to teachers' understandings of values, their professional identity is a common source of personal values such as social justice and lifelong learning. Their constructions echo the spectrum in the literature − values as categories, values as principles, values as behaviour, values as 'values speak'. They particularly expressed the unavoidability of values in their interactions with students and within the study of History (as explored further in Chapter Five).

In contrast to students and teachers, the framework positions values as passive in that they are learnt as principles. However, the professional resources acknowledge more agency than the framework. The framework and prescriptive approaches to values education conflict with the univocal nature of values expressed by students and teachers. I go on to explore these tensions in the context of the school and classroom. I argue that these tensions and complexities demonstrate the problematic nature of prescribing or unifying a 'language of values'.

The following chapters build on these categorisations and personal descriptions to investigate their relationship to the values frameworks in schools (formal and informal). The next chapter examines the values of the school as an institution, recognising that "education can have several conflicting values associated with 'its' aims and purposes simply as a result of the variety of individuals and societies who contribute to the meanings of education" (Webster, 2004 p. 6). Building on this, Chapter Five looks at the ways in which students, teachers and schools values shape the judgements of historical values and the technologies of 'doing history'. Then, the discussion of "moral subjects" (Chapter Six) returns to the values of individual subjects and how the relationship with the school and discipline has shaped their identity/subjectivity and how this is enacted in the History classroom.

Chapter 4: Values Discourse of the School

> "I think it is all woven into the rich tapestry, very complex tapestry…we are actually doing it it's just not on the surface, it's in here somewhere with the rest of the sub-text." 'Paul' a Modern History teacher discussing values education in schools (RCT_postob)

Introduction

The ways in which History teachers and students investigate, evaluate and construct values (as historical, social and cultural constructions) takes place within a broader discourse of institutional and particular school values and the values frameworks of family, religion, peers and popular culture. As argued in the previous chapter, the problematic language of values permeates across layers of educational discourse. Building on this discussion of the discourse, I highlight and interrogate the ways in which values are 'taken up' in various practices within the school context. Student and teacher descriptions of school experiences reflect the conflicting values mentioned in the literature. This chapter explores values discourses in the school from the position of students, teacher and governing agencies.

The ways in which the students and teachers expressed their personal and professional values within the school environment shaped the History classrooms. The values discourses of the school as a whole and individuals are constituted by and in turn constitute the ethical environment of the classroom. Discussion of the literature on values and values education highlighted the many different ways of theorising values and structuring values education through description and prescription, and the tensions within any approach. Also evident, was the comparatively small body of research actually situated within the context of school and classroom experience.

This chapter articulates and compares school values utilising document analysis of school publications, interview responses from teachers and students, and the national framework

of values in schools. Firstly, I discuss the school as an institution using Foucault's conceptions of governmentality and subjectivity. Secondly, I analyse what is 'valued' and the 'values' espoused by the schools using public documents such as the school website, charters, student diaries and prospectus. Thirdly, I analyse students' understandings of school rules, messages and expectations. Finally, I discuss the ways in which students and teachers have engaged with the nine Values for Australian Schools as a 'whole school' project.

Critical analysis of these understandings – of the place of values discourse in the school – highlights the role of the informal values and formal values education policy in fostering norms and capacities of the 'student' and 'teacher'. These constructions reveal points of tension between these norms and the values experiences and perceptions of students. The complex 'ethical environment' of the school informs the experiences of teachers and students of History.

Section 1: School Norms

Connecting the School

The National Framework for Values in Australian Schools is focused on collective 'Australian' values, such as tolerance, respect, fair-go and honesty. These values are collective in the sense that that they claim to be broad, inclusive values that promote social harmony. The framework and resources promote a whole school approach to values education which seeks to align local community values and the nine 'Australian' values – one in which the school charter, administrative and behavioural policies and teacher pedagogy all reflect the same values. Foucault discussed ways in which schools are disciplinary sites through their power relationships and processes of subjectification which simultaneously individualise and categorise subjects. This discussion of the school seeks not to critique power as a negative force but to view power as embedded within discourse. Governmentality theorises the alignment of some values of the state and educational institution with the values of individuals. Governmentality, as discussed in Chapter One, refers to the relationship between the technologies of domination within the

institutions of the state (such as schools) and the technologies of self by which subjects govern themselves. Thus, the state does not repress an essential identity, freedom or value in a one-sided power relationship, but instead develops the processes by which subjects come to understand their own values about learning and participating in society.

As Hunter (1994) argues, the school system is an improvised system that has developed over time to meet various social demands through various practices. It is not based on any ideal development of the individual and, therefore, the values underlying schools are also historically and socially constituted. Hunter discusses how the advent of mass education was aimed at governing through 'ethical discipline' and saw the teacher policing urban space. According to Hunter, formal education regulated the moral and physical condition of the population (1994, p. 57). Within schools, the organisation of pedagogical space involves what Hunter (1994) refers to as moral superintendence, as in line with Foucault's theory of surveillance (Foucault, 1977a). Hunter argues that normalisation through self expression is made possible within the supervised space of the school (1994, p. 66).

Olssen (1999) discusses Foucault's and Hunter's theories of schools as contingent assemblages put together under blind historical circumstances. Olssen (1999) also argues that public schooling is informed by the "humanist pedagogy of Christian pastoralist schools and functions not just as the production of 'docile workers' but self-reflective and self-governing persons". Rose (1998, p. 106) also adopts Foucault's view of the school as based on contingencies, in that, the system of schooling (like other social institutions) "required the co-ordination of large numbers of persons in an economic manner and sought to eliminate certain habits, propensities and morals and inculcate other thus made visible the difference between those who did and did not, could or could not". Binaries and categorisation of 'the student' are based on a set of practices for organising bodies and spaces that became normalised within 'the school' over time and historical circumstance.

Schools foster the normalised student through technologies of surveillance, classification, and regulation of norms of behaviour, appearance, and attitudes towards ‘work’ and authority. Subjects are differentiated using documentation and classification. Students are categorised as “male/female, clever/dull, abled/disabled, diligent/lazy” and these categories are given meaning within schools by established and constituting norms (Vick, 2004, p. 64). These binaries of “right and wrong”, “good and bad” restrict the ways in which students can define and test their own values. Foucault (1977a) also discusses the role of the examination in objectifying subjects and classifying and ranking knowledge. Hand in hand with examination, surveillance of student behaviour positions the teacher as enforcer of social and school values. Documentation adds weight to the surveillance and official objectification of students and behaviours.

The disciplinary practises of 'the school' value conformity, self discipline (fostered by gratification and punishment), performance and traditional official knowledges. Halstead's (1996) argument that schools should reflect on their values in relation to the changes in society in four areas can be useful in further theorising the current 'ethical environment' which schools operate in. Firstly, cultural diversity and a diversity of values in Australia has been portrayed through the media in the form of cultural tensions and the 'othering' of Muslim values. Secondly, the perceived 'moral decline' has been a persistent theme in public debate since the post-war era when youth culture was popularised and most recently Julie Bishop (the previous federal education minister) cited a lack of manners, road rage and the 'ugly parent syndrome' as contemporary symptoms of a decline in civility to which schools must respond (Bourke, 2006). National Values for Australian schools is one such response that inspects the moral development of children. Finally, Halstead (1996) argued that a growing gulf between the values of government and teachers has led to a breakdown of trust and to stronger demands for accountability.

Since Halstead made these assertions in 1996, processes of accountability have only increased, shaping the way that teacher's work is valued inside and outside of schools and also intensifying the role of documentation, surveillance and examination. These technologies, and the ways in which students and teachers as social subjects engage with

them, will be discussed further in Chapter Six. These are technologies which make judgements based on norms of behaviour that are implicit within the discourses of the school.

As explained in the previous chapter, The National Framework, in its associated resources for teachers, calls for a "whole school approach". This reference to the 'whole school' acknowledges that the ways in which the school is structured physically and administratively shape the values these sites reflect through the formal and informal (hidden) curriculum. In this respect, schools are acknowledged as unique institutional spaces where values are enacted through every aspect of the policies, curriculum and relationships. However, these values are not necessarily those prescribed by The National Framework.

Critical theorist Michael Apple claims that "'incidental learning' contributes more to the political socialisation of a student than do, say, civics classes or other forms of deliberate teaching of specific values orientations" (2004, p. 79). While different in his theoretical position from Foucault, the concept of 'incidental learning' is useful when discussing the distinction between formal and (the) informal processes of subjectification. Students and teachers are also active subjects in the official and unofficial (not openly expressed, but not hidden) values discourses of the school.

Students and teachers are responsible for what might be described as the 'culture' of the school by its members. Students actively constitute and in turn are constituted by the norms of social interactions, patterns of inclusion and exclusion and the attitudes towards each other and teachers. Likewise, teachers, whilst invited to align themselves with official principles, routines and values, actively interpret and shape how values discourses are taken up or resisted through their pedagogy, interactions and philosophy on teaching and learning.

These complexities of the institution and purpose of education incite teacher and student values in ways that may be viewed as conflicting. For instance, institutional values,

embedded and reproduced through practice or made explicit as expectations, can be in conflict with principles of "fair-go", "freedom" and "tolerance". However, Dobozy (2004) argues that school principals in four Australian case study schools identified that self-regulation enhanced the democratic processes in the school. This self-regulation is a fundamental concept in the subjectification of students and particularly in the reference to and application of personal values frameworks.

Values Embedded in Classroom Practices

Space, pedagogy and identity are co-constitutive and areas of substantial research (Gordon, Holland, & Lahelma, 2000; McGregor, 2003; Mucahly, 2006; Paechter, Edwards, Harrison, & Twining, 2001). Teachers and students temporarily attach themselves to educational spaces and subject positions. The classroom is a historically constructed 'space' within the school, where space and behaviours have become normalised. Classroom management involves moral agreement, values authority of the teacher, equity and social justice and is tied into a school system of behaviour management based on documentation, separation and exclusion. Within the classroom, the teacher is seen as the authority on knowledge and therefore power over the 'regimes of truth' within the classroom environment. Three elements of the classroom which have become normalised over time are student-teacher talk, formal disciplinary techniques and the use of space.

I now shift from theoretical discussions of the school as an institution to empirical analysis based on my document analysis, interviews and observational data. First, I describe the classroom practices I observed in each of the three classrooms. These observations will be discussed for the ways students and teachers seem to 'take up' the physical and behavioural norms of 'the school' and convey certain values about teaching about learning.

Class discussion and student-teacher interaction was prominent in every lesson, reflective of the social constructivist pedagogy of the social sciences. Although varied across

classrooms, most followed an "Initiate, Respond, Evaluate" pattern of interaction. For example, Paul used teacher led discussion as the basis for his lessons, stimulated by diagrams on the board or photocopied historical sources distributed to the students. Proximity to the teacher was a significant factor in shaping who spoke in Paul's classroom, with four central students dominating interaction with the teacher. Some students occasionally contributed while three others were disengaged and resisted entices to join in discussion.

In the other two classes the instances of student-teacher talk were noticeably fewer. Many factors may have contributed to this, such as the larger size of the classes and there being more exercises in the form of worksheets or questions to answer, requiring students to engage in individual or paired work more regularly. The other two teachers (both female) used more learning aids such as workbooks and PowerPoint which placed less emphasis on their direct explanations and narratives of events. This may be to do with being significantly younger, teaching for less than five years and /or reflect differences in teacher education and pedagogical preference. As will be discussed further in the following chapters, individual interpretations of the role of the 'History teacher' as a subject position changes the ways in which teachers incorporate values into their pedagogy.

In the composite class at the rural school the year twelve students (who sat at the back of the room) were the group who most frequently answered the teacher's questions and raised questions in return. This participation appeared to me to reflect their seniority in the class and their greater confidence with their historical knowledge as they could draw on the previous year's work. In Helen's large class (located in the urban state school), particular individuals were more frequent in contributing to discussion; these were usually students who had studied junior history and were familiar with the discourse of historical inquiry. In every class, the teacher evaluated student responses and directed the "take-home message". Some of these messages included in the unit on Gandhi were non-violence, peaceful protest and the ways in which nationalism can incite racism and intolerance.

T I want you to give me some other examples of this (non-violence) – no response
T How would you put this into practice?
S That protest in Tassie about the Dam
S Petitions
S Hunger strikes, chains – "like on the Simpsons"
S Tiananmen Square
S American segregation – Rosa Parkes on the bus
T Is it (non-violence) easier or harder than using violence? – harder
T How did you protest the playground seating rules that were introduced (link to school)?
S Abusing teachers, not moving, official complaints

The message from this interaction was that non-violence is a legitimate form of protest that can be applied to a school setting. The interaction reflected a comment in the pre-observation interview with Helen that clearly presented 'key messages' as 'core' teachings to 'get across' to students:

> I really wouldn't care if they couldn't remember anything in ten years time but if they can remember the key messages to get across to them about non-violence and if they can remember making those connections themselves and if they can remember those skills and analysing things being critical about what's going on and not being manipulated by what they read and what they see. Those in particular, they are probably my core things.

This reflects the value of the teacher's knowledge and control over speaking rights. Her ownership of these messages and the values they reflect will be discussed in the following chapter (Chapter 5).

In all instances the space focused on the teacher at the front of the room. In both the larger classes, the students were in rows and in the smaller class the students sat in a U shape around the whiteboard. The use of space did change as students did either individual work or group work. When prompted by their teacher, Helen, students physically separated desks to create their individual research space with the expectation that they would work silently and individually. This was followed by "I don't want noise; you might need to separate more." (UST). In contrast, research work in the library (as observed in Claire's class) utilised large group tables which facilitated more interaction than the rowed classroom. This interaction was not all relevant to the specific task including discussion of other classes and events that took place at lunch time. However, there was also collaboration to find resources and clarify the task.

These spaces point to discrepancy between pedagogy and the environment. On the one hand, the classroom demonstrated the focus on constructivist principles and active critical inquiry articulated in the syllabus, the aims of the subject articulated by teachers (active citizenship, communication skills) and there were many references to discussion by teachers and students. However, the physical environment of the classroom was structured in much the same way as it has been for over a century with the teacher standing in front of rows of students and in that position controlling taking on roles of surveillance and controlling interaction. Spaces are occupied and subject positions taken up in relation to the space (Mucahly, 2006). These classrooms reflect power relationships whereby the teacher structured interaction.

Classroom discipline (teacher direct 'management' of students) is based on a shared understanding of teacher expectations. There were no significant individual disruptions observed during the term in each class[4]. In the smaller class, eye contact and nominating students were methods of engaging students in interaction. When a student seemed disengaged, Paul used a verbal prompt such as "student x, what do you think?" and if they did not respond stated "I'll come back to you". In the larger classes, students raised their hand. In all the classes, the teacher circulated around the room to survey students. Some examples of specific strategies employed by Helen (who had the largest, potentially most difficult to manage class) included: verbal prompting for industriousness and less talk and using "I messages" such as "I'm disappointed at all the stuffing around I'm seeing, focus and work… I'm coming around to look at your brainstorms" (UST).

In these instances, Helen seemed to value participation, industriousness and control over the interaction/discussion. Such desire for efficiency is a norm of classroom interactions which equates 'work' with producing learning and labels behaviours as 'on task' and 'off task'. Managing time, familiar routines and efficiency is a construction of schools in Australia that predates industrialisation (Miller, 1984). The equation of learning as work

[4] However, not observing the start of the year, it is unclear how the expectations were established or how relationships between student and teacher may have changed.

is discussed further in the subsequent section, where I refer to 'official' guidelines for students which privilege industry. The spatial and behavioural norms of the school are discussed in relation to the espoused (official) values and the experiences of students and teachers.

Section 2: Analysis of 'Official' Values

School documentation available on websites and in prospectuses and school diaries drew on philosophies about the role of education in the development of student learning and, in turn the capacity to function as a future citizen. Each of the three schools involved as sites of research were distinct in terms of size, location and management according to state policy or catholic faith. These variations created different notions of community within the schools, different images of the respective school in comparison to those around it and different experiences for students.

There was a distinction between the values espoused as principles such as 'quality teaching and learning' and the values espoused as desirable characteristics that are 'valued' such as attentiveness. However, when examining school values, both the direct principle and desirable characteristics constructed the values discourse (and the subjectivities as discussed in Chapter Six) of students and teachers. As introduced in the previous chapter, the aims and expectations (as value laden statements) within publications from the three schools call on the following principles and capacities:

- Quality teaching and learning
- Student Academic Achievement
- Social and Emotional Development
- Student self esteem
- Health and Safety
- Student Self-discipline
- Industriousness
- Respect and courteousness
- Attentiveness

- Compliance and Punctuality

The Rural State school "is committed to quality educational outcomes for every student, within a safe, caring and positive learning environment" (student diary, 2006). The value positions within this mission statement focus on 'quality' which is an ambiguous characteristic depending on the criteria used to assess 'quality'. This also draws on and constitutes a discourse of economic rationalism in that schools are providing a service which has to be seen as 'quality' by the consumer.

Apart from these outcomes the focus is on the environment as one of safety and care. This focus on safety is reflected in the school rules:

> Instructions: Students will follow the instructions of staff
> Safety: No person will interfere with the safety of themselves or others
> Health: No person will endanger the health of themselves or others. The use of cigarettes, alcohol and non-prescribed drugs is not allowed.
> Courtesy: School members are to be courteous to each other.
> Respect: School members will respect others, their property, and the school environment.
> Punctuality: Everyone will be punctual
> Dress: Everyone will be neat, clean and dressed appropriately for this education institution.
> Learning: students will work at their learning and not interfere with the rights of others.
> (RS School Diary, 2006, p. ix)

The values within these rules, fall under two main categories, those rules that govern/foster student safety and those around which the school is organised as a disciplined institution: punctuality, dress, 'work' and instructions. Respect and courtesy are two explicit values within the rules that essentially desire the same behaviours. These are the ethical principles which shape the values discourse of the school.

"Learning" is a label that actually refers to work; "work at learning" positions learning as inherent in work – that industriousness leads to learning. 'Learning' is a process that also requires interest, relevance and opportunities to apply knowledge and could be acquired through less prescriptive patterns of behaviour. Apple (2004) argues that schooling is characterised by simultaneous and uniform productivity – students working on the same tasks, with the same materials in the same sequence to produce the same outcomes. He also argues that work and play are constructed as two clearly defined categories within

school – children are praised for diligence, perseverance, obedience and participation from their first days of formal schooling. In the extract above, learning is work and it is also seen as the responsibility of the individual to not 'interfere' with others implying this would limit their ability to work rather than support them.

> Further documentation works to discursively construct desirable attributes of senior students as a separate category to other students but has a very similar focus on visible practices of being a student and on respecting authority. Expectations of senior students are:
>
> a) A high standard of conduct, dress, grooming and speech.
> b) Compliance with school rules and regulations
> c) A commitment to apply yourself to your studies, and an attitude conductive to achieving your best.
> d) Consideration for others at all times, particularly towards fellow students, teachers, visitors to the school and when travelling to and from school.
> e) Respect for the reputation of oneself, one's family and one's school should always determine behaviour. (RS Handbook for senior students**,** p. 2)

'Respect' is constructed differently from those rules stated earlier, in that the concern is on reputation as a reference for self-discipline, rather than the principle in itself. Instead, consideration is used in a way that could mean respect towards others. This aligns expectations of the school with the behaviour of individuals. Compliance is positioned as physical/social and as an equivalent to following instructions. Commitment is similar to the value from the framework. "Doing your Best", however, is qualified as an attitude necessary to achieve your best. With the senior students, the focus is on self-discipline rather than the external rule of 'learning as work'. This may reflect a relationship between self-discipline and age or 'seniority'.

The student handbook also contains a specific activity of self reflection on 'positive and negative attitudes towards being a student'. This technology of reflection and evaluation of self fosters the 'successful' student drawing on discourses of personal development, resilience and individual accountability. The binary between positive and negative people is exemplified by: "Positive people look for ways to improve. Negative people are not looking to improve themselves". The reflection is structured by three directives: "1. List the habits and attitudes that may be helping you achieve your goals. 2. List the harmful

habits and attitudes. 3. List the habits and attitudes which might help you be a successful student" (Senior Handbook, p. 4). Positive attitude is positioned as necessary to be a 'successful' student. "Harmful habits" is prudential, based on judgement about what is are believed to be good judgements. This is a slippage from moral reflection to one based on common sense. The activity utilises reflection as a technology of self in order to promote self discipline against a binary of 'good' and 'bad' norms. It is explicitly structuring personal values formation by aligning the attitudes of the student with the attitudes of the 'successful' student. Students' descriptions of the 'successful' student, discussed in a following section, are constituted by these practices.

Within the urban state high school publications the central values are also compliance, safety and respect. Like the rural school, there is the notion of educational quality as a key characteristic of the institution. For example the mission statement claims its aim: "To provide educational excellence for tomorrow's citizens". "Citizens" is fostering a collective identity, social development and participation, not purely individual development. However, the excellence programs cater to individuals' strengths and interests. "Tomorrow's citizens" are attributed the following characteristics by the rules within the student diary:

> In order to be good citizens at x school, students should:
> Be courteous
> Work Hard – if you want a good report card work hard
> Attend
> Follow the rules – the choice is yours. Follow the rules and accept the consequences of your behaviour
> Be Safe – a happy community is a safe community.
> (US Senior School diary, p. viii)

The label 'citizens' evokes a system of rights, responsibilities and membership to a community. However these rules of good citizenship are behavioural characteristics, with no mention of contribution to, or rights within, the school community. Accordingly, tomorrow's citizens desire for achievement/success but no sense of personal development. This is reinforced by the reference to the report card as an external motivation for working hard, not an aim aligned to achieving larger goals. This adds to the positioning of learning as work in that the report card is a consequence of work rather than understanding or ability – only productivity. This simplified relationship also

positions the student against categories of achievement which do not account for individual effort and so 'working hard' may not be enough.

The direction "follow the rules – the choice is yours" utilises choice theory of behaviour management and uses language which attributes personal responsibility. This is a juxtaposition of institutional directive and individual agency in that 'follow' and 'choice' seem contradictory. This demonstrates governmentality in that the student as subject 'chooses' to align themselves with the technologies of domination.

The school diary can be juxtaposed with the school prospectus. As a persuasive text aimed at marketing the school building on the concept of 'excellence', the document describes and provides images of student achievement in academic fields, sports, music, dance, and arts. The document also promotes student involvement in social activities, community participation, vocational education and non-denominational spiritual development. So while the rules for students foster compliant behaviours and attributes, they are positioned alongside and as part of the behaviours/requirements of these public and holistic aims. These documents display values of achievement, industriousness, safety, social development, respect and compliance – a complex milieu of characteristics/attributes and aspirations/desires.

The urban catholic school publications also draw on the idea of community, safety, personal development and individual accountability. Distinctively, the mission statement is centred on educating about faith and the charter develops a notion of holistic development for which the whole community is responsible. For example the mission statement reads: "X is a community of parents, students, staff and friends. We exist as a vital part of the mission of the Catholic Church to know and respond to our loving God through our role of education" (school website, 2007). Additionally, the charter states that the school "cares about:"

> Developing faith in a loving and caring God, and the integration of faith and daily living;
> The development of the academic, social, physical, spiritual and emotional potential of each student;
> Imparting academic skills, fostering the ability to cope with schoolwork and enabling each student to achieve success;

> Celebrating each student's uniqueness, gifts and talents, leading to a genuine self-esteem**;**
> Striving to make learning and teaching exciting and stimulating for students and teachers;
> The health and safety of students, and the fostering of appropriate self- discipline**;**
> Ensuring the continued development of the school community - students, teachers and parents working together towards common goals;
> Offering pastoral support to families as needed (school website, 2007).

Referring repeatedly to 'each student' and 'self' positions the individual as the focus rather than collective student body. This is in contrast to the other school publications which refer to students and citizens almost exclusively. The phrase "making learning and teaching exciting and stimulating" extends the notion of learning beyond simply achievement or the abstract measurement of grades. The teacher at the catholic school saw the religious values of the school as a positive and defining feature of the school: "the school focuses on the set of gospel values like you know compassion and trust and lobbing its right sort of sense and caring and I think the kids for the most part are really good. We don't have ah the same sense of disciplinary problems, the same sense of negativity that a lot of other places do" (UCT_preob). This description makes a connection between values such as caring and trust and a sense of discipline, that students are self regulating and feel supported.

These 'official' documented values of each school inform the 'community' experiences and understandings and to some extent inform classroom norms. The mission statements share the values of 'quality' education, safety and care/nurturing. The language of the student documentation is more direct and dominated by operational/personal behaviour. Students are incited to take on self discipline and responsibility in 'choosing' to align their attitudes and behaviours with those articulated in school documents. Teachers, while not the target audience of these documents, are implicitly the main agents in promoting the desired behaviours (documented in the student diary) and modelling the principles of quality education, care for others and, in the case of the catholic school, faith based values. However, schools are not fixed entities and 'official values' are communicated, interpreted and reconstituted in a multitude of ways.

Section 3: Student Understandings of School

For students, the official and unofficial values of the schools are interpreted based on a multitude of individual experiences and understandings of themselves against established identities. The regulated interactions of 'the school' construct a normative framework in which students and teachers locate themselves somewhere in relation to labels such as 'good' and 'bad', 'right' and 'wrong'.

In discussing students' experiences I did not ask them about "values" directly in order to avoid framing the term through my questioning. Instead I asked about three ways the discourse is understood so that I could extrapolate the values from these descriptions: the school rules (as explicit values), constructions of the 'good student'; and messages the school communicates. Students' experiences and understandings compared against the espoused aims and expectations highlights differences between practices and rhetoric within the discourse of values education. These are differentiated and uneven understandings of particular individuals (and not all students). This diversity is significant given that the national framework calls for a 'whole school approach'. Through examining the ways in which students construct values as concepts and the references they draw I make connections to the discursive practices which construct 'whole school' values.

Values and School Rules

According to the students, the rules of each school primarily relate to the physicality of being a student in terms of appearance as a collective identity and rules governing interaction with each other. These include aspects such as uniform, no piercing and no fighting, which reflect 'traditional' normalised values in the image and docility of the 'good student' and the values of uniformity and social harmony. Some of the students' comments reflect a blasé attitude towards school rules in the sense that they are seen as implicit distinctions between right and wrong behaviour, not so much a shared code of behaviour as dependant on external judgement. This reiterates the role of surveillance in disciplining because the focus is on what could be seen - appearance, fighting, touching -

and draws on the binary between lawful and unlawful, good and bad. For example "no fights, uniform" (US_S5) are behavioural rules rather than 'values' and relate to the physical identity of a student, rather than subject values such as respect. These prohibitions construct the school as suppressing certain behaviours as opposed to promoting positive behaviours with the aim of social harmony. Government of the school is framed negatively rather than positively.

The binary of/between 'good' and 'bad' can be seen in the way student's classify themselves as not a rule breaker, so not aware of the rules. There is an implicit understanding of right and wrong and that students are one or the other, rule breakers or not. One student suggests wearing the uniform as the most obvious rule, but thinks of the rules as part of every school, not as specific rules that they are even aware of:

R: Ok are there any particular rules that everyone has to follow?
S: Yeah I suppose every school has its rules..yeah…
R: Can you think of any?
S: Um, uniform for one, it drives me nuts but I suppose we follow it.
R: Anything else?
S: Not particularly, I'm not much of a rule breaker so..I don't really take note I don't think.

The role of a "rule breaker" has become internalised, with students' familiarity with the discourse of school, reflecting students' experienced positions and development of these binary identities: "rule breaker" or not. This suggests some implicit knowledge about what is 'right' and positions some of the operational values of the school as hidden knowledge rather than as offering a definitive moral code. The idea of right and wrong has become normalised. In another description of the good student at another school, the student is similarly aware of performing but not of any specific rules:

S: Just listen and respect the teachers and do what they say?... yeah and doing homework, study for exams that kind of thing, don't muck around too much.
R: Are there any particular rules that everyone is aware of here?
S: Oh they do have rules but I don't really know them, I don't know them off my head, they are somewhere, you might see them up around somewhere. (RS_S2)

The 'good' student as a passive subject position is implicit. This vague explanation of the rules does not mention expectations about learning, punctuality or other published school rules. These descriptions highlight the performativity of being a student both in terms of

external appearance and physical actions. Their examples of rules are principally uniform – no touch, respect, listen. With the exception of "respect", all relate to identity established which focuses on behavioural rather than moral values. Rules are principally understood to do with the body and physical appearance of being a student: "yeah like the uniform rule with no piercing and stuff, and that's about it and just be nice to people… that doesn't happen. [why's that?]…well people aren't nice to people if they're different or whatever" (US_S4). This student had evaluated the effectiveness of 'rules' against his/her own experience with bullying at the school. In comparison to the rules made explicit in the student diary, students do not consider "work hard" as a rule, however, work is a dominant characteristic in their understandings of the 'good student'.

Normalisation: Students' Constructions of the 'Good Student'

Asking about the 'good' student was a way to approach the expectations and values that inform student identity from student's own experiences within the school and as subjects of the discourse of 'good' students. Students hesitantly described the school rules based on their own understandings and experiences, not in reference to any specific list. These examples were limited to the physicality and social nature of being a student. Students described a 'good' student much more readily, suggesting that these expectations were learned over time and that school rules did not relate to individual 'performance' or achievement only to what was required to conform within the organisational structures and physical disciplines of the school.

Examples of characteristics of the 'good student' included:

> Work hard, listen and respect the teachers and do what they say, do homework and study (RS_S2)
> Good listener, participate, do work and study (US_S1)
> One that listens but then makes sure they understand (US_S3)
> Be respectful, do work. (US_S5)

These passive constructions of 'the student' echo the values of respect and compliance in the school publications. Other values embedded in these descriptions include industriousness, attentiveness and responsibility for one's own learning. It raises the

question of how values such as ‘freedom’ sit within this normalized view of the student. Listening dominates, and as such, constructs learning as ‘one way’ transmission of knowledge and fosters the docility of the student.

The descriptions from the catholic school students of the ‘good student’ are more eclectic than the responses from the other two schools such as social skills and values of honesty and understanding. While differentiated from the passive norms illustrated in the responses of the other two schools, they still encompassed some of the same qualities of industriousness and respect:

> Social, friendly, honest, listens, participates (UC_S1)
> Hardworking, committed, enjoy what you are doing (UC_S2)
> Accepting, good friendship values, understanding (UC_S4)
> Participates in a range of things, works hard, organized, gets along with people, does a variety of classes to enjoy school (UC_S5)
> Help out around the school, be involved (UC_S7)

Such comments might reflect a difference in the culture of the school, or the students’ personal norms being more flexible. Understanding is differentiated from listening which acknowledges the aim of acquiring knowledge and the responsibility of the individual for their own understanding. In the references to ‘social’, ‘participates’, ‘friendship’ and ‘involved’ there is some reflection of community and social coherence. One student at the school gave a more critical view of the ideal student as being “not rebellious” with a “willingness to learn” (UC_S6) which refers to the disciplinary practices of the school and agency of the student in not just conforming but aspiring to learn. “Not rebellious” defines the physical performance of being a student against a perceived negative behaviour. This is perhaps reflective of the prohibitions which defined the ‘bad’ student by listing explicit behaviours/physical characteristics rather than the principles and attitudes of the ‘good’ student.

Values Based Messages from the School

Apart from understandings of what a student is expected to do, I also asked students about what ‘messages’ they believe are presented explicitly and implicitly about what is important at the school . Again, I did not use the word ‘values’, just phrases such as

"Describe what it's like for a new student" or "Are there any 'messages' the school promotes?"[5]. The students' opinions differed greatly and revealed some constructions of school values in the form of social relationships, the curriculum and the reputation of the school. Some students such as the school captain at the rural state school were positive, describing the school as "close knit" (RS_S4). Others were more critical of the community and reflected negatively on their school experiences and, in turn, the values enacted at the school.

Describing perceptions of the school to an outsider necessarily involves some judgement or evaluation. With this assumption of evaluation, I perceived students were generally positive, at least in the initial description, however vague. When questioned further, some students described experiences, for instance bullying, that made them more critical of the 'messages'. In comparing all three schools there are some distinctive messages from each. At the rural state school there is a consistent reference to tolerance and equality as promoted particularly by the principal. At the urban state school individual opinions differ greatly, with generally more critical opinions about disharmony and the important subjects. At the urban catholic school reputation and quality were the consistent points of reference, which draw on an awareness of the status of individual schools.

Distinctive to the large urban state school were comments about the priorities in the curriculum and the social dynamics of the school. These drew on the 'visibility' of values education and the hidden curriculum. Students could *see* the mis-match between the official and enacted values based massages. It seems that these students are aware of the 'public values' actively promoted as part of 'selling' the school and the different ways these distinctive selling points are given priority or valued over others. The students identified sports and music as having more status despite 'academic' appearing first on this list of the Six Excellence Programs in the diary: academic, vocational education, music and the arts, computing and it, sports, care and personal development (UC senior

[5] In choosing the language carefully I sought to avoid constituting the term 'values' in my construction of the questions. Instead, more generalised terms such as 'messages' could focus on description of the discourses surrounding values education.

school diary, p. i). A shift from description to categorisation was made by a student in classifying the school as a 'sports school'. For example:

R: Are there any particular messages that come across at the school?
S: Football's important (laughs)
R: So sport's pretty important?
S: Yeah it's more of a sports school here (US_S2)

The same student later said "it accommodates your music people, it accommodates your sports people, it accommodates your academic people and all your arts as well and everyone else" (US_S2). Student identity is categorized in terms of association with one of the 'valued' ambitions in the school. Another student at the same school also commented on the status of sport and music above academic:

> It tries to put out that if you are into sport or music just come to [this school] you'll get your fair share of doing that, if that's what you want to do when you grow up. In the subjects it is pretty much the same. I don't think the message is sent out about our education system compared to our sport and our music, about our learning. I think that is more hidden than music and sport (US_S1).

These comments signal the connection made by the student between values and identity. The identity of the school as a 'sports school' is reflected in the way some programs are perceived to be of higher value. Sport and academics are seen as categories which students use to describe their own place in the school and prominence (valuing of and associated values) given to those categories.

Interwoven with the critical judgments is the use of promotional terms or public phrases such as "school of excellence". As mentioned earlier, one student described that being a school of excellence, they do have some of the best educational opportunities, although learning is more "hidden" than music and sport (US_S1). The student's use of the term 'hidden' signals the status of particular knowledge/skills in the school as being in competition, and that 'visibility' correlates with the most prominent abilities and knowledges 'valued' by the school. Using terms such as 'facilities', 'accommodates' and 'learning environment' is a formalised description resonating with the marketing publications, the emphasis on "good" quality. Students described that other than promoting sport, applying yourself to do well was also stressed as important by teachers and the administration, and reflected by messages such as: "110%" - do your best

(US_S4) and “Do well in school, the future is important” (US_S5). “Doing your best” is one of the nine values and so this fits with the framework, and also positions ‘success’ as dependent on individual effort. This relates to particular understandings of social dynamics which view success and failure as a result of the characteristics of individual subjects − they ways in which their self-discipline, self-esteem and self-direction are utilised to achieve and contribute as future citizens. Self- discipline and self-esteem were also referred to in the school documentation.

In addition to the perceived imbalances in the curriculum, the social environment was mentioned in descriptions of the school. For example, one student described the school as “welcoming, friendly, fun, safe” (US_S5) indicating that he/she thought it was supportive. However, another was more critical in his/her description of the school as a learning space: “It’s really big and there’s too many people for like the size of the school, like the corridors are really crowded when you want to walk”. (US_S4). This was echoed by another student: “It’s alright, like I’m sure there are better places to go…It’s alright because there’s heaps of people here and it’s pretty nice, but there’s too many people and not everyone gets along, there’s like fights and stuff” (US_S3). The environment and safety were dominant areas of concern in the school publications and the size of the school was attributed as indicative of the school’s ‘quality’. However, students were critical of statements in the prospectus which positioned respect, tolerance and a supportive environment as values of the school.

At the rural school, one student stated that the school promoted leadership, “independence for like when you go out into the world, like when you have an assignment you have to get in. That teaches you to be organized and on time” (RS_S1) and provided recognition of achievement such as sports and community involvement. The development of individual responsibility (self government and self management for future citizenship) is how the policy is justified. The school captain was promotional in describing the ‘quality’ and opportunities at the school (as good as any in the larger city) and recited the school motto ‘striving to achieve’ (RS_S4). He has taken up the publicly

espoused values of the school and identified them with his own 'success' and role as ambassador of those values.

Another student discussed the messages from the school as promoting equality following racism in the school in the past (RS_S2) which was reiterated by another who spoke of "Anti-discrimination and equality" and described the school as "friendly, open and equal" (RS_S3). Another student also referred to everyone being equal and a fourth student described new students at the school as being "treated the same as everyone else". This consensus is describing equality and tolerance and seems to indicate a dominant 'message' or school value that is made explicit. However student two then later stated that the "[school is] not really teaching values" (RS_S2) which shows a distinction between messages and formal 'values' suggesting that the values education discourse is not easily applied by most students interviewed. The student described religion and values as "pretty random" within the school compared to catholic schools which structure the school around religious values. It is significant that students recognised that the ethical environment of the school had changed due to values intervention from school administration.

At the catholic school one student was explicit about what the school 'valued': "safety, good teachers, hard work and study with recognition, support" (UC_S2). This description takes up the values constructs of quality, safety and industriousness evident in the documentation discussed earlier. Another student said that the school was "thought to be the best" (UC_S1). This judgement about the status of the school in comparison to others places values on authoritative reputation rather than personal experience, showing an awareness that schools are in competition.

The ways in which students describe the values of the school as an institution attribute individual capacities to the student category as a subject and citizen of a community, which, in some instances, fit with the 'official' values of the school, and in other instances contradict them. For instance, the notion of individual recognition was taken up by students at both the catholic and rural state school; however the descriptions of the

crowds and disharmony expressed by some students at the large urban school portray an environment less indicative of tolerance. While these show a range of values and are only the constructions of a select group of History students and so by no means representative of general experiences, the perceptions are demonstrative of ways in which students may perceive school values.

These descriptions by students can be compared with the 'official' documentation to reveal a relatively shared understanding of the 'good student' in terms of valuing work ethic, participation and respectfulness. There was also some critique of the values in terms of their reflection of student experience. These discussions took place prior to discussion of the values framework. I next examine how these History students and teachers have responded to the national framework and how the framework influenced their ways of understanding and articulating values.

Section 4: Engagement with the National Framework in schools

The Framework Positioning of School, Teacher and Student

In 2006, all schools were provided with a resource kit to accompany the National Framework for Values in Australian Schools (DEST, 2005a) which contained the poster of the nine values and teacher professional development resources focused on developing a whole school values education approach (DEST, 2005b, 2005c). In the previous chapter (Chapter Three) I discussed ways in which the framework and the various teacher resources constructed values and ways in which students' own language of values were much more diverse. As discussed, the framework is in some ways at odds with the professional resources which refer to a socio-cultural approach to the construction of values. During my interviews, student and teacher responses to the 'nine values' revealed vastly different experiences and a disparity between their own descriptions of values (discussed in Chapter Four) and the various school's incorporation of the nine values.

I would now like to highlight the key differences between the values enacted and experienced within schools and those espoused in/by the National Framework. Guiding principles within the framework position teachers as deliverers of knowledge and understanding whereas students are positioned to "understand" and "apply". Agency is attributed to schools and teachers not students, nor do the guiding principles refer to active construction or critical analysis on the part of students. Although targeted at teachers, the suggested activities position students as active participants in values education. The set of underlying assumptions outlined recognises "an intricate, interconnected range of influences including the school experience" and that "all facets of school life" and all teachers are engaged in values laden practices (DEST, 2005c, p. 11). The kit also explains the two-way relationship to the community as "a source for students of possible tension, ambiguity, confusion and contestation which schools need to face in their approach to values education"(DEST, 2005c, p. 12).

Classroom Teaching and Learning is a unit within the professional resource booklet. It outlines a series of practises based on theories of social constructivism, fostering student interaction. Secondary students are "increasingly independent, flexible and self-motivated … they understand that there are many opinions and perspectives and that debate about issues is a sign of a healthy democracy"(DEST, 2005c, p. 35). The "principles of good teaching and learning practices" give students agency by encouraging in depth discussion, connecting new ideas to students' current understanding, reflection and a focus on process rather than a solution. The kit also refers to "situational opportunities" which teachers should harness to make connections between the content/issue being investigated and the nine values. The general principles and the specific activities also promote critical analysis of values within the curriculum.

Students' and Teachers' Utilisation of the Framework

In terms of the three History classes participating in research, knowledge of and engagement with the National Framework varied greatly. At the rural school, neither the teacher nor any of the students had seen the poster or any other resources. One student

there commented that they "wouldn't really mind" learning the values because "kinda, you know, it's what you try to do" (RS_S3). This illustrates an acceptance but also an awareness of how the values are already generally accepted beliefs. The same student also suggested a place for the poster: "somewhere where people sit for a while, like you know when you go into a doctor's office, you just look around, maybe in the principals office, it doesn't matter what you read, you just read it (RS_S3)". This appears to construct the poster as a passive artifact of the school, as decoration for formal guests rather than as a tool used with students.

At the urban catholic school the teacher was aware of the framework itself (not the additional teacher resources) and two students out of seven interviewed had seen the poster before. One student described that "[in] English we analysed what it meant to be Australian and that kind of thing and we pretty much contradicted all those values like tolerance, like most Australians don't like homosexuals so that's not very tolerant. So that's what we did, we contradicted them all." (UC_S6). This positions the nine values as ideals or criteria for critiquing society and as a constructed text able to be interpreted and questioned just like another.

At the urban state school four students out of five interviewed had seen the poster and discussed it in personal development classes or home class – including the student who had "no idea" how to describe values. It was clear from their description that there was a divide between knowledge and understanding in that students were aware of 'learning' about values as a passive activity but not 'doing'. For example, one student couldn't think of any values but then recognised the poster, signalling a disjuncture between formal values education and students' engagement with and own understandings of values:

S: Oh yeah we are doing them here, like one a month or something. they don't really pay attention to it I believe
R: One a month
S: Yeah it's supposed to be
R: Where did you hear about that?
S: Um last year we were doing CPD [Care and Personal Development class], they were going through it all, we had to write stuff down about what, we had these booklets, about what we think about it or something
R: About each one of those values?
S: Yeah, about what each of those means and like dot points, that type thing

R: (reads through nine values) Which of those do you think are most important if any?(pause) or are important to you?
S: I don't know you go through it but *you don't think about what you think* type thing. (US_S3)

The student believes that 'they', the school, don't really pay attention to it, the poster' and describes values education as a separate formalized and largely passive process. The phrase "you go through it but you don't really think about what you think" describes a process of 'going through' as a passive experience of covering content. Later in the interview the student refers again to the difference between promoting values and enacting values: "I don't know like (pause) um how do I explain it like they promote it like "we are going to do this" but they do it in a parade session that goes once a week and most people are like… (pause).. they say it but we don't follow it type thing" (US_S3).

Similarly, another student at the urban state school had seen the poster somewhere but could not remember where (US_S4). Another student who had described that there are no values that the school tries to teach also said later in the interview that he had seen the poster in CPD (Care and Personal Development).

There was some familiarity with the poster (as an object) but largely passive awareness rather than any lasting reflections or action based on values. In another example, a student could recall learning about "fair-go":

S: What's it called I did it the other day… yeah I can't remember what it is called but we did like how there are certain values and how we should treat people it like a treating people kind of thing...if that even relevant..
R: So you're telling me it's an activity where you talk about…
S: Yeah it was a couple of weeks a go, I'm trying to think…fair-go that's the one. Just how, the value "fair-go", we should give everyone a fair go and stuff like that, they teach you. (US_S2)

The same student also discussed treating everyone equally, in parallel with the rural school, but he/she could not articulate any other values and instead developed the discussion of "fair-go":

> What are my values?… I suppose fair go is up there for me, yeah I think fair go is very important for me because I think everyone should be treated the same I don't think anyone should be treated differently, that kind of stuff. Yeah and like for example in school, like people don't like people because they don't even know them and stuff and yeah I think every one should be treated equally and fair. (US_S2)

Perhaps this emphasis on harmony and equality reflects the values that underpin both the development of social understanding and tolerance and also the functionality of the school as an institution where harmony is essential for the maintenance of a safe and supportive environment.

Like the students in each of the schools, the three teachers had had little engagement with the framework. Claire was not aware of the framework within her school at all. At the initial interview in term two of 2007, Helen, the urban state high school teacher, had not seen the poster but was aware of the policy of values education from university. Helen was aware of initial media coverage of the National Framework but viewed it as "out of favour" compared to the national curriculum and performance based pay which was more topical at the time of the interview. During the post-observation interview in term three of 2007, Helen described explicit values education initiated at the school based on the framework. Extended (30 minute) home class sessions focused on a different value from the nine each month. At the time of the second interview, the most recent value had been 'Integrity'. Helen said her home class had shared ideas about what integrity meant and that it involved very informal discussion, utilising examples in the school such as plagiarism. Helen described the values education as being relevant by contextualizing the values in the school i.e. littering, bullying, plagiarism providing both a big picture and a real context. When asked about the student response to 'fair go', Helen suggested that this was the result of the heavy implementation of an anti-bullying program at the school. Helen discussed the politicised nature of federal policy and viewed many initiatives as transitory. She discussed the "certain level of control" the policy of values education gave to federal government and the political construction of schools imparting values.

Paul described the way he had used the framework of nine values as a tool for evaluating whether students 'saw' those values in action:

> I made use of that in an RE [Religious Education] class, two years ago?, yeah two years ago, and with year nines we had a look at that in terms of a year nine SOSE class looking at rights and responsibilities as citizens and whether they embraced that kind of thing, and we did an exercise on how much they saw those things in the actual school community so it was an unofficial mini audit, a think piece. Oh yeah so they got

> examples of where they happened but they also realised that, to use Stacey's phrase, that would just be too "goody goody", so whilst they are all audible and they are all happening there are moments when it brakes down. Ahh yeah, they are useful and I have to admit beyond that it's not a document where I've thought well I need to be injecting these in a lot of places, and that's remiss of me um because I should do alright. (UCT_post observation)

The "mini audit" is an example of how Paul incorporated the framework into the curriculum and, in line with the curriculum, used it as source to critique. According to Paul, students were aware of the positive examples of 'values in action' and also the degree to which the nine values are ideals that in some instances don't reflect everyday society.

In further discussion, Paul also described the ways in which the values of the framework are embedded in many aspects of the curriculum:

> T: You would certainly be studying that in any RE course, implicitly or explicitly, any SOSE course implicitly or explicitly and probably any English course implicitly or explicitly. I think those things are happening, we had a school renewal program last year where we did an audit of those kinds of things, what units were you teaching those sorts of things in, and the coverage was good I mean yeah.
>
> R: Yeah, do you think there is that school wide strategy or do you think it comes down to individual teachers?
>
> T: No I think the school wide strategy is in place, I think the ethos of the school dictates that it will happen anyway, or it should. You know, to my mind the nature of educational institutions should be receptive and that should be imbedded. Take the history of where these things come from, Brendan Nelson's sitting at a football match or wherever and his son is not getting a fair deal, then suddenly we have got to get specifically involved in all of this values thing because Brendan's taken umbrage at some other parent. Wait a minute, leave the politics alone. (UCT_post observation)

Like Helen, Paul made reference to the politicized nature of the policy, and was more explicit in articulating his beliefs about the 'top down' origins of values education as an agenda. Paul suggested that despite the nature or aims of values education, "the ethos of the school dictates it will happen anyway, or it should".

Amongst the teachers and students interviewed, experiences with the National Framework have been varied from no awareness at all, to formalised school programs, to subject based activities. Such variance highlights the degree to which the implementation of the policy is dependant on the ways in which schools and teachers interpret and 'use' it in accordance with their context, curriculum structure and aims for teaching and learning.

Tensions within the 'School Values'

Formal values education takes place within a dense value-laden environment, embedded with values that are co-constitutive and dynamic. Values espoused by the school position students as part of a community and as future active citizens and, on the other hand, as docile and passive receivers of knowledge through disciplinary practices and the language of the framework.

History students' descriptions of the school as a whole included passive, conformist constructions of being a student and drew on a discourse of support and preparation for future success and citizenship. Some students described a mismatch between espoused values and their school experiences, in particular tolerance and inclusion not evident due to hostility and bullying in the school.

For example:

> R: All right, so at school do you see these values being taught, you mentioned CPD?
> S: Yeah I have seen them and sometimes you do see them in practice but sometimes you don't as well.
> R: You said sometimes you don't see them, what do you mean, can you give me an example?
> S: Like in the school yard and stuff like that, like other students towards other students and stuff like that. (US_S3)

Other students were aware of 'unfairness' in the way some subjects were given more status in the curriculum, an observation showing these values of institutions are not 'hidden' to students. Students' constructions of school values in most instances mirrored the espoused rules or mission of the school, but focused on behavioural characteristics of being a student, particularly safety, compliance and industriousness. Sometimes public values of the school and the experiences of students are in conflict. For example the students were critical of intolerance or perceived imbalance in the curriculum.

Tensions in the values, participation and decision making opportunities in schools create a complex environment in which students negotiate their ethical positions. For instance, Apple (2004) argues students and teachers engage with a socio-critical pedagogy (such concepts as critical literacy and social justice) but they also identify and adapt to the

boundaries of the school. This could be applied to the History classroom where critical literacy and the actions of historical 'others' are judged within a managed, rule bound environment. However, this must also encompass the agency of the teachers and students in establishing and challenging institutional and social boundaries.

The teachers did not view the school values as unproblematic. Helen, in the pre-observation interview, described the characteristics of her students and followed this with a description of the values of the school, highlighting some of the fractures and identities within her school for teachers and students. In describing her students, Helen spoke of diversity of learning experiences, values and backgrounds:

> It's a mixture – some students come from classes where they have had a lot of behaviour issues in year ten and others have come from classes where they have been very good, so they come in this mix. I had one student say at the start of the year "It's very weird miss I'm not used to this type of class where we have discussions and everyone sits down". So they come from different backgrounds. It's such a big school that individual kids have different experiences. Some of them value their sport highly, cause we're a sporting excellence school and the students are aware that sport is valued in the school. There is a mixture in this class of kids that really value their academic approach as well but um, a lot of kids will value work outside of school as well and they have a balanced approach to their schooling but I have three students who are like 'academic' and that's their number one priority. So, the values that they have come in with are quite individual depending on which sets they have picked up on and they have run with that because it is such a big school they have been able to take different elements (UST_pre-ob).

Later in the interview, Helen described the publicised expectations of students hesitantly as not necessarily 'what happens'.

> Um, there's a …well all students would have that in their diary, their junior and senior diary and that's made quite clear to them. Um, there are sort of expectations for standards of behaviour in class- it would depend on which class the student's in as to how that's carried through but that's made quite clear in the school. The behaviour management policy the kids have, what those expectations are whether that's the students experiences it depends on where they are. Um, and the same sort of thing with the uniform policy and that like it's made very clear in the school documents, though not necessarily what happens. (UST_pre-ob)

Her perceived diversity of her students was echoed in her belief that school values could not be narrowed down or articulated 'as a whole', rather it came down to different environments within the school:

> It's not really, you know, it's more common that's it's done .. you know it's so big there are so many interest groups and so many agendas that it functions in smaller environments I guess, so, we have our 'humanities' and what we believe but for the

> whole school it's not necessarily. That's a difficult one to sort of…it really is. (UST_pre-ob)

In another example of the way values are not necessarily articulated in ways that reflect the experiences of students and teachers, Claire described the way that values are discussed at staff meetings, in the context of school expectations. In this way they are usually raised negatively, in terms of someone not demonstrating school values.

School policies and the federal framework are prescriptive. Students' experiences with the framework have been dependent on the school, with the large urban school having the most 'coverage'. However, it seems that in the case of the students interviewed, these activities were largely passive and abstract and had little 'impact' on students' ability to utilise the language of values or explain the values. The teachers position the framework as another layer of policy, politically driven in contrast to the ethos of the school which sees values as built into the relationships and aims whereby "it's [values education] happening anyway" (UCT_postob). According to descriptions from students, the framework has also been used in class to evaluate social values and critique the ways in which the nine values are ideals and not reflected in everything 'Australia' does.

Thus, there are several tensions within and between the documentation and students' and teachers' experiences which illustrate that the school is an improvised and contradictory setting for values formation. For instance, the publications that express the purpose of the institution, the ways in which students constructed "the good student" based on rules and norms of behaviour, as well as the expectations of teachers. All the teachers viewed schools as value-laden environments. In the catholic school, religious values guided the values education, with Paul describing that "[values education] should be happening" as part of the ethos of the school. The school has enabling power through the aims of citizenship, individual and collective achievement, and the aim of developing a life-long learner. Schools impart social values which allow for success and participation in society. The dynamic relationship between school and society means the demands and beliefs about education are ever-changing and in turn the values of the school community.

Conclusion

There are several aspects of the school discourse which have implications for the values agenda enacted in the History classroom. It seems that these schools' attempts at formal values education are abstract and have not been evident in how students and teachers understand the concept of values. The messages, rules and norms which construct subjects' identities as teachers and students seem more significant to classroom experience. For example, student perception of the status and importance of the subject in the school and the competitiveness of the curriculum will play out in their understandings of the purpose of history. Schools foster the normalised student through technologies of surveillance, classification, and regulation of norms of behaviour, appearance, and attitudes towards 'work' and authority. Binaries of 'right and wrong', 'good and bad' restrict the ways in which students can define and test their own values.

In addition, the excerpts from official school documentation and descriptions from students have highlighted some of the ways in which schools are disciplinary sites. The range of disciplinary practices of the school will also be enacted in the classroom but alongside a set of values about the purpose and ways of understanding society historically and, as a result, society now. For example, students demonstrated an understanding of the boundaries between demonstrating critical literacy and questioning authority. The disciplinary practises of 'the school' value conformity, self discipline (fostered by gratification and punishment), performance and traditional official knowledges. Largely, students aligned their values with the values of the school, or if not, still used these as a point of departure for describing their values which demonstrates the governmentality operating through school.

Given that social values are transient (in the same way 'Australian' is not a fixed identity) and constructed within a particular local space (the school and classroom), the significant point of examination should be the process of values formation rather than the substance. How are students engaged in examining, articulating and evaluating their own values? The literature indicated the lack of values education research situated in everyday

classroom practice, within particular subjects. The next chapter aims to build on and compare and contrast broader norms of the school with ways of ‘doing history’.

Chapter 5: History subjects

> "History, sociology, philosophy and pedagogy are…socially constructed and politically embedded disciplines of practice". (Popkewitz in Qi, 1997, p. 8.)

Introduction

I have already shown how the language of values is fragmented and therefore at odds with a formal framework which prescribes values. In the previous chapter (Chapter Four) I examined the school as a social environment and historical institution which reflects, confronts and reconstructs various conflicting disciplinary, social, and behavioural values. The tensions within and between the experiences of students and teachers and the espoused values of 'the school' can be examined in the light of classroom experiences. The values within the classroom do not necessarily correspond to the moral and behavioural discourse and techniques of power of the schools.

This chapter explores the way the Queensland Senior Modern History Syllabus, the teachers and the students construct the nature of the school subject 'History', the aims and purposes of studying history and the relations between history and values. In Section One, I deconstruct the values positions within the global aims, rationale and themes of the Queensland Senior Modern History Syllabus. Section Two is focused on the teachers' descriptions of History as a subject and their connections between history and values. Finally, in Section Three I compare the teacher's descriptions with students' descriptions of learning and 'doing' history.

Within the syllabus document and student and teacher descriptions of the nature and purpose of history there are various discursive constructions of history: as knowledge of the past, as a tool, a process and a journey which, in turn, foster particular values. These constructions are of both 'doing History' and 'learning History'. Doing History refers to the positioning of history as a tool or process which one participates in. Learning or

studying History is traditionally understood as the acquisition of knowledge about the past. Participation in a process or journey positions students and teachers as co-constructing understanding and values. Acquisition, however, positions knowledge and skills as fixed and commoditised I demonstrate inconsistencies within the syllabus and between and amongst student and teacher views regarding the nature and purpose of history, the values explicit in 'History' and the relations between history and 'values'. I argue that despite some values not being explicit, History students and teachers are engaged in social and historical judgements which cement history as a key forum for examining values in context.

Section One: Syllabus as Espoused Values

The Queensland Senior Modern History Syllabus document provides one articulation of the subject position of History teacher and student and the values and technologies associated with the subject. After examining these constructions, I compare this positioning of the teacher and student to a federal values education resource and students and teachers descriptions of the aims of learning History.

In Queensland secondary schools, History is not a compulsory subject. However, during year eight and/or nine students do engage in history within the broader subject entitled Study of Society and Environment (SOSE). Depending on the school, students may have the option to choose junior history as an elective in years nine and/or ten. In this case the subject is still based around the Essential Learnings[6] of the SOSE syllabus. In year ten, a transitionary year, students can study a history course which is derived more from the Modern History and Ancient History historical inquiry process. In the post compulsory senior years (eleven and twelve), students can then elect to study Modern History and/or Ancient History as a state wide, registered subject which is monitored across the state. I have chosen Modern History as the focus for my research.

[6] The Essential Learnings are curriculum organisers which prescribe standards for each year level divided into: Learning and assessment focus (L&AF), Ways of working (WoW) and Knowledge and understanding (K&U).

The Queensland Senior Modern History Syllabus

The syllabus document contains a rationale, global aims and general objectives as well as course organisation, learning experiences, themes or topics and assessment. The syllabus discusses the purpose of studying history, the process of 'doing History' (as an agent in the inquiry process), and the nature of history. It does this explicitly by describing the global aims and rationale and outlining the inquiry process. It does this implicitly through describing historical understandings through a 'student voice' as developmental and as a journey.

There are sixteen themes (suggested topics) which schools can select from to structure their Modern History course. These themes include 'Studies of Conflict', 'Studies of Hope', 'The History of Ideas and Beliefs', 'Studies of Cooperation' and 'The History of Everyday Life'. For each theme the syllabus suggests some possible inquiry topics. For example 'The study of cooperation' may involve examining international organisations, unions, the federation of Australia or multinational companies. For each theme there are also a series of questions which can be used to guide an inquiry process which involves five main phases: 1) definitions, 2) sources, 3) backgrounds, changes and continuities (motives and causes), 4) effects, interests and arguments and 5) reflections and responses.

While the selection of themes and topics and the positioning of certain groups and values through the questions used to frame the study are inevitably value laden, these are dependent on schools', teachers' and students' interpretations. The focus of the document analysis is therefore on the values expressed within the initial section of the Syllabus which serve to construct the nature and purpose of studying Modern History.

The Espoused Aims and Rationale

An aim of the syllabus is that "Students will investigate the role of values in history, and refine their own values commitments" (QSA, 2004, p. 5). Agency is attributed to the student, in that they are actively investigating and refining their *own* values. The term "values" is used thirteen times within the first three pages of the "Rationale" positioning

values formation as a focus of 'doing History' (as opposed to learning History). As evidenced by the "Aims" of the syllabus, social subjects are seen to reflect, evaluate and then decide on a set of values. This process is referred to as students "refining their own values commitments" or "enhancing their personal values framework" as reflecting the agency of the student (QSA, 2004, p. 5).

The document refers to specific skills in the development of personal values, including analysis, reflection, debate and empathy:

> We develop these understandings through processes of *critical inquiry*, *debate* and *reflection*, and through *empathetic engagement* with the standpoint of others. There is a special focus on values. In historical studies, we encounter different values, investigate their origins and study their impact on human affairs. We begin to decide which values might guide us in building a more *democratic, just and ecologically sustainable* world for all people (QSA, 2004, p. 3).

Terms such as 'we' and 'us' address the teacher and position them collectively as facilitators of a process and as part of the same process of developing understandings and deciding on values. Within the rationale, the syllabus states that: "Values of individual students should be explored and evaluated in a constructive and critical way" (QSA, 2004, p. 2). Critical analysis is a dominant process encouraged throughout the syllabus. Critical analysis entails implicit social value judgments about which issues are worth studying. Promoting an evaluation of values emphasises the skill of reflection. Only global values such as social justice, peace and sustainability are encouraged explicitly within the themes; others are not mentioned.

Several examples from the syllabus highlight the 'language of values'. Within the document, ethical citizenship is a taken-for-granted aim of formal education espoused in the statement: "Education should increase the ability and the willingness of society's citizens to participate constructively and *ethically* in their public and private lives" (QSA, 2004, p. 1). Moral skills and characteristics aid students values formation so that "students can become: more reflective, responsible and sensitive citizens" (QSA, 2004, p. 1).

Democracy, social justice and sustainability are referred to as goals rather than values – values are the "guide", which indicates the fluidity of the term values. However, situating them as goals is in itself a valuing act. The sample focus questions in each theme prompt for reflection on the understandings of the values of individuals or collectives. One of the sixteen themes entitled "History of Ideas and Beliefs" is explicitly a deconstruction of various value bases such as democracy, Christianity, nationalism, communism, racialism or environmentalism (QSA, 2004, p. 30). The document acknowledges the 'hidden' values within historical sources and the structure of the course itself. The teacher is also a facilitator on this 'exploration': "Critical analysis contains implicit value judgements about which issues are worth studying, and social values and the values of individuals should be explored and evaluated in a constructive and critical way" (QSA, 2004, p. 2).

The section entitled "Rationale" suggests that Modern History is also the study of consequences: "Making effective [successful] decisions requires an understanding of any far-reaching ramifications of actions occurring in a particular social and historical context" (QSA, 2004, p. 2). The use of the term "ramifications" in the place of consequences is significant for the ethical implications it implies. A "ramification" is a consequence of an action or event, especially when complex or deemed undesirable. Understanding "ramifications", therefore, requires more 'in depth' thought and analysis than comprehending the cause and effect. Many events studied in history, particularly those which focus on war, are deemed undesirable. These understandings form a platform for the development of self-regulation, in that students are making judgements about what may happen based on the actions of others, including historical models. The development of technologies of self (which regulate behaviour) will be further theorised in the following chapter (Chapter 6).

The syllabus "rationale" also states that: "we must be able to make wise decisions" (QSA, 2004, p. 3). This use of "wise" is open-ended depending on the values attached to its interpretation. Wisdom, goodness and making the 'right'/'wise' decision is dependent upon the ethical position of the collective 'we'; 'wise' is a normative position. Also, the term "be able to" implies that there is still individual agency. The term "we" is also

varied in its scope, as it could pertain to teachers alone or to those who teach and study Modern History. Its context suggests it refers to all of humanity. Technologies of the self, as mentioned in the earlier discussion of theory, are promoted in the syllabus. One example of this is the techniques of moral judgment. The word "ethical/ly", either referring to a set of moral principles or the knowledge dealing with moral situations, appears in the rationale twice, as does the term "equity".

The "global aims" of the syllabus attribute various capacities to the student of Modern History which are implicitly positioned as desirable. Various attributes such as "constructive and ethical" – particularly drawn from economic and moral discourses – are made explicit in the syllabus as desirable goals of Modern History (QSA, 2004, p. 1). The term 'Constructive' values efficiency, productivity and draws on the relationship between learning and work which functions within formal education (as discussed in Chapter Four). 'Ethical' is explicitly a moral attribute, but norm - rather than self - referenced.

The aim "Students can become: more knowledgeable, effective, constructive and committed participants in personal, professional and civic life" is significant for its reference to commitment, a moral attribute (QSA, 2004, p. 1)**.** "Committed" links, both in accepted meaning and through collocation, to notions of loyalty, responsibility and dedication. 'Commitment' and 'dedication' are used in similar ways within the document and associate the meaning of words often used in conjunction in broader discourses, for example, 'loyalty' and 'responsibility' as in a marital agreement. These same qualities are invoked by "committed students". However, the term is used generally with reference to all areas of life and not in relation to a particular individual, occupation or 'Australian citizen'.

Another "global aim" of studying history is that: "Students can become: more reflective, responsible and sensitive citizens, parents, workers, managers entrepreneurs, consumers and investors" (QSA, 2004, p. 1). This use of "reflective" can be seen as another way in which the student examines one's self and conscience. Reflection is a key element of the

syllabus that will be discussed further in Chapter Six as an examination of technologies of self.

"Responsible" citizenship − morally, economically and environmentally – also draws on a moral discourse of what is 'right' and can be seen as a form of governmentality that seeks to align the desires of the responsible citizen with the desires of the state. The syllabus takes responsibility as a universally understood and applied positive attribute, ignoring the contestation of what could be considered responsible in different contexts. The above phrase does not indicate whether social subjects are responsible for and to themselves, their immediate family, community or the society as a whole. The subject positions listed following the attributes "citizens, parents, workers, managers" can all be interpreted as productive, even that of a parent as a producer of future citizens, and thus physical and intellectual capital. In the context of the aims, as a whole, the meaning associated with responsibility is confined to productivity and construction. This links to the previous issue of representation of students as workers and citizens in school documents, as discussed in Chapter 4 of the student as a worker and learning as industry.

"Sensitive" is another attribute promoted which constitutes harmonious subjects. "Sensitive" subjects would perhaps be those who displayed empathy towards the situation of others and feelings of social welfare. More importantly, sensitivity can be interpreted as maximizing subjects' capacities for social harmony and conflict management. "Sensitive" is generally an attribute that can be added to a bank of moral qualities, which, like "reflective" and "responsible", foster self-government and ordered society.

The domain of morals and citizenship is privileged in the aim: "Students will: develop the knowledge, abilities and ethical commitment to participate as active citizens in the shaping of the future" (p. 6)**.** Ethical commitment can be interpreted as participating according to social values. 'Active citizenship' is emphasised in one of the seven global aims. Values are not listed explicitly but are extrapolated from the characteristics

attributed to students of Modern History. These are characteristics displayed through actions as apposed to specific moral principles.

The document privileges, though not univocally or unequivocally, a relatively open and critical evaluation process. It emphasises the students' own evaluation of values as they arise in the classroom. Examples from the text include: "gaining a critical understanding of the values underpinning both the study of social behaviour and the actions of those within society"(QSA, 2004, p. 1). Students' capacities are developed by comparing their beliefs and actions to those of other subjects. They are to become: more aware of the importance of values and beliefs, and how differences can be identified, understood and perhaps resolved (QSA, 2004, p. 1). At the same time, some are taken for granted or implicit in examples such as peace, tolerance and democracy.

The Journey of Learning and Doing History

The syllabus includes a three page first person student narrative which describes learning experiences. The sections of the narrative entitled "early on", "moving right along" and "well down the track" liken progress through the two year course to a journey. The use of a first person narrative written from the perspective of a Modern History student attributes a 'student voice' and persuasiveness to what would otherwise be a list of suggested learning experiences. This description is intended to appeal to teachers desiring to be the 'good teacher'. The description positions the teacher to take up the teaching and learning experiences described enthusiastically by 'the student'. These teaching and learning experiences include: presenting "various sources", "good questions", modelling, facilitating group work, introducing historians, structuring research assignments, teaching research skills, lecture, documentaries, timelines, making "links between things in the past and things that are in the news today", discussing the discipline of history and the processes of 'doing History' and progressively fostering independent students. This section tacitly but clearly is addressed at teachers from a position of authority.

In conjunction to fostering identification with 'the good teacher', the 'journey' positions the imagined student as engaged in a process of self development as a reflective subject

and historian. For example “as I reflect over the year I can now see how much I have developed from Year 10 to the end of Year 11” (QSA, 2004, p. 22). The statement: “I find myself bringing my history studies to bear on everyday things - news stories, movies, family conversations, even what I see when I walk down the street” (QSA, 2004, p. 23) refers to the ‘nature’ of historical knowledge, skills and values as ‘things’ which are applied in ambiguous ways, ambiguous because ‘bought to bear’ reflects the ‘fuzzy’ and situational ways in which historical discourses and values inform present situations. There is recognition that subjects’ participation in everyday discourse is historically constructed. This links to Foucault’s technology of ‘remembering’ that will be discussed further in Chapter Seven.

Further in the narrative (a year later at the end of the course) the language is more explicit in moving from the nature of history to the skills and desirable attributes of ‘doing History’. The narrative states: “I’m appreciating the ways that historical knowledge and critical inquiry skills can be valuable in so many jobs. So as a future citizen and a future worker, I can see that History has helped me develop “life skills” in the broad sense of the term”(QSA, 2004, p. 23). The student is positioned (for teacher as user of the document) as a future citizen and future worker, in turn viewing the teacher’s role as citizenship education. It is also important to note the student is constructed as a ‘citizen to be’ whilst many would already be engaged in the role of employee and ‘active’ member of a community. Indeed all students interviewed spoke of part time work and or involvement in community organisations such as surf life savers and the lions club.

The syllabus, through its espoused aims, rationale and ‘journey’, positions students and teachers to take up the values and attributes constructed as desirable and ‘good’. For students, these attributes include sensitivity, responsibility, ethics, commitment and wisdom. For teachers, it is implied that they have these attributes and as a result can facilitate or guide students on a journey to develop the historical knowledge, critical inquiry and life skills of a “future citizen and future worker”.

I now turn to how these constructs compare to other curriculum documents and teaching resources (such as the unit described below) which explicitly structure learning activities around values from the nine listed in the national framework. For example, the urban catholic school student handbook reiterates the characteristics attributed to students in the syllabus, articulating history as central to identity formation:

> At a personal level, Modern History helps students to identify their social location, their place in time and their heritage within a distinctive culture. Students develop these understandings through processes of critical inquiry, debate and reflection, and by empathising with the views of others. (UC Senior Student Handbook 2006-2007)

While this constructs a purpose, the language is framed in terms of the nature of history as a social practice rather than specific aims. The following section examines a unit specifically framed as values education for senior History students.

The syllabus explicitly advocates some values through their inclusion in the themes and positions others as desirable by framing them as characteristics of the future citizen. At the same time, the process of critical inquiry and the 'journey' are presented as facilitating a student's own reflection.

Values Education Teacher Resources for History

In 2007, teaching and learning units were distributed by the Department of Education Science and Training to support the values framework across the whole school curriculum. *Changing Values, Changes History* (DEST, 2007) is a unit on Australian History designed for senior students (students of Modern History). As discussed earlier, *The National Framework for Values in Australian Schools* (DEST, 2005a) lists nine values as principles or ideals. The Framework positions students in a more passive role compared to the active citizenship roles promoted in the history syllabus.

What is noticeable in examining the different learning experiences and selection of issues within *Changing values, Changes History* is that values are positioned as problematic within the historical and social context around which they first come to be accepted or challenged. The activities are also wide in scope including the historian's values, social

values in periods of change, social justice and the values displayed by individuals throughout history. This unit is available to teachers to adopt and to embed values education within the whole curriculum. Given that this unit takes up the critical analysis of sources and focus on values within particular social and historical contexts (as advocated by the syllabus), values are constructed as problematic. There is little connection to the framework of nine values, other than identifying where some of these may arise within discussion.

Activity One explores the values of the professional historian. Seven different quotes from Australian historians about the 'nature of history' describe a range of values practices: interpreting significance contrasted with another pursuing 'truth', self reflectivity, respect for sources, fairness, humility, attention to context, empathy, emotional analysis and viewing values as historically constituted. The majority of the 'voices' are post-structuralist in that they present subjectivity as embedded in historical investigation.

Activities Two and Three investigate values of the 1960s and 70s through a photo gallery of the women's rights movement, the Vietnam War, immigration changes of the 1970s and significant disasters. These pictures are accompanied by questions which structure reflection on how specific movements and events changed societal values. For example: "What values motivated their [women's rights activists] actions?" and in response to changing immigration policy "What shifts in values are evident?" (DEST, 2007, p. 164-165). Through exploring 'changing values' these activities position values as historically constituted.

Other activities include a focus study on Indigenous rights and then a research task on an "eminent Australian" of the 60s and 70s. The research about an Australian "is designed to promote critical thinking skills, going beyond a biographical approach to develop higher order historical analysis and appreciation of Australian history, and the role that values can play in shaping social and political change."(DEST, 2007, p. 159). Knowledge and the selection of evidence is guided by making a value judgement about significance but

also discussion of "more accurate" ways of approaching evidence, acquired through critique of the source, its reliability and support. The research process is presented as reviewing and researching, evaluating and synthesising of evidence and conclusions. After these research tasks, the final activity of the unit is a class forum entitled "The role of values in making history" which is intended to be 'student directed' (in the sense of students leading discussion) and based on reflection.

There is a strong focus on social justice reflected in the selection of the sources, reference to 'fair go', women, immigrants and Indigenous Australian rights and positioning of values as dynamic not static. The notion of social justice itself is therefore taken for granted, perhaps as a reflection of the dominance of the social justice values amongst History teachers and education as a whole (Hilferty, 2007; Sinclair, 2002). The pedagogy is explorative, active research based on historical sources through which students are positioned as historians and active learners. While specific values are referred to as part of the units they are not prescribed but rather critiqued. The periods of social change and public conflict that provide the historical sources view conflict as productive. This acknowledgement of values in conflict and as dynamic is aligned with Coser's statement that "The clash of values and interests, the tension between what is and what some groups feel ought to be, the conflict between vested interests and new strata and groups demanding their share of power, have been productive of vitality" (cited in Apple, 2004, p. 91; DEST, 2007). Overall, this teacher resource reflects the view of learners, historical inquiry and values as presented in the Queensland Modern History Syllabus.

In summary, comparison of the *Queensland Senior Modern History Syllabus* and the a unit of work *Changing values, Changes history* has highlighted the ways in which history is presented as a process of critical inquiry into sources and the 'perspectives' (and values) presented and invoked through those sources. The syllabus and the unit of work construct History students as 'future' citizens involved in making ethical judgements about the past and in doing so constituting their own ethical positions. This is compared with teacher and student interpretations of the nature and practices of history in the subsequent sections and analysed further in terms of self formation in Chapter Six.

Section 2: Teacher Constructions of 'Doing' and Learning History

Thus far in this chapter I have examined the way in which key curriculum documents position values and the teaching and learning of History. Now, I critically analyse teacher and student descriptions of themselves as participants in classroom discourse and the aims of teaching and learning History (as value positions). Then I use descriptions of learning experiences from the students, teachers and classroom observation to look at the way 'doing History' positions knowledge, learning and values. It is clear that the nature and purpose of *learning* History are distinct from the practices which are described as *doing* history. I argue that there is a mis-match between teacher and student understanding of the nature and purpose of history, and that in engaging in historical inquiry teachers and students are doing implicitly moral 'work'.

Teacher Constructions of History

> "I don't think that syllabus privileges anything apart from the objectives, because there is so much choice for teachers within it." Paul, experienced Modern History teacher at an urban, catholic school (UCT_preob)

This comment from Paul, an experienced teacher and (as mentioned earlier) a member of the Queensland Studies Authority State Panel, illustrates the agency of the teacher in interpreting the objectives of the subject and selecting and presenting learning experiences in line with their professional aims as a teacher. These descriptions of the purpose of teaching and learning History reveal the values and attitudes attributed to the discipline and the students. These are also intertwined with the modes of teacher subjectivity discussed in the following chapter.

Teachers' justifications of teaching and learning History centred on an understanding of and involvement in society. Paul is a storyteller and seen as an expert by his students. When asked about the benefits of learning History he responded with: "the line is the

critical thinking line", which takes up a role of 'marketer' selling a commodity in the form of critical thinking as a generic skill. This position parallels O'Sullivan's (2007) argument that English teachers articulate a sense of commodity.

Paul noted that "linking the past, present and future is quite central to what we [collectively in the classroom] do". Although the 'big picture' is important to Paul, different perspectives and connections to contemporary issues were evident in the class. Paul advocated a critical view of social structures through history. In studying the Russian revolution and rejection of the class system he aimed to explore political values and "who has power and how power is distributed". Paul described his teaching style as opportunistic, more than intentional, in making connections to contemporary issues and political/citizenship understanding and often used examples within the school community to "create some sense of a political situation …a kind of hook they might hang some understanding on". (UCT_postob)

Views of History as a subject (traditionally part of a 'liberal' education) and students' engagement in class were intertwined with the purposes of education more generally. In informal reflections about the class, Paul expressed his frustration with regulated learning and the "vagaries of assessment" and his belief in "education for education's sake". The importance he placed on developing general knowledge and social awareness meant he was cautious of focussing too heavily on career pathways. As a result, he stated that he did not emphasise skills enough in the classroom. When looking at living conditions of factory workers in Russia in the early 20th century, Paul commented to me about the limitations of the subject:

> When I was catching these girls up there was a naivety that the living conditions could not be that bad. It is an assumption that 'our lives are like this' and so other people must live like this as well. It teases me sometimes, I wish there was a subject without assessment. We don't do cultural studies for the sake of it, for the sake of learning about it. I wish I could just take these guys through – for example a sixteen year old's life in Rwanda. Two constraints: I have an obligation to assessment, I am failing them if I don't enable them to do that and secondly if I don't nail it to assessment they switch off. (UCT_ob16_8_07)

This view of the students as naïve shows Paul's belief that history is a way to broaden student understandings of the world and to foster empathy for others, a role discussed

further in the following chapter. The focus on assessment is perceived to dominate students' judgement about importance. Examination is a technology of government which categorises, ranks and passes judgements on individuals based on norms, and a subject's identity as a student is measured against these norms. Student perceptions of the aims and nature of history, discussed in a later section, reflect knowledge as important and made valuable through assessment.

Claire (the sole History teacher at a rural state school with four years experience) interpreted learning History as gaining perspectives and developing empathy: "I guess hopefully History helps people become better citizens and more, oh what's the word, more tolerant and see other people's perspectives" (RST_preob) which signals direct values development. Her philosophy focused on "learning from the past" but also acknowledging cycles of history (which she likened to fashion). During the two in-depth interviews, Claire used the term perspective/s a total of fourteen times, as did her students in interviews and in class, thus highlighting a shared discourse. 'Perspective' represented values of tolerance and empathy. Claire used language which constructed history as implicit teaching about the world such as "picked up", "covering", and the "message is getting out". Such description of 'coverage' is topical in that it focuses on content, which is not consistent with the aims of the inquiry process or indeed the 'perspective' and 'empathy' Claire described. However, the 'message' is not content but rather defines a moral outcome of learning History and Claire's role in shaping that. Claire was very collective in descriptions of the history class, using "we" repeatedly and only using "my" to refer directly to her teaching. This collective language positions the teacher as joint constructor of knowledge.

Helen, a second year modern History teacher in a large urban high school, described the aim of history (and implicitly her role as the teacher) as developing an awareness of the world, the development of critical thinking and an ability to function as an active member of society. She explained that History provides "balance", understanding of the contemporary world, ability to address social injustices through models of democratic

participation (historical figures, political involvement), develops responsibility, and encourages people to "broaden their minds":

> I am quite passionate about students being empowered to control their own lives …I'm not worried about them learning the content of my subject, I am worried about what is going to happen to them out in the world. (UST_preob)

She described History as providing balance and developing responsibility along with an understanding of the contemporary world and ability to address social injustices.
Helen aimed to teach students the "key message" (for example advocating non-violence) and stressed the importance of critical literacy so that students are "not being manipulated by what they read and what they see" (UST_preob). In this way 'doing' history can be viewed as a process of self-formation, in that students (and teachers) are forming opinions, gaining exemplars and positioning themselves in relation to individuals and groups in society.

These aims, as expressed by the teachers, draw heavily on the development of individuals as life long learners and actively involved democratic citizens. Some of the values that were explicitly mentioned were responsibility, tolerance, social justice, respect and empathy. While these teachers each conduct their classroom differently to teach about 'the past' they position themselves as inherently involved in developing moral and democratic citizens.

Teacher Reflection on 'Doing History'

At the end of the unit of work, I asked the three teachers to reflect on the unit as a general evaluation of what was achieved. The common issues discussed by teachers at the end of the units related to concern about the background knowledge of students, the development of their connection to contemporary issues such as the genocide of the Holocaust and genocide more recently in Rwanda and other African nations. Finally the students' ability to reflect on their own learning and the 'big picture' was also a common concern. Paul, the older, more experienced teacher was the most critical in his reflection – perhaps as an indication of his more assured professional identity and lesser concern with outside judgement.

At the urban state school, Helen was 'happy with the connections' students made to contemporary issues:

> I was really impressed with a lot of the links that they made. Like independently coming up with ideas for ways to achieve goals using non-violence and things. They all gave specific examples and linked them to things they had read in the media…one student wrote about if I could give President Bush some advice. (UST_post ob)

This opinion about students' engagement constitutes students as developing social consciousness, social harmony, active citizenship and contemporary issues. In terms of the 'big picture', Helen noted:

> I was pleased with how they [students] engaged with the big picture shall we say. In their research task they had to write sort of journal reflections where they compared two other ideas they have and how they think about the world and how this thing makes them be more responsible citizens. (UST_post ob)

Helen was disappointed with the research task conducted as part of a study of Indian independence but commented on how the students refocused the following term. She structured student 'reflection' on their "strengths and weaknesses" and said that most students had improved their time management as a result. Helen also considered that students had "adopted a level of maturity" over the course of the first half of the year. These descriptions can be seen as a reflection of her own role as promoting personal development and advocating non violence and social justice (a role discussed further in Chapter Seven).

Claire's reflection was focused on the knowledge of students and delivery of the content. She reflected that students' background knowledge of the Holocaust was very limited. According to Claire, students knew about Hitler in a general sense but not about anti-Semitism, which Claire saw as a sign that students had little depth of understanding. In terms of identity building and making personal connections to the unit, she described students' curiosity about Jewish culture as they had no Jewish connections in the small rural community and a lack of knowledge and experience. Claire admitted that she chose the Holocaust because of her own interest in the events. She was happy with the way the students had engaged with documentary sources on how the rest of the world saw the Holocaust in order to gain more "perspective".

Paul reflected on students' participation in a unit on the Russian Revolution and was also critical of students' background knowledge and tendency to generalise. According to Paul, students had little background knowledge, not necessarily of history but of social structures necessary to interpret history such as political systems (even constitutional monarchy). They also had a tendency to apply things in a "generalized and domestic" way. By "domestic" Paul referred to student descriptions that encompassed similar and familiar settings rather than dealing with more complex contexts. They were "domestic" in that they were not able to "look at the interconnectedness of this entire life we live" (UCT_postob). He described students as slow to engage in the study and the expectation upon them and viewed this as a characteristic of the cohort overall. By term three (at the time of research) Paul was satisfied with student engagement as a whole; however, one student was disengaged and Paul repeatedly expressed concerns about them during interviews and before and after class. He was also concerned that some students' participation did not reflect their academic ability.

In their reflections on each unit, the evaluations of student knowledge and 'take up' of the messages confirmed teachers' views of history. In each case, teachers critiqued students' background knowledge/general knowledge of society, the ability to use historical knowledge and critical analysis strategies in forming opinions and the ability to express and communicate opinions. These descriptions also qualified the notion of 'engagement', which in most cases was viewed as self expression either in class discussion or structured 'reflection'. This view of reflection acknowledges that teachers are asking particular types of questions of particular subjects, in this case students who are examined and assessed based on their responses.

The Pedagogy and Research Process

The syllabus constructs the teacher's role in the research process as central to imparting skills of 'doing History' and fostering students' ever increasing independence in locating, evaluating and communicating historical understandings. Some opportunities to observe this process in the classroom allows a discussion of the ways these corresponded to the

syllabus, and student and teacher valuing of research. It is important to note that not all classes were doing research projects and so this description is focused on the one classroom.

I observed three "skills based" (directly based on learning the research process) lessons within the urban state school class at the orientation stage of a research assignment. The inquiry process is used as an explicit tool to scaffold research in the lessons described below. These lessons allow a discussion of the role of techniques/processes involved in 'doing' history and the distinctions between research, inquiry and reflection.

The research process was highly structured around the five organisers in the syllabus: 1) Definitions, 2) Sources, 3) Background, changes and continuities, 4) Effects, interests and arguments and 5) Reflection and responses. Students reworded the example questions in the syllabus by inserting their topic and using the word "I". This reflects the heavily directed nature of the research process as the year eleven students are only beginning their 'journey' as historians.

Lesson 1

> The class were engaged in scaffolded note taking using research booklets and the teacher announced that "Research is an ongoing and developmental process that requires you to ask many questions". The teacher then distributed research questions and circulated while students brainstormed to select their research topics. During this process, the teacher directed which would be the 'easiest' and hardest questions and through questions such as "Have I sold you on one?" clearly indicating she shaped student choices based on judgments about their ability (US_observation notes, 26/4/07).

Lesson 2

> The lesson involved individual note taking then a tutorial from the teacher on writing comments about the sources. Questions for the teacher during the individual note taking included: "Where do you find information?, What do they

mean by source?, Are these comments (written by the student about the source) appropriate? (Student has history experience) How do I start?".
(US_observation notes, 1/5/07).

Lesson 3

The students adapt the example questions in the syllabus for each stage:

1. definitions
2. sources
3. backgrounds, changes, continuities, motives and causes
4. effects, interests and arguments
5. reflection and responses

Students pick their focus questions from 3 and 4

Teacher's justification of the explicit research journals to the class was "Some people are asking why we have to do this? It is to protect you when people check your work. It is to hit them [panel] over the head with a hammer." (US_observation notes, 3/5/07)

The research processes being regulated by an external authority is emphasised and the importance of making every step explicit is also stressed to the students. Examination from an external authority draws on Foucault's notion of surveillance as constituting and legitimating normative behaviours. This links to ideas of knowing self and control of self. This explanation of the research process is explicit and does require reflection on the sources but also seems prescriptive and highly structured. Consequently, it is impossible to know whether student's skills are flexible or whether the students understand how to determine a hypothesis and focus questions autonomously. Research is highly structured and accountable to outsider observation and evaluation; this is distinct from a deductive model of inquiry which encourages more independent judgement on areas of importance. This seems in stark contrast to the organic process of doing background reading and using that to get a sense of the field before structuring arguments. Reflection on sources is also distinct from reflection on learning, as the process described is more like evaluation using specific criteria.

At the urban catholic school, Paul broke down a process of responding to historical sources and the metalanguage associated with this process in preparation for a response to stimulus exam. According to my observation notes (17/9/07), the teacher, Paul, wrote on board and the students copied:

> To know what's being shown/said (comprehension)
> To know events surrounding the source (analysis)
> To discern the meaning, purpose, intention (interpretation)
> To see connections between sources (compare/contrast)
> To detect and account for bias (evaluation)

After copying this, the teacher 'walked' the students through each potential source, prompting them for information about it. These learning experiences fit into the journey of the syllabus as students are highly supported and 'guided' in the process of 'doing' history.

In comparison with the aims of the syllabus and teachers, it is clear that critical analysis, as directly related to the evaluation of sources, is being fostered as a capacity. In addition, research is positioned as a systematic discipline and students as 'historians'. However, from statements such as "It is to protect you when people check your work", it is clear the discipline of history is presented not based solely on the need for evaluation of sources as a rigorous historian but also due to external examination. This echoes many of the ways in which both teachers and students privileged 'knowledge' based around assessment. In relation to values, the research process establishes norms of practice, valuing structure and accountability over creativity. However, as the students become more independent there may be more scope for different ways of enacting the discipline of history.

Teacher Connections Between History and Values

During their interviews with me, the teachers did not discuss values explicitly; however, through reflection on the broader aims and some examples of teacher practice I highlight the ways in which historical values are constructed and how teachers position students as moral subjects. Teachers all saw values as embedded and inescapable within the sources, not explicitly taught. Values are therefore seen as contextual, which utilises the

technology of remembering - whether experiences of the past have equipped the subject to deal with the current situation. Principally, connectedness and engagement to contemporary society through a comparison of past and present values can be seen in the teachers' reflections below. This notion of values as social constructs and understanding of contemporary society as bound to historically constituted values is in complete contrast with the distance of the past that students expressed.

Helen explicitly discussed David Hicks (Guantanamo Bay detainee at the time), World Vision and the Cronulla race riots in the classroom and their connection to historical events terrorism, neo-imperialism and nationalism.

> We had a really good discussion one day on whether organisations like World Vision were modern day forms of imperialism. The kids sort of got passionately on both sides of that so some were saying it is a very westernist sort of thinking – it is our duty to help foreigners overseas and others were saying no it is a modern form of imperialism. So it was a really good discussion to put it in context and to get people to consider their own values and why people are doing those actions and why they think people would sponsor a child overseas. Is it to make your self feel good? Are you concerned about that particular child? Is it that you have this duty because you are from a wealthy country overseas? (UST_preob)

Helen views herself as challenging values around sponsorship and connecting historical knowledge of imperialism in India to recent events. In invoking the description of 'sensitive' citizens the syllabus encouraged concern for the welfare of others; however, this learning activity about neo imperialism examines the relationships of power within the discourse of charity as problematic.

In both state school classrooms, the study of the Holocaust and imperial India were particularly focused on issues of social justice. As part of teaching about the Holocaust, Claire described a critical perspective on racism: "We looked at racism as a learned behaviour so usually you're not born racist but through the, I guess society that you live in, your upbringing, everything around you will influence your views so we looked at that" (RST_postob). This (de)construction of racist values examines the whole process of values formation as part of social norms and students' discursive backgrounds.

In relation to history, Helen also reflected during an interview that the "new syllabus is designed on the basis of values" in the themes and key ideas they are explicit (UST_postob).

In another activity embedded with values Helen presented Gandhi as a moral figure, and the class watched excerpts from *Gandhi* the movie. While watching, one student commented to another student about the violence displayed towards Gandhi and his followers during the salt march, saying "Isn't that morally indecent?" A quote from Gandhi highlighted during the lesson: "an eye for an eye only makes the whole world blind", is a moral statement advocating non-violence. This presented moral teachings (tolerance and non violence as positive virtues) through a historical role model. However, the study of motivations did involve several perspectives including the British. Examining motivations is examining the values underlying the actions of historical subjects. For example while studying the Amritsar massacre Helen asked students: "Why did the general order his men to open fire?" (observation notes 24/4/07). While the teacher directed students to discuss Gandhi's sense of duty and the lack of consensus amongst troops, this could be considered a less sympathetic representation compared to the promotion of injustice.

In contrast to Helen, Paul positioned himself as opportunistic more than intentionally structured in making connections to contemporary society. He described the way he often used the school community as "a kind of hook they [students] might hang some understanding on" in order to "create some sense of a political situation" (UCT_postob). I observed a class discussion of active citizenship in the form of public protest which illustrates the school as a political structure:

T It's like you know, we haven't had a decent demonstration in this country (comparison) the war in Iraq being mild protest compared to the war in Vietnam
S When I was in Melbourne I saw police with horses and about 200 people, in 2004
T Pretty small by comparison, probably about globalisation
S Nowadays people don't really get involved unless it affects them
T The war in Iraq would be one, the premise for going there, WMD's and the original protest but now little… (digression into why US went into Iraq) …. The point is: What does it take to get people to protest? I have never seen students protest at school.
S They did last year- about the skate shoes

S I went to the deputy principal and protested about the cancelling of the AFL, but it was just me

T Maybe that's got to do with the people in power, supposedly a catholic school, an alternative view but sometimes it doesn't feel that way. (UC_ob30_8_07)

Protest is presented as a legitimate form of active citizenship within society (issues such as globalisation and war) and within the school. The statement "What does it take for people to protest?" implies that it should be a part of political involvement in society. Further to that the teacher is encouraging student involvement in part by criticising a lack of student protest and established power relationships. Paul, who has been teaching at the catholic school for over ten years, is critical about the opportunities for citizenship within the school.

During another observation (20/9/06), Paul encouraged students to explore 'student/young people identities' in historical situations through a discussion of "educated young people" being a voice for change in Tsarist Russia. The students as subjects (both in the historical sources and, in turn, the History students in Paul's classroom) were positioned as more naïve and sympathetic to fairness. After the teaching/learning episode Paul reflected that the students "struggled with that in there but they have interjected it on a few occasions while we have been doing this, to say well this isn't fair, this is a rough situation you know" (UCT_postob). This is a significant historical parallel and positioning of students as politically informed and active voices for social justice. It also demonstrates a contextualised, values based discussion using prompts such as "What's fair and what isn't?", and "How much force is beneficial for change? and, "Is that change beneficial?"

In another example Paul narrated a scene at 'Bloody Sunday' of soldiers at the gates of the Tsar's palace and the crowd surging: "So even this is different to the nature of war as we know it. Someone's dead because they got up close and killed them not because they were six or eight miles away with a big gun". Paul as story teller is provoking an emotional reflection on the morality of war and human agency involved in conflict. Political values, freedom of speech and distribution of power were the main values evident in the unit. Most discussion was prompted by the teacher who used reflective

questions positioning students to think about their emotive response to sources such as "How would you feel?" Paul also explored the idea of fairness in different political frameworks such as dictatorships, democracy and communism/socialism.

Another example of a discussion about social structures was based around comparing a social pyramid of feudal society and society in 2007 on the board, accompanied by clarifications of different social classes. Once the feudal diagram was complete, Paul asked the class which groups of people should be at the bottom of the '2007' triangle. The class suggested underprivileged groups such as "homeless, aboriginals, drug users". The following excerpt is the discussion which followed about labelling and adding to this list of the underprivileged:

T Give me a word from English assignments
S Marginalised
T Thank you – spot on
S Then there are people just above the line [above marginalised]
T Survivors?
S Battlers
T Yes I love that, such an Australian word, good
S Then the working class
S What about doctors and lawyers and stuff [explains some are middle class but some are rich which shows awareness of the complexity].

This led to a more general discussion of the relationship between money and power in today's society:

T In 2007 is money power?
S I think the media should be up there
Teacher writes celebrities, media
T Some of you identified with the working class, depending on what indicators you use, I suggest some of you are middle class
T So my point is that society has changed and that it has got more complicated

This discussion of concepts such as Marxism, Feudalism, Communism, Capitalism in the one lesson and their relevance to today, is framed in terms of a social justice agenda and the relationship between money and power. Thus there are values embedded in the teaching and learning experiences which include notions of equity and peaceful civic involvement and foster emotional and participatory responses to contemporary social and school based issues. These discussions present the teacher as an advocate of social justice, a role which is elaborated upon in the following chapter (Chapter 6).

Engagement With the 'Nine Values' in History

According to the History teachers, the National Framework for Values in Australian Schools has had little impact on their teaching. Helen described that the framework and principles of effective teaching are in alignment – modelled and embedded in teaching practice. For example a supportive classroom environment is one with respect and tolerance in that those values are inescapably modelled. Helen had seen the framework at university and during the period of research was involved in facilitating a whole of school program where one value was the focus of each month (as discussed in Chapter Five). She commented that the nine values "are all there" [in the classroom] in one way and that the framework itself runs parallel to the syllabus.

Helen described the embedded nature of values repeatedly in relation to quality teaching, the classroom environment and History teaching in particular:

> So they might not have been taught explicitly without the framework, they are always there. That's just good teaching. But obviously various political interests like to have them expressed explicitly and certainly there are worse things our students could be discussing…so having it taught explicitly is not such a bad thing…If you look at all those qualities they are sort of covered in setting up the learning environment and you know they need to be reinforced throughout the year…while I don't think history takes these specifically [the nine values] and uses them, they are all there in one way or another. (UST_postob)

These reactions demonstrate a firm belief that values are embedded within the 'nature' of teaching, the classroom relationships and History as a discipline.

Claire had a limited knowledge of the framework in that she had "heard about it" but not seen it, which she attributed to "schools having different agendas". She supposed that words and concepts from the framework are covered in social skills classes. She agreed with the implementation of the framework, saying "I think it would be a good thing and sort of fit in with what we do" but believes it would have to be a whole school approach (RST_postob).

Paul explained that he had used the framework in year nine religious education classes two years earlier to look at "rights and responsibilities as citizens". In doing this he

conducted a “mini audit” of the school unofficially with the students and through this critical process students recognised the nine values as an idealistic model, not reflected ‘in reality’. This is a resistant utilisation of the framework. As a tool, he saw a place for the framework anywhere, particularly in Religious Education, SOSE and English. It is these subjects where he viewed “those things” (moral discussions) as happening. This reiterates Paul’s reference to the alignment between values and effective teaching but expands it in relation to individual subjects and, on a larger scale, the purpose of educational institutions. As discussed in the previous chapter (Chapter Four) regarding the school as a value laden institution, Paul expressed that “the ethos of the school dictates that it will happen anyway, or it should” and that “the nature of educational institutions should be receptive and that [values] should be imbedded” (UST_postob).

All three teachers referred to the politicized nature of policy and competing agendas in schools. Paul in particular discussed the origins of the policy as attributed to Brendan Nelson’s (Federal Education Minister to launch values education in 2005) personal agenda. Within the urban catholic school, Paul described current initiatives as geared towards the lifelong learner, and values education as seen in the context of several initiatives which are “shunted in from time to time”. Finally Paul summarised the relevance of the framework: “I think it is all woven into the rich tapestry, very complex tapestry…we are actually doing it it’s just not on the surface, it’s in here somewhere with the rest of the sub-text” (RCT_postob). This encapsulates the notion of values education as embedded within the principles of the school but also articulates the complexity and tensions of schooling.

Section 3: Students’ Constructions of Learning and ‘Doing’ History

Students’ descriptions of the purpose of learning History, the activity that constitutes ‘doing History’ and the connections between history and values reveal divergences and parallels with the syllabus and teachers’ understandings. In discussing student constructions of history I focus initially on the classroom as the physical and social space

in which they experience history, then their justifications of 'learning' history (nature and purpose) and finally the more tangible activities which are seen as 'doing' History.

In discussing history, the students made judgements about the teacher, historical figures, learning experiences and their interactions with classmates. While they varied in understandings and justifications (which in some senses were quite limited), these descriptions of the nature and purpose of history illuminate the perceived value of, and values surrounding, classroom experiences.

The Social Emotional Environment of the History Classroom – one of work and play

The interviewees were overwhelmingly positive in describing the classroom environment, perhaps due to the evaluative nature of the interview by an 'outsider'. The process of being 'interviewed' was inevitable in shaping students' responses; it is a formalised and structured process which invokes a sense of judgement. In the light of such perceived scrutiny, despite any attempts I made to emphasise my 'neutrality', students were reluctant (as a whole) to be critical of the class, teacher and school. Descriptions of the class in general (as a distinct place and space) were mainly focused on either broad judgement about enjoyment or degree of difficulty, which are perhaps intertwined. For example all students mentioned 'fun' and praised the teacher.

At the rural state school students described that they chose History to "get a better understanding", that it was "fun, not too demanding, [and] helps with understanding your own country and helps with English and writing" and "it's just knowledge" (RS_S3). Another student spoke of how students are encouraged to participate and believed that "it's still relevant" (RS_S2). Some students described the class based on their personal interests saying that they "like the Indian side of things" but prefer learning about war and ancient Rome (Rs_S1). However, this was contrasted with their description of learning about Gandhi's use of ideas and thoughts to drive change not violence. The same student perceived the class as a "bludge" except for assignments (RS_S1). This was

reiterated by another saying “it’s interesting, it’s not hard, it’s sort of a bit of a bludge” (RS_S2). In this sense the students equate work with tasks that are assessed on individual performance, that evaluate, whereas most day-to-day participation was teacher directed and not demanding.

At the urban state school, one of the students in the large year 11 class was similarly positive, using references to space, noise, the teacher and social environment: “It’s a good fun learning area, it does get loud but you get all your work done, you’ve got a good teacher and you got fun people to be around so it can make learning fun at the same time you are learning stuff.” (US_S1). This reference to the classroom environment, rather than the content, draws on a social constructivist view of learning and norms about silence and ‘work’. “Fun” is the main positive trait. This student describes the application of historical knowledge in making connections and sees history as learning about the past but equates ‘learning’ as factual knowledge. Others still included reference to quality and ‘fun’ but as a challenge: “Good class and teacher, lots of work’ (US_S4), “Hard, learn a lot, fun, a challenge” (US_S5).

At the catholic school there was also a mixture of descriptions about the classroom environment, the demands and the teacher but with a little more justification of the class. Students described it as:

> relaxed, a good environment, a good teacher, the small class is good, and that it is good to be aware and have understandings” (UC_S1).
> Fun, a lot of depth, hard, have to have good English, wish there wasn’t as much planning (research) (UC_S4)
> Not hard until you get an assignment, learn a lot, small class, good teacher, draw on knowledge (UC_S5)

Another explained that the subject had sounded interesting in the guide book distributed the previous year, and that she had “needed another subject”. This was not the only student to see History as an interest rather than core subject. However she also justified her selection by saying “you can relate stuff” (UC_S2). Another student was more focused on her own motivation for learning as opposed to extrinsic, factors such as assessment, timetabling or academic achievement in expressing her belief that “you have

to want to know or care about the past" (UC_S3). Other students also included attributes of the 'good student' and a focus on personal interest: "very laid back and one-on one, effective teaching, can be challenging, need to be organized" (UC_S6). The 'one-on-one' environment was unique to the small, intimate class size of about ten students on any given day. Other descriptors included "interesting depends on you, need focus, need to be prepared and organized" (UC_S7). The trend in descriptions of History at the catholic school is that the depth of the subject is influenced by personal attitude which positions the student as responsible for his/her own learning.

Common perceptions of the subject centred on assessment as 'work' and that in between assessment the class is not very demanding. Students also made a distinction between the class as a space, the relationships and the content of the class. Practices included awareness, relating and drawing on knowledge. McInerney refers to a discourse in schools of "marketisation that elevates vocationalism and utilitarianism" (2003, p. 251). History as a school subject is not seen as vocational – for while students still valued what they learnt it was clear that in most cases it was an interest and not seen as useful outside of school. This is the discursive terrain in which students' position history as a subject.

Students' Descriptions of Learning History

Students' understandings of the purpose of history were predominantly focused on learning as acquiring discrete knowledge of the past; however others described citizenship roles and application to jobs. Each student interpreted History in a different way on a spectrum ranging from 'learning about the past' to learning about themselves and society, signalling no one position or shared discourse, especially moral discourse. In some instances students' moral and citizenship positions reflected the aims of the teacher.

As the 'journey' in the syllabus document saw students' "appreciation' of history as developing over time, it is important to recognise that students' prior experience with history may have influenced their descriptions of the subject. Nine out of the seventeen students had no prior experience in History, other than very limited experience in SOSE,

especially at the rural school where no junior History was offered. Students' descriptions of prior learning were very vague, and included references to ancient Rome, some Australian history (i.e. Captain Cook) and learning about ANZAC and Gallipoli.

For the most part, students interpreted the relevance of history as the direct application of knowledge. The starkest generalization was evident in the following example:

> I think it is good, people learning from the past, just seeing what happened, like if it was going to happen again, like see it slowly happening, people would know that it happened in the past and that it is not going to work out at all, it's commonsense kind of thing. Like with the Russian family, how the country threw out the Tsar and stuff and it went all crazy and there was war. Say that Britain was going to throw out the Queen, like have one, like a different leader or something, everything would go crazy, they would know not to do it (UC_S7).

This student has generalised 'revolution' as having a negative effect that could be applied to any country without consideration of the reasons behind it. In this sense, this student has focused on the cause and effect as right or wrong rather than critiquing the values and motivations of different groups. While this does not necessarily mean that he/she does not draw on values and skills, she seems to have interpreted applying history as applying directly the knowledge (content) of 'the past'.

Similarly, another student in the same class supposed: "I think that it is good to know it but I don't know when that conversation is going to come up. It's not relevant to today, but it is good to know" (UC_S1). Another student generalised the experience of gaining knowledge as "knowing nothing to knowing everything" (UC_S3). This was echoed by a classmate who stated that "just to have the knowledge would be good" (UC_S6). These comments position knowledge as 'good' to 'have' as a possession and an end in itself. Again these descriptions position learning History as learning about past events.

Others thought learning History would help but could not articulate why: "There are "random" connections but nothing "official" (US_S4)".

> I wouldn't say its easy but its fun in a way how you have to learn about all that other stuff, it heightens your sense of awareness, I can't really explain that but um because its all technical and stuff it makes a bit more, I wouldn't say smart, knowledgeable maybe. (UC_S4).

Although there was some understanding that History was 'technical', in that you had to use skills and develop 'awareness', explanation of how to apply the 'knowledge' was nebulous.

However, other students were more reflective in describing, not necessarily the purpose, but their own personal reasons for choosing to study History. One student was holistic in describing knowledge and skills:

> I liked ancient history but that was a lot of work. Modern history's better and it relates to now… [what have you learnt?] probably a better understanding of like today, like why we are here, and what happened, why society is and also good general knowledge (RS_S3).

This comment, such as "it relates to now" and "why society is", indicates an understanding or at least recognition of history as shaping the present. This was followed by more pragmatic reasons for learning History: "It helps you with your English skills as well because you write a lot and I'm good at analyzing things like why this happened and that helps you with QCS." (RS_S1). This comment affirms the relationship between English and History as subjects that develop critical analysis and responses to sources.

One catholic school student commented that "not everything you get told is true all the time when you see how people were manipulated by propaganda and things that they got told that they believed, that weren't true" (UC_S5) which highlights the emphasis on critical literacy. Another student commented on opportunities to apply historical knowledge to popular culture:

> It's one of the only classes you can walk out of and be like I learnt this today type thing, most other classes you aren't learning about stuff that is out there type thing, I don't know you can watch the Simpson's, cause they had an episode and we talked about that in class, with communism or something on it and the next day we were all like and we know what it is type thing (US_S3).

"Learning about stuff that is out there" premises history as discussing contemporary ideas not simply knowledge about the past. Other students saw real connections to research and analysis skills, one saying she will use those skills in their career as a Journalist: "I get more knowledge in it than any other subjects" (US_S4) and another said "they might want knowledge of recent history in the army" (UC_S4).

Students' Description of 'Doing' History

When asked about the types of activities they do in class the students across all three schools described their study of sources, comprehension activities and discussions. Each class positioned their role and the role of the teacher slightly differently through these activities and the degree to which knowledge (and values) were seen as problematic or not.

The students in Claire's class described the greatest variety of activities including: movies, documentaries, puzzles to help learn names and places, discuss reliability and historians' perspective, worksheets, reading questions, textbooks with no facts (see quote below), discussions, some controversial (e.g. Racism), explanations from the teacher, comprehension activities, debate and creative responses.

> We do lots of work sheets and reading, answering questions and stuff and most of it's like looking at sources and formulating you own opinion, like we don't have, our textbooks are sources related, I don't know whether you have seen our Inquiry textbooks, they are only sources and they don't actually tell you that this, this and this happened. Like give you a letter or a picture and you have to write what, well we do have the purple books too but they don't actually tell us what happened. Sort of like formulating you own opinion (RS_S2).

Texts "don't actually tell you what happened"; the learner has to actively critique the source and form their own opinion or argument.

The urban state school students also listed a variety of learning activities: agree or disagree, questions, queries, sources, moral dilemmas, ranking crimes, research, text books, quiz, shared talk and discussion. However, some activities explicitly facilitated evaluation and judgement. For example the description of moral dilemmas such as ranking various crimes is an activity that directly reflects on values and knowledge of self against the values of peers. Joint discussion of these crimes draws on accepted moral norms.

At the catholic urban school, Paul's students named timelines, booklets/handouts, sources, comprehension questions, discussions, reading, highlighting, corroborate with other sources, analysing sources, discussion with teacher, group research, assignments,

writing, and answer questions as the prominent activities in the class. All students mentioned discussion which may be attributed to both the small class size and the conversational style of the teacher. This was the only cohort to mention group work and use a more sophisticated metalanguage including 'corroborate' sources. One student referred to highlighting (physically underlining and colouring text) as an activity not as part of reading and comprehension of sources. I observed a lot of highlighting directed by the teacher as a 'focusing' tool. Students also mentioned timelines repeatedly: these were observed as teacher directed whole of class exercises which I saw as part of structuring the narrative and linking the detail to the big picture.

The duration of activities varied greatly from the two larger classrooms to the small class. During one lesson I observed, the urban state school class were engaged in six distinct activities including two stimulus materials (a newspaper article and a recent picture from the media) note taking, PowerPoint with analysis questions embedded and a continuum activity where students lined up across the classroom to indicate their position on an issue. Similarly the rural state school class activities included: reading sources, definitions, class discussion (dominate by the teacher), "headline" activity (students were asked to role play opinions of people of the time), viewing *Remember the Titans*, documentary, comprehension/summary worksheets. In the smaller class, the students were engaged in one activity for a longer period – typically the lesson comprising a timeline and discussion, then some comprehension and analysis of sources. The activities were not as discrete – which may reflect the different ways of managing student engagement and momentum in the larger class – but also positioned learning as more structured, sequenced and explicit.

Each set of responses from students was consistent with the teaching methods that were observed. The amount of teacher/student interaction, although varied, was most substantive in the urban catholic classroom but still dominated by the teacher. All utilised similar resources and activities, all positioned the teacher as the control and filter of knowledge. Historical sources were the focus of most lessons in line with a model of historical inquiry which positions students as active historians. The learning experiences

are consistent with the range of opportunities provided by the 'good teacher' in the syllabus narrative. While most activities could be considered as social constructivist, the teacher- student power relationships demarcated 'fun' from 'work' and 'right' from 'wrong'.

Students' Connections between History and Values

I asked students to reflect on values in History, and their interpretations of the moral discourse in the classroom were differentiated based on their conceptualisation of what values represent, their understandings of History and their ability to articulate their own opinions. These understandings are exemplified and discussed below.

When asked what they had taken away from History, one student commented: "I don't see the point of war" and that he now had "a more open view of things" (US_S2). Other students commented that they "learnt so far that you can't make judgments about people if you don't know their history" (RS_S2), "not to take things for granted" (US_S4) and that "learning about stuff, about what happened, it changes your opinion of people" (US_S3). These are clearly value statements in that they embody principles or beliefs such as peace, understanding of people and groups in society, and an appreciation of 'things' that are 'important'.

The dialogue with a year twelve Modern History student at the rural state school echoes the development of empathy promoted by the teacher:

> R: Um, so what do you think doing this unit on anti-Semitism, the Holocaust, racism? What do you think is the purpose behind doing something like that?
> S: To make us understand, like we probably learn about history so that we don't repeat the same mistakes again I suppose, and probably to teach us not to be racist in a way
> R: Ok, how do you think it does that?
> S: Oh cause it shows us that, well is shows us how really ridiculous the Jews were treated for an example and when you see how bad it was your like well that's just really silly, well we don't do any of that stuff, it shows you how bad people treat other people. (RS_S2)

These descriptions seem to reflect the aims of broadening perspective and promoting empathy. The student describes an ethical orientation in that racism is judged as 'bad'

and a mistake but also demonstrates her detachment to the present by the phrase: "we [collectively] don't do any of that stuff". Such a conception distances the everyday prevalence of racism today and attributes it to 'bad' people as a characteristic rather than a part of social and cultural discourses of the 'other'.

There were some statements that reflected the aims of the teacher in developing critical analysis (also referred to as critical literacy within the syllabus and by teachers): "I guess it's about knowing what happened and learning from it…. not everything you get told is true all the time when you see how people were manipulated by propaganda and things that they got told that they believed, that weren't true" (UC_S7). "Not everything you get told is true" and "manipulation" demonstrates critical literacy in that the student is critically analysing the literate practise of the media and advertising, historically (i.e. Nazi Germany) and in contemporary society. The same student then goes on to say that she can't remember discussing values, but then gives an example of how learning History impacts on her values:

> R: Have you ever discussed values in History, do you think?
> S: No I don't think so, not that I can remember.
> R: Ok, not your own values necessarily, what about other peoples values do you think they come up at all?
> S: I don't know I don't take notice of it honestly, I don't notice if someone is talking about what they value, but I don't think they do.
> R: Ok, so do you think in learning about Nicholas and Lenin and Hitler and Gallipoli and all those things. Do you think, you said it makes you more aware of things, do you think it has any impact on your values? Or not?
> S: On me it does like I'm so glad I didn't live back then when it seemed every country was at war. They all lived in such poor conditions and stuff. Only the rich people had good lifestyles, not the poor people. They didn't get helped out, they were poor, that was it. Like I value this, the world today, better then what I did when I didn't know about any of that stuff. (UC_S7)

When asked: "Do values arise in History?", one student described his developed 'awareness' as a result of studying History:

> I think now days with us, especially after doing Gallipoli and all that sort of thing you value your freedom, and with Hitler, we did Hitler last term that fact that we have a free country so we get our own rights to vote and choose, not a dictatorship, so those sorts of things. I think history makes you more aware by studying it, it makes you more aware of things, of the past and events that have happened and how things have changed and how lucky we are that things have changed because there are things that have changed that are better now. (UC_S2)

In “doing” Gallipoli, the description suggests that history is an active process, but one that is complex and hard to articulate, not procedural, as signified by the phrase “and all that stuff”. Others replied that values were implicit and that: “they [values] come up in the back of your mind” (US_S4). It seems some students don’t view history as value laden, even if they are aware of their different positions as a result of ‘doing History’. Students’ reflection on ‘doing History’ clearly demonstrate value positions, which illustrates the limitations of students’ ability to discuss ‘values’ as universal principles as opposed to contextualised reflection.

In response to “Is there anything that you can take away from History and use outside school?” one student replied: “not really cause at our age, it’s not like we go outside of school and talk about history”. When prompted further the student replied: “when you learn about it [‘the past’], you form your own opinions, I don’t know, you know what it is but there is nowhere to express it so you’re not really using it”(US_S3). This limited view of self expression in the History classroom contradicts some of the students’ responses and in addition the pedagogy described by the syllabus and teachers. These responses to how to ‘use’ history in relating to people and ideas demonstrate a continuum from those students who can clearly articulate their ethical response to history, those who are aware of a change of opinion but view this as general, and those who limit ‘learning’ to (the) knowledge and skills.

There were several examples where students referred directly to the values of historical figures or groups of people. These present history as a repository of ethical experiences (from) which students draw on to make judgements about themselves and decisions in how to relate to others. For one student this was examining the ‘values’ that drive certain groups both positive and negative:

> We have looked at values of people and values of groups of people. Like Hitler we looked at his values and what he lived his life by like hating the Jews and stuff like that. Then we have looked at mainly the values that drive certain groups to do what they do like um, you know how we are doing Russia and communists, the industrialists or whatever valuing fairness, that’s what pushes them to overturn the government. (UC_S3)

Another student gave examples of the values of individuals both positive and negative.

R: Um do you think history teaches you about values?
S: It does a little bit. Cause what we are doing know, like all the people not having food and everything. It takes a leader or a Tsar with values to say ok I am going to make it different for them. Which he didn't do. Yeah it does a little bit, no that I realise.
R: Ok, so what values are you talking about there then, that he didn't do?
S: Responsibility, like Spiderman "with great power comes great responsibility", because he is higher up he got all that, what do you call it…
R: Absolute power
S: Yeah
R: Ok fair enough, is there any other examples from throughout the year or whatever when you think you might have been discussing values in the class?
S: (pause) not really, oh a negative one would probably be Hitler, how he discriminated. Yeah that would be negative. (UC_S4)

Another student discussed the ways in which History presents a range of moral role models:

R: Ok, do you think you learn about values in History at all?
S: You can see values in people, like what they value. Um, the Tsar he sort of valued his families reputation, he did not want to destroy his families 300 year reputation. So even though he hated the job he still was willing to do it because that was what his family did. So you can sort of see what people have and you sort of look at yourself and your like oh I'm glad I don't do that. Or like you ask yourself "do I do this?" "oh my god I do I'm so self centred".
R: So your saying you can make comparisons or?
S: Yeah you can look at them and then look at yourself and be like that's not very good I should try to change that. (UC_S1)

This student is explicit in describing the processes of comparison, direct evaluation and application of what is 'right', processes that are fostered through the study of History.

Another student gave an example of historical role models which illustrate particular values:

R: You said it's important that we know them, why is it important?
S: Knowing what they value do you mean? Knowing what they value we can understand like different peoples opinions but we can also know what's wrong and what's right and if we should do that. But it's also like …like I said like the values of people. We also did the diggers, like the Anzac's and all that and also what they valued is also what we have taken on as our own. So like, and they formed nations and stuff, they formed the Australian identity cause they were the first people that did something good for Australia because before that we were sort of linked with Britain. But um, yeah so their values then come on to us, they change like they evolve and that but they are still sort of the same, what we are known as. (UC_S3)

These descriptions of the relationship between History and values illustrate that whilst some students were vague about the purpose of studying History or how to apply historical knowledge, other students clearly reflected on practices of values formations and the specific values of groups and individuals. The technologies of the self which students utilise in making comparisons, expressing their opinions and reflecting of sources will be examined in the following chapter.

Reflections on the Framework and History

Prior to discussing the Framework, student explanations of values in history varied greatly and were based on personal interpretations. After seeing the poster, students re-evaluated the nature of values as limited to these official concepts and then displayed a different perspective on values. For example, after seeing the poster, one student commented "I don't think I have picked up on any values from History now that I think about it". This comment highlights a reframing of values according to the poster and an acceptance of and narrowing to these explicit concepts.

The following is an example of before and after, of initially no use of 'values' or connection to values in History and after seeing the poster, an attempt to identify those within history. When asked initially if values ever arise in learning History the student was hesitant and unsure and simply replied with: "I think the teachers are really nice and they help you with a lot of stuff you need help with, I don't know, yeah". After seeing the poster, the student, attempted to apply the concepts:

R: Ok, so having had a look at those values then, do you think there is any that come up in history?
S: Um care and compassion, doing your best.
R: How do they come up?
S: Um…
R: Do you think you have learnt about compassion in History?
S: No, I don't think so
R: So are there any others you think you might have learnt about in History?
S: Um there's respect, responsibility, yeah
R: Yep how do they come up in class?
S: Like with Gandhi, I don't know whether it's a big thing or not but like respect what he did and for the people and stuff. Um responsibility um yeah like with the non-violence, cause Gandhi like what he did was in a non-violent way kind of thing, um yeah (laughs). (US_S5)

After seeing the framework, one student at another school described examples of compassion, responsibility and freedom examined in class:

> S: Fair-go and care and compassion to sort of, um, just because people don't have money and that, like we have been looking at class structure and that and you start to realise. And responsibility, like when people have to lead whole countries and that like how much freedom we have now compared to then and how different life is and that"
> R: Are there any that are especially important to you?
> S: oh seeing how little freedom they had makes you realise how much we have now here and just, um, I don't know. I think freedom is a pretty big one. (pause). (UC_S5)

At the third school, a student was more at ease with giving examples and making connections to history, but like the previous student she was appropriating the 'language of values' for the first time: "well kind of the lack of understanding and tolerance and um freedom and integrity and respect, yeah. How they treated the Aboriginals and even like Nazi Germany and stuff". (RS_S2)

There was no direct utilization of the framework in these history classes but it is possible to discuss the ways in which the students and teachers described connections implicitly and explicitly. As discussed in Chapter Four, the language of values is contested in terms of being personal or shared and critical analysis in history would reinforce this. The table of values provided a source for comparative analysis between levels of the governmental and school curriculum and policy documents. An alignment with some of the nine values, such as tolerance, is apparent in the syllabus and was reflected by teachers and the activities observed which focused heavily on social justice. After seeing the poster, some students reflected that the values were modelled in the class rather than explored through the content. For example, a student in Paul's class commented that, "The teacher is trying to get us to *do our best"* (UC_S2). Below is another example of how a student 'took up' the language of the poster, and applied them to the teacher as a role model:

> R: So do you think any of these values have come up in History at all?
> S: Probably understanding tolerance and inclusion
> R: In looking at what?
> S: I don't know just in class we are all at different levels and there's some of us like I'm a standard grade and some of them are sitting there not having a clue what they are doing and 'Paul' he's tries to include everyone in it. We do activities like you know how we did the crossword and that so he uses different forms to keep people

interested and so he caters for all the values of other peoples and he tries not to focus in on one point, a main point. So he tries to include everyone and if they don't understand like some other girls they don't understand he tries to get them to know how to do it by…yeah.

R: Ok, so they way the class works is by trying to include everyone?

S: Yeah

R: Ok are there any other?

S: Not really in class, maybe integrity… and freedom actually. Yeah freedom's a big one, I saw that one then. Because 'Paul' he always says "right, what's your belief on that?" and say my belief compared to 'Emily's' we are always pretty different but we have the freedom to choose. Because we are different people and we have different values, we have way different opinions but then he will try and combine them to make one big one if you know what I mean.

R: Ok so freedom of opinion?

S: Yeah freedom of opinion, yeah not really what does it say?

R: Just freedom

S: Yeah freedom of opinion and freedom to think what you want to think, not have it forced upon you what you are meant to. (UC_S3)

These comments position the teacher as a model of values reflected through their pedagogy. However, the framework and associated resources are not necessarily aligned to the teachers and syllabus documents in the way they position students.

On the one hand, the student responses to the nine values illustrate a way to formalise and identify values and, on the other hand, the prescription of such concepts is superficial compared to the unstructured student reflections on historical values. There is a rupture between applying 'shared' values and creating self referential understandings.

Conclusion

Student and teacher perceptions about 'doing History' and 'learning History' take up long standing debates about knowledge and skills balance and didactic as opposed to critical, social constructivist learning. For teachers, the purpose of doing history is expressed as developing, in students, individual agency and the ability to investigate, question and communicate in a broad social sense, in a global society. For students, History does expand their sense of significance of events, and provide some specific research skills, but is also predominantly viewed as study of the past.

The discussions of how History as 'a subject', teachers and students as 'subjects' and 'historical subjects' are positioned reveals several points of correlation and conflict. Firstly, History as a subject is positioned by students and teachers differently. Teachers position the subject (and consequently themselves as facilitators) as a holistic space for historical inquiry while fostering critical thinking, knowledge of society and communication skills. There are some concerns about the limited opportunities to explore due to assessment and student literacy. While students did reveal some shifts in their attitudes and awareness of events, they, in most cases, perceive the learning of History as 'knowledge about the past' and the doing of History as acquiring research skills. This disjuncture has implications for promoting and commoditising history as a valued area of the curriculum and a space for development of lifelong learning and global citizenship.

Secondly, it is clear there are value statements (in the policy and teachers' descriptions) which promote active citizenship and refer to tolerance/peace, social justice and 'fairness'. Some examples of historical investigations of social justice/injustices included: class systems, racial and cultural persecution, colonialism and independence movements and contemporary human rights issues such as David Hicks' detainment. The role of the teacher as an advocate of social justice and the professional identity of History teachers will be further discussed in Chapter Six.

The language of social justice associated with the phrase 'fair go', although problematic in terms of being general in its meanings, was something that students identified with in the interviews and in discussing notions of fairness in the classroom. This reaffirms the focus on fairness within student descriptions and evaluations of school values and experiences of in/equality in the educational institution.

Finally, the values framework prescribes values, whereas history examines values in context. This is the source of several tensions in terms of values. Values as embedded and 'already happening' within the classroom (and school as a whole) is contrasted against values education as a separate agenda. Values are conceptualised as socially and

historically constructed, not prescribed as principles of conduct. As a result, the History curriculum is global in its orientation whereas the framework is explicitly national.

While this chapter has highlighted the multiple dimensions of history, the next chapter will take up ‘doing’ history in terms of working on the self through technologies that have been mentioned as part of values practices in the History classroom.

Chapter 6: Moral Selves in the History Classroom

> "Government is achieved through educating citizens in their professional roles and personal lives – in the language by which they interpret their experiences, the norms by which they should evaluate them, the techniques by which they should seek to improve them". (Rose, 1998, pp. 75-76)

Introduction

Thus far, I've shown how the teachers and students interviewed and observed construct History – History as a school subject, history as knowledge of the past, and history as an appreciative understanding of how the past relates to the present and future. I now turn to how the classroom practices of the school subject of Modern History work to shape students as ethical subjects – as self conscious bearers of values – by engaging them in ethical work on themselves.

The chapter that follows is organised into three main sections. Within the first section, I look at teachers' articulated aims in terms of forming students as persons and set this in the wider context of other research about how History teachers see themselves and their role as educators. Then, I look fairly descriptively at the ways in which History teachers (self consciously and otherwise) perform as 'models' based on my own observations and from both the teachers' and students' interviews. I also look at classroom practices in terms of the ways the teacher engages students in particular activities where they may be seen to be working on themselves as ethical beings.

This fairly descriptive account provides the material for a more theoretical analysis in the second section of the chapter. This begins with a reminder of some of the claims that are made about and for history as a subject that teaches values, and explains the relationship between my descriptions of participants and these claims. It then outlines Hunter's (1994) typology for theorising different ways teachers can understand and engage in their work:

a set of four ‘figures’ of the teacher. I use these to theorise what I have described of teachers’ aims and performance as models. I also analyse the classroom practices which engage students with history, in particular those in which they are encouraged to take positions, make judgements and see ‘perspectives’. I also look at the way students apply these capacities in formulating responses and courses of action in relation to current and future events. For this I use Foucault’s notion of ‘technologies of self’, but also note a key complexity in the notion of ‘the self’.

In my third and final section, I connect this analysis of the technologies by which history subjects come to know themselves to a theory of how these can be applied to frameworks of citizenship and values education.

Teachers’ Espoused Aims to Foster Ethical Students

Teachers’ professional philosophies enabled them to do what O’Connor and Scanlon refer to as “negotiate the moral and ethical implications of their daily work” (2005, p. 1). Just as the school is an assemblage of ad hoc historically and socially constructed regimes of practice, so too is the role of the teacher. Teachers are responsive to the context and social norms and, as a result, there are no fixed ways of being a teacher. Chapter Five discussed some of the norms by which the student and the teacher are socio-historically constructed − for example the positioning of the teacher as a facilitator within the historical inquiry process and as transmitter of knowledge and authority figure within the school and classroom generally.

Now I will turn the discussion to focus on them in the light of how they understand themselves as professionals and their learners as subjects and citizens. There are consistencies in the ways the teachers articulated their own professional values and aims with a strong orientation towards understanding democratic processes and advocating social justice. I systematically present and analyse teachers’ comments about their role, their understandings of learning and their understandings of history, while acknowledging that these are intertwined.

Paul critiqued his own teaching as a dilemma of whether or not he was imparting enough scope and depth of understanding. He presented a range of sources to students and identified the many tangents that such rich pieces of stimulus could lead to. When asked how he thought students had responded to the unit, Paul replied:

> I think that it is difficult; I think it's a complex topic anyway, and it's always one. I guess one of the criticisms I might have of myself as a teacher is I tend to get embroiled in detail and it's not often that I can see a clear cut, short step way through a topic like this right…especially when you get into a year like 1917 and so much is happening you know and you suddenly find yourself thinking, well I can't leave that out, because it connects to this, and they need at least to appreciate the, you know, this event in 2 or 3 sentences which is what I was trying to do with that one page background on the June offensive (UCT_post observation).

This need to prepare students for a set task while still conveying the complexity of the topic relates to Paul's critical appraisal of the restrictiveness of assessment discussed earlier.

Reflecting on his vast experience of teaching over the last twenty years, Paul positioned himself as insider to the discipline of History and 'being a teacher' but also an outsider for not being born or raised in Australia. This outsider positioning is also reflected by his critique of students' engagement with Australian history. Paul stated, "I get a bit involved in the politics" (UCT_postob), and indeed I observed lesson in which he was explaining political theories and types of government in the context of the unit. One of his aims was "to explore some of those political values, freedom of speech, work values and the working arrangement. The, you know, who has power and how is power distributed and how is power exerted and exercised". In doing this he adopted a critical view of social structures through history. Social power or influence is positioned as a goal/motivation for action and as something that can be redistributed in line with social justice values. Paul's understandings of the nature of History were as an implicitly political and analytical experience of engaging with society.

The other two teachers were much younger, and considered themselves to be still developing their professional identities. However, the same values of advocating social

justice and political involvement were evident. In justifying the study of history, Claire described the philosophy of 'learning from the past':

> Usually the kids come up with ideas as to why they think it important and I guess the main thing that we focus on is learning from the past so that perhaps a lot of these 'bad' events won't happen again and that hopefully yeah leaders of today will think oh yep, that's what led to world war two or whatever and um perhaps rectify problems.

Claire hoped that history "helped" students "become better citizens and more, oh what's the word, more tolerant and see other peoples perspectives, and more, I don't know I hope it gives students those types of skills" (RST_postob). In this way she saw her role as advocating tolerance and a range of perspectives, and she framed these qualities of a citizen as skills.

Helen described her own role as fostering active citizenship and a critical understanding of society. In the pre observation interview she described her aims:

> I really want students to be aware of the world around them and what's happening in the world around them and to be able to function in the world around them, you know. I was fairly frightened at the start of the year when some of my year eleven's did not know what democracy was. It worries me when I see these kids in a society they don't understand. So that's basically number one, and number two is not necessarily the content but how to think and how to be a critical person. Setting them up for life, you know the whole life-long learner thing is something I really believe in. (UST_preob)

Like Paul, she also viewed students as naïve and lacking awareness. However this changed over the course of the unit. She was also concerned about students' background knowledge and their unawareness of concepts such as democracy and feminism. As a result she considered the attributes of a lifelong learner (see values of lifelong learner in Chapter Four) as necessary:

> They might not remember what they learnt with me term one, year eleven but they remember how they went about thinking and they have learnt those skills of how to be an analytical person and a thinking person, a creative person." (UST_preob)

Creativity is a characteristic rarely mentioned in conjunction with history but one which values self expression. Helen also mentioned that she wanted her students to be creative and able to understand the world. She was particularly concerned about the literacy needs of the class as a whole. Helen's valuing of creativity reflects an international discourse on the capabilities of the citizen and future citizens. For example the Equalities and Human

Rights Commission (cited in Walker, 2008, p. 269) advocates a widening participation through citizens' "capability to be knowledgeable, to understand and reason, and to have skills to participate in society" including the capability to "be creative".

According to Helen, students have to manage their own learning in History more than other subjects, like the Sciences. She describes her students as wanting a "movie version of history, like Brad Pitt in Troy" (narratives, excitement, entertainment). They also have high literacy needs. She saw herself as responsible for "building the kids up as some are shy and don't have an opinion in class". This 'building the kids up' values their self confidence and self esteem and, again, expression. She also stressed the need for students to develop the skills of a life-long learner and social responsibility. According to Helen, 'successful' History students have time management, analysis and evaluation skills and an ability to express themselves clearly. The perception they will have to be independent – emphasis on time management and project management − does link back to the demands for productivity and examination within the school.

Helen stated in the pre- observation interview: "I am quite passionate about students being empowered to control their own lives". In the post observation interview she reaffirmed some of the student characteristics she was aiming to foster through her role as History teacher:

> That they are empowered to make the most of themselves in the world and not be manipulated by those around them. Make critical judgements about what they read, what they see, what they are told, what decision they are going to make about their own lives and their own values. (UST_post_ob)

Helen saw herself as a role model and advocate of social justice and empowerment. Her own background included school experiences where the History and English teachers were role models. Helen was also influenced by a passion for history she cultivated while undertaking an Arts degree and the fact that her mother was a teacher. She wants to develop critical engagement, broad literacy and social skills:

> I really want students to be aware of the world around them and what's happening in the world around them and to be able to function in the world around them, you know. I was fairly frightened at the start of the year when some of my year elevens did not know what democracy was. It worries me when I see these kids in a society they don't understand. (UST_Preob)

This view was also emphasised in the post observation interview:

> You know it one of the disciplines which gives people that understanding of the contemporary world and it is one of the ones, where we are most able to, …and we address social injustices and other curriculums don't lend themselves to that as much, we do sort of feel that as a bit of a responsibility I guess." (UST_post ob)

Teachers' Discussions of Social Justice

A strong commitment to the professional role was reflected in each of the interviews with the three History teachers participating in my research. Paul was a member of the State Panel on Modern History and spoke openly about his views of the politicised nature of History in schools and engagement in debates about the future of the discipline. Helen had completed extensive study of history as a major in an Arts degree and was passionate about the subject, adopting the dual role of historian and teacher. Claire was the sole History teacher at the school but engaged in a professional community regularly by travelling to professional development opportunities out of town, and saw involvement in the research as another opportunity for development. With regard to this professional engagement, it is important to acknowledge that, as all three teachers were voluntary participants, they were perhaps more secure in reflecting on and articulating their values and practices than those who did not participate.

All three teachers spoke of a commitment to social justice that they aspired to in their selection of content and aims of involving students in active citizenship. Social justice was also a key professional trait found by Hilferty (2007) in her study of NSW History teachers. She identified values of social justice as characterising History teachers, a large proportion of whom were trained in the 1960s and 70s. Paul, the older, experienced teacher participating in the study, was trained in the 60s and 70s. As discussed earlier in Chapter Six, he sought to impart an understanding of "who has power and how power is distributed" and social structures, referring to the power of youth movements. Hilferty describes these teachers as "the generation who actively sought social justice in the form of liberation for women, justice in the labour market, and exposure of the egalitarian myth by fighting, for example, for voting rights for Indigenous Australians" (2007, p. 245).

The relationship between the 'nature of the subject' as politicised and the ways in which teachers take up value positions on social justice has been evident in previous research. Research by Hilferty (2007) discusses the professional values of teachers and cites one executive member of the History Teachers' Association of New South Wales in saying: "I suppose [History teachers] predominantly would be leftist in their thinking and style – they don't want to have any jackbooted approaches to curriculum being foisted upon them" (2007, p. 245). This role as an advocate of social justice and inherent moral guide will be discussed further in a following section on the performativity of History teaching.

How Teachers Perform as Models

In this section I look fairly descriptively at the ways in which History teachers (self consciously and otherwise) perform as 'models' based on my own observations and from both the teacher and student interviews. Participants expressed their own moral judgements and role as values educators through all aspects of planning, presenting, interacting and reflecting on the aims and content of the units. As discussed in Chapter Four, the school presents moral codes through its charter, rules and official values frameworks but also fosters self-referential ethical practices through technologies of self examination, reflection and articulation (Hunter, 1994; Olssen, 1999; Rose, 1998).

Teachers fit within this assemblage and model different values and characteristics of the institution, of society and of their personal and professional identity. It is the 'teacher-judge' who determines what is aligned to the norms of right and wrong and thus operates as the instrument in rejecting or accepting social values. How does this judgement take place in the History classroom? What models do teachers present?

Within the urban state school History classroom, Helen's strong principles of social justice and developing awareness resonated in the classroom discussion of topics such as the detention of David Hicks, World Vision and the Cronulla riots. She aimed to develop

students' connection to historical events and concepts of terrorism, neo-imperialism and nationalism.

Helen also critiqued moral principles and economic motivations behind world aid organisations, a further example of fostering students' value formation.

> We had a really good discussion one day on whether organisations like World Vision were modern day forms of imperialism. The kids sort of got passionately on both sides…to consider their own values and why the people are doing those actions and why they think people would sponsor a child overseas. Is it to make your self feel good? Are you concerned about that particular child? Is it that you have this duty because you are from a wealthy country overseas? (UST_preob)

Helen, in talking about Gandhi, asked students to explain the phrase, "An eye for an eye only makes the whole world blind" – an explicit moral teaching about non-violence, peace and understanding. She positioned the students to see retaliation as a futile and morally indefensible position.

Perhaps Claire's focus on 'perspective' models more explicitly than Helen's the value of understanding (even understanding racism as a social theory); there is more fragmentation but more student orientated learning about multiple understandings. However, the teacher is still the end point of clarification:

> R: Have you ever had any obvious tension or conflict or any controversial issues that have come up in the classroom?
>
> T: Yeah, I guess kids do raise at some point. I'm trying to think of an example. I don't know how we got onto this topic but its fairly recent. One girl said about refugees and how they have to go back where they came from, just made a statement like that and so then yep I generally, well, we'll stop and I'll say "Well that's what your opinion is does anyone have a differing opinion?" and sort of open it up a bit. Usually people will sort of, well they're a pretty good group they will sort of fight back, well not fight back but say well I think this and blah blah blah and then if they are getting a bit one sided I'll try and give them another point of view to get them thinking well maybe… is that sort of… (RST_preob)

Claire is still not sure of how and to what degree she openly expressed her values and described the need for the teacher to remain relatively 'neutral' saying, "I did give my opinion that day. But I guess the really controversial things I wouldn't" (RST, pre ob). Claire openly described her self as facilitator of an open discussion but at the same time a participant in that discussion. Refugees are not considered in the context of the particular

lesson (cited above) to be too controversial. However, judgement about what is 'controversial' can only be based on particular values and assumptions of the norm.

In comparison, Paul's interactions with his students and discussion in class portrayed more confidence in engaging in moral issues and in exploring their complexity. His teaching style was dominated by a loose series of questions and responses, with narratives tying each 'discussion' together and provoking emotive responses from students. The narratives were not grand and definitive but complex and tangential with multiple perspectives. These narratives were interspersed with 'chalk and talk' based on student feedback. It appeared largely impromptu, with a general agenda and some concepts to cover, but no set sequence of learning activities for example.

One student referred to him as a "very knowledgeable guy"; his knowledge dominates as the source. Although he often supplied primary sources and based the lesson around those, he elaborated on each in a lot of detail, explicitly constructing himself as expert. During lessons he commented to me (breaking the illusion of my researcher invisibility) on the generality in the students' understandings.

Through his framing of inequality in historical and contemporary situations, Paul modelled values of social justice. For example in the context of a unit on the Russian Revolution, Paul led a discussion about Marxism, Communism, Capitalism and poor working conditions. After discussing the overcrowded housing for employees he remarked to the students:

> It's a different world…in terms of human life…I guess this has some implication for how people of that time valued human life. The gap between the working class and the factory owners was immense. That's the way it works and still does, for example think about James Packer. (observation notes 9/08/07)

On the one hand Paul is highlighting the contrast between the 'different worlds' in order to illustrate to students and provoke empathy, and he also then draws a connection to current social divides by referring to James Packer. The perceived distance created by illustrating 'different worlds' in history allows a critique of social structures and values of 'the past'. Students are incited to sympathise with groups who were disadvantaged, with

no moral implications or obligation to address the injustice. However, by explicitly drawing a connection back to present social injustice Paul is inviting the students to analyse and question present social values.

For Paul, the school setting was one which fostered a concern for others but positioned himself as having an active role in that aspect of students' development. Paul described in the interviews that "here our kids generally are concerned about each other and they are concerned about issues they feel they can do something about...but they still need pushing along to it". On reflecting at the end of the unit Paul stated: "I think the kids operate fairly well out of a notion of what is fair and what isn't". Paul was explicit in modelling a concern for social inequality.

According to Paul, History is demanding for the students in his particular class, especially the research. He described his students as "reluctant to immerse themselves" in their studies and not aware of contemporary issues:

> I think that there is a naivety amongst several of them, no there is a naivety amongst all of them. Maybe I'm getting old. I just think that recent cohorts of students have not been aware of the world around them in a larger sense. Even a contemporary view of it rather than an historical view. (UCT_Preob)

This correlates with another comment Paul made following a lesson on working conditions in Russia, believing students were naïve about how children lived in the past. With little awareness of current political structures, the level of connections that they make are therefore limited, which influences their interpretation of historical events, or relevance to today's society. Paul described one student's tendency to on the one hand generalise and on the other try to connect complex concepts to her own experience:

> T: [student x] Makes statements that are very sweeping and very general and that obviously she applies to her own life.
> R: Yes you can see that
> T: Which is what I mean by the domesticity, she is not sort of stepping out into see the bigger plane of what's going on.
> R: Yes
> T: And maybe, you know, it is a big ask of fifteen year olds because even as adults most people don't do that I think. Look at the interconnectedness of this entire life we live. (UCT_post_ob)

Paul's opinion about the complexity and difficulty in making connections between historical models and present society is that students do draw on historical concepts to understand society, sometimes to the point of gross oversimplification. In terms of values, "stepping out to see the bigger plane" (a spatial construction of perspective) is a practice Paul considers very challenging for students and most people in general.

He describes capitalism as a social and political structure which students should critique in determining their own position within society. For example during an observation he asked students to identify with either the upper, middle or working class. In this exercise, most students thought of themselves as working class (possibly based on their own experiences of work). However, Paul positioned the students to see themselves as privileged by highlighting the fact the school was a private school and that some of their parents were professionals: "depending on what indicators you use, I suggest you are middle class". This deconstruction of class referenced back to Marxist ideals of "Fairness, Equity or Equality of Opportunity" explicitly engages students as empathetic and 'fair' citizens fostering their ability to question their own experiences as the norm.

In the interviews and classroom observations, teachers positioned themselves as guides, models, experts but also as controllers of knowledge and rights in the classroom. This reinforces the arguments by Aspin (2003) that a vital role of the teacher will be to model dispositions, beliefs, values, attitudes, conduct, and judgments 'we' wish students to adopt. While Claire and Helen present more segmented themes compared to Paul's use of narrative, it is through the selection and presentation of history/ies that certain models of civic participation and value positions dominate.

In the last chapter (Chapter Five) students described the ways in which Paul modelled fair go, freedom and inclusion by providing a supportive classroom environment. It seems in observing the classroom practices that he also models these values, however, within formal relationships of knowledge and power which also constrain. A democratic classroom seems hard to attain if one person is ultimately not just 'guiding' but providing all the 'truths'. The various themes still provide a context and timeframe but the focus is

on singular events and the views of those surrounding the event: for example, the Amritsar massacre as an event seen from both the perspectives of British colonial forces and Indian nationalists.

The teacher embodies a set of attitudes and behaviours, and enacts (or models) these in the classroom through regimes of practice. This highlights why values education is not a choice in schools, it is inescapable in the relationships of power and knowledge within the school. I will use these descriptions of teacher models in the following section to illuminate the technologies which enable subjects to take up value positions. Values are not derived from theoretical knowledge; both citizenship education and values education are as much modelling as taught and are reflected in the relationships between teacher and student. Values such as respect, honesty and inclusion are modelled through the interactions between teachers and students. They are taught more explicitly though activities which structure moral discussion and debate such as posing ethical dilemmas or analysing the motivations behind historical groups and individuals.

Practices That 'Engage' Students as Ethical Beings

I look at classroom practices in terms of the ways the teacher engages students in particular activities where they may be seen to be working on themselves as ethical beings. This draws on descriptions of 'doing' History, some of which were mentioned in Chapter Five. Now, I frame writing, critical analysis of sources, class discussion and facilitated reflection as practices in which History students are questioning, exploring and refining their values; developing themselves as ethical subjects.

In Claire's class the activities revolving around anti-Semitism prompted for empathy and tolerance. In the classroom, Claire used excerpts from the movie *Remember the Titans* as a way to engage students with Racism in a historical context but also within a context whereby they could sympathise with the characters. While not a historical text, the narrative provoked an emotional response and conveyed social values of that time. Claire clearly defined the positions and key messages for the class. She also referred students to

fairy tales such as *Red Riding Hood* to analyse the morals and the themes of discrimination present requiring an imagination/extension of the ideas.

Claire also recalled an 'unplanned' discussion of race and social values sparked by riots that had occurred at Cronulla beach between Anglo-Australians and Australians of other ethnic background:

> Originally I didn't plan on it happening but they sort of brought it up because we were looking at the stolen generation, then we moved onto the Aboriginals tent embassy and Mabo and the movement for more rights, then that led on to the multiculturalism. Students raised the whole issue of how we are obviously not very accepting of different cultures if this stuff is happening. I found something, I think on the sixty minutes website where you can download and watch little clips and looked at the article or something, so we probably only spent one lesson on it and questioned whether 'multiculturalism is still an accurate word'. (RST_preob)

Given that students raised the issue and critiqued multiculturalism as a concept, they were unavoidably analyzing constructions of Australian values and positioning themselves and their values in relation to these examples. Claire used analysis of media texts as a practice that engaged students own values and explicitly discussed the values of others. The history class was a space where the current event could be discussed in the light of social and historical values.

Paul also explicitly drew connections between contemporary social values and historical values. During a lesson I observed (9/8/07), Paul engaged the class in constructing a social triangle of power. When prompted for the underprivileged group at the bottom of the triangle, the class suggested "homeless, aboriginals, drug users". This was followed by further discussion about social class:

T Give me a word from English assignments
S Marginalised
T Thank you – spot on
S Then there are people just above the line (above marginalised)
T Survivors?
S Battlers
T Yes I love that such an Australian word, good
S Then the working class
S What about doctors and lawyers and stuff - explains some are middle class but some are rich (shows awareness of the complexity)
Discussion of the relationship between money and power in today's society
T In 2007 is money power

S I think the media should be up there
Teacher wrote: celebrities, media
T Some of you identified with the working class, depending on what indicators you use, I suggest some of you are middle class. (observation notes 9/8/07)

In another activity I observed (13/8/09) Paul used primary sources to illustrate working conditions in Russia in the early 20th century. Within the source *Henri Troyat's description of workers' conditions* Paul highlighted the phrase "warehouses of labour". As part of deconstructing the source he poses the question: "What is a warehouse?" A student replies "a place for storage". Paul responded with "You get the human dimension, the morals of this kind of thing". The metaphor of *storing* workers is an emotive image that again engaged students in notions of 'fairness'. In a further discussion about the motivation for political change, Paul engaged a narrative about 'Bloody Sunday' using imagery of soldiers at the gates of the palace and the crowd surging. He commented to students: "So even this is different to the nature of war as we know it. Someone's dead because they got up close and killed them not because they were 6 or 8 miles away with a big gun"(16/8/07). Following this, he positioned the students to empathise with the workers, saying, "So the workers had had enough, where do you stand when someone is pushing you and demanding more and more of you". This encouraged students to identify with the revolutionaries and self examine (and thereby establish) their own subject positions.

Another practice for engagement used examples from the school (micro level), from students' own experiences, such as informing the tuckshop menu, to explain macro level concepts such as the power of the emergent middle class in Russia. Paul mobilised the category of 'the student' as the less powerful group in the school in an example about determining the tuckshop menu and thus used the school as an example of an authoritarian regime. 'Students' as a historical group or category were presented as a practice to engage the class by aligning themselves with the identity. Paul highlighted the historical involvement of students in the Russian Revolution and in this sense promoted that students also display active citizenship. Paul also expressed a concern that one student in particular was completely disengaged in class. Active participation in class

discussion or one-on-one discussion with the teacher was seen as necessary in the formation of understanding.

He also presented students with identities of youth, for example "educated young people" being a voice for change in Tsarist Russia. This positions 'students' as a category as politically informed and active voices for social justice. He described the History students as naïve and sympathetic to fairness: "They have interjected on a few occasions while we have been doing this, to say well this isn't fair, this is a rough situation you know" (UCT_postob). This is also a significant parallel with the ways students referred to injustice and balance in the school. Paul directed discussion of the concept of inequality using questions such as "What's fair and what isn't? How much force is beneficial for change?, and Is that change beneficial?" (observation notes 16/08/07).

In a unit on Indian independence, Helen presented Gandhi as a model of moral values, in particular, valuing non-violent protest and social justice. One example is a discussion where Helen prompted students to think of other examples of non-violent protest and their application in contemporary national events and school issues:

T I want you to give me some other examples of this (non-violence) – no response
T How would you put this into practice?
S That protest in Tassie about the Dam
S Petitions
S Hunger strikes, chains – "like on the Simpsons"
S Tiananmen Square
S American segregation – Rosa Parkes on the bus
T Is it (non-violence) easier or harder than using violence? – harder
T How did you protest the playground seating rules that were introduced (link to school)?
S Abusing teachers, not moving, official complaints. (observation notes 19/4/07)

Through this conversation, Helen positioned students to see themselves as active citizens. During this discussion, a student made an aside to another student that, "We should protest the school uniform and come to school in a loin cloth". This comment seems to demonstrate, however generalised, that these students have taken up the desired active positions. By the end of the unit Helen "was really impressed with a lot of the links that they made. Like independently coming up with ideas for ways to achieve goals using

non-violence and things. They all gave specific examples and linked them to things they had read in the media". (UST_post ob)

Like Claire, Helen reflected on the values of tolerance/intolerance and racial superiority as historical constructs:

> So that was a really good lesson, I think that discussion went for about half an hour or so with kids putting that eighteenth century, nineteenth century understanding into their present day world and it really made a lot of connections for the kids with their values because one thing I said to the kids at the start, when we started imperialism is I presented a very racist text at the start and I said what's your initial opinions, reactions and they all said "Horrendous, Horrible" you know it was called "The white man must rule" or something like that so then I said we are going to see where these beliefs come from sort of thing. (UST_preobservation)

She was pleased that the students "made a lot of connections…with their values" through the comparison and critique of a historical sources which show values as intangible and changing.

Both Helen and Paul described critical conversations they had had with students about the importance of doing your best and the value of education. Paul described a conversation with one of the boys in the modern history class about his choosing to study Functional English and having low expectations of himself, when he knew he had the ability to do better. This paralleled Helen's discussion with two year nine boys about the importance of literacy. They had told her that reading wasn't very important to them, but Helen convinced them that doing well in school and being literate meant they could make their own decisions and have more power. This influence on students' life chances and future participation in society was a resounding part of each teacher's professional identity.

In relation to agendas of social justice, classroom discourse displayed historical examples of injustice and social change and similar aims of promoting empathy and tolerance. The minority were skills based or purely independent student reading/research. However, presentation and engagement with the topics varied, thus reflecting the ways in which teachers interpreted their role in selecting, facilitating, critiquing or 'guiding' (as a storyteller) the development of students' ideas about social structures, social changes and

social justice. The practices employed by teachers could be described as proactive and reactive. Proactive strategies included the explicit introduction and presentation of set texts and discussion which framed those around particular values and mobilised students and youth – for instance, Paul's use of historical sources involving educated youth in Russia and Helen's portrayal of Gandhi. Reactive strategies were those that were less provocative and simply allowed a stream of discussion about values, such as Claire's discussion of refugees. These modes of operation explicitly reflected on and discussed values.

Engagement Through Reflection

Each of the teachers was aware of the emphasis on reflection in the syllabus and expressed a clear distinction between reflection on sources and ethical reflection on "the message". In the research process dictated by the syllabus and external moderation, students write a rationale and reflect on sources (examples of the research process were discussed in the previous chapter). This is a very structured reflection process on the positioning and use of sources and requires judgement on the values of others. According to one teacher, reflection is a positive feature of assessment that is not used in the same way by all. This indicates that there are inconsistencies and varied skills in 'reflection'.

In discussing the reflection process, Paul referred to the debate about the language of ethics and made the distinction about two kinds of reflection: during (the process) or after the experience (personal reflection on what they have learnt). He also saw reflection as becoming a deconstruction of sources rather than moral reflection using personal writing. Speaking as a member of the Queensland Studies Authority curriculum panel (responsible for regulating the subject), Paul considered that "the debate about the nature of the reflection process is still open". He described reflection as becoming a deconstruction of sources rather than moral reflection using personal writing:

> Now more and more that reflection process within the context of the research is becoming a deconstruction process. It is becoming "Is this source reliable? Is this source biased?" that sort of thing. It is not letting the kids sit back at the end and say after this study of Nazi Germany I can actually see the dangers in a group of people, in a fairly dire situation, be influenced heavily by propagandist methods so we have got to watch our media and we have got to watch the words of our politicians. You know. (UCT_preob)

This description of reflection as being about "the message" rather than the process corresponds with his professional role, in that reflection allows students to position themselves in relation to 'the narrative'. Thinking back at the completion of a unit of work, Paul concluded that there were probably few opportunities for students to reflect and this raised his concerns about their "taking up of the narrative". He also mentioned that implicitly reflection would be required in the response to stimulus assessment as students have to discuss whether they agree or disagree with the positioning of key historical figures and justify their response.

Helen's discussion of reflection initially was as a personal experience for students:

> I would do something structuring the personal reflection process, and break down beliefs and like just get them to write and say "I'm not even going to read it". A series of questions, you know, what's your beliefs and why do you think that and where does that come from? Who else thinks that, you know, and actually get them to think about where that belief is actually coming from. Um whatever their opinion they have to justify it to themselves and then maybe get them to write a reflective journal in response. (UST_postob)

In the urban state school class, reflection was also focused on the ideas embedded in the tasks: "I was pleased with how they engaged with the big picture shall we say. In their research task they had to write sort of journal reflections" (UST_postob). The 'big picture' is constructed as a connection to contemporary social implications. Helen was also aware of the emphasis on reflection in the syllabus and that through the research process, students write a rationale and 'reflect' on sources. Again reflection can be seen as deconstruction.

A third form of reflection prompted students to self-examine their strengths and weaknesses:

> I made them write reflections at the end on how they went. They have all written themselves, they analysed their strengths and weaknesses and they have all written themselves reminders that you know I can give to them at the start of the next research task. Some of them have established that they procrastinate all the time and some of them have established that, you know, they need to meet the mini-deadlines I set because I set them for a reason. (UST_postob)

Through this process students are positioned to see self management as a desirable capacity of the successful student. The reference for strengths and weaknesses draws on teacher and school expectations and norms of performance.

Claire, the rural state school teacher, asserted that the "easiest way to do it [reflection], I find, is if they take on the role of someone". She saw this as a fairly regular classroom activity which reiterates her other references to 'perspective'. In terms of the research process, she also described the process whereby students have to write a rationale. According to Claire, higher achieving students evaluate sources almost automatically, while other students are less critical. It was her understanding that when it comes to research the reflection should "tie things together".

Reflection is a term that has prominence in the Queensland Senior Modern History Syllabus and is used to guide critical analysis of historical sources. However, as a classroom activity it is also used to refer to reflecting or role playing the perspectives of different individuals and groups or thinking back on unit as a whole. Reflection is also a problematic activity in a classroom environment where most interaction is so heavily guided by the teacher. The term is also problematic in its varied interpretation. Reflection may be a term used intermittently in the place of evaluation where the teacher is seeking the desired response.

Engagement Through Discussion

Discussion is not unique to the History classroom (for example, I have already referred to English) but was a prominent activity mentioned within the syllabus and by teachers and students to varying degrees. Discussion is also an ambiguous label for interactions between the teacher and student/s which can vary in the way participants are directed, questioned, encouraged, evaluated and in turn respond to each other. I highlight 'discussion' as a space for formation of ethical selves and, for teachers, a space for evaluating understandings or expressing opinion. Participation in discussion is seen as an indication of student engagement by the teachers. Some students not participating in whole class, teacher led discussions was a cause for concern. For example Paul remarked

at the end of a lesson "three of you I have to put on the spot tomorrow – I need to hear your voices" (observation notes 10/9/07).

When asked to describe the characteristics of the class Claire highlighted the differences between year eleven and year twelve students and the dynamic of a composite class:

> The grade elevens are pretty quiet, they won't say much because there are grade twelves in the room but the grade twelves are very good, like they bring up things and say, you know, "Is this connected to this?". I have a couple, um, one is the school captain, he is constantly asking me questions. It's terrible some lessons I go "I don't know the answer", so they are pretty perceptive I guess in linking it to what's happening in today's society. (RST_pre ob)

While in the extract from the pre-observation interview Claire described the year eleven's as 'quiet, she reflected at the end of the unit of work that she was "finding the year elevens more lazy". Students are aware of the inevitable evaluation by the teacher and their peers. Year twelve students are, arguably, more familiar with the discourses of the History classroom: the discipline of history, social and historical concepts and the ways in which they can interact with the teacher.

Helen also described discussion in her classroom:

> I like to encourage a lot of discussion and I like to have a fairly firm hand with this group in terms of guiding them and we would normally have a discussion that has been stimulated by historical sources. So that's the way we work and I'm building these kids up because a lot of them haven't known each other beforehand so they need to get comfortable with each other as well. But certainly building it up so that all the kids are involved as well because there are some that like to hide away, they don't have an opinion. But that's an appropriate thing during term one so it should be in term two that they'll be much more open and honest about their opinions and also willing to express their opinions. (UST_preobservation)

This process is one in which the teacher-as-guide is pivotal. According to this description, the social environment dictates the degree to which students will express themselves. The phrase "much more open and honest" positions the students as holding back. The firm hand, guide and the range of historical sources are presented for students to position themselves in relation to. Whether they are "willing to express their opinions" or not the process of teacher and peer discussion forms opinions.

Some students recognised the degree to which they were judged by teachers on their limited participation in discussion, while others who participated more 'actively' saw discussion as a key part of developing understanding. At the rural state school students were mixed in describing their own participation with the fact that it was a composite class being a factor as year twelve students were perceived to "dominate discussion" (RS_S2). This was affirmed during my own observations. In some cases, students described discussion as an open forum: "it's not like there is a right answer, it's open and you can say what you like" (RS_S1). Another student in the same class said that "it gets pretty debateable" and gave examples of discussing Muslim culture and Aboriginals as controversial topics. However, when asked whether they [students] debate with the teacher, the student responded "oh no not really" (RS_S1). One student in the rural state school class described others as shy and lacking confidence, positioning her own participation as confident. However, this view was juxtaposed with phrases such as 'if she asks me I will tell her [the teacher]" (RS_S1). These statements help to reinforce the passive nature of participation but also highlight that students are engaged in complex negotiations of what is expected within specific learning experiences.

At the urban state school, discussion was also described as open: "if it is wrong, it is not like wrong wrong" (UC_S5) and "there is no right answer" (US_S2). One student also saw discussion as contributing to their understanding: "it's sort of easier to get an understanding of it because everyone's different ideas they can sort of provoke ideas." (UC_S2). Another student made a distinction between listening and learning: "you can sit there and listen and stuff but just because you listen doesn't mean you are going to understand it. So you have to listen but then you have to go and look at stuff that you don't understand to make you understand so that when she (teacher) is talking you do understand." (US_S3). This makes a distinction between appearing to be the good student and cognitive engagement and takes up the role of the self-directed learner.

However in some cases students described that they "just listen" (UC_S6) and did not want to be embarrassed: "I try not to answer many questions unless I know the answer because it's kind of embarrassing when you get them wrong" (UC_S1). This framing of

right and wrong indicates an evaluation on the part of teacher and/or peers. Within the urban state school classroom the teacher was seen as responsible for synthesising ideas and being the font of knowledge. For example one student commented: "I do my fair share…we rely on miss to do a lot of the stuff for us" (US_S1). "Fair share" indicates an obligation to contribute and be productive and that this is measured against a perception of the norm. Another student viewed participating in class discussion as demonstrating their personality which was against the norm: "I love my history….I'm an open person so I don't mind [sharing opinions] but most people do" (US_S2). This self reflection utilises 'open/closed' characteristics to reflect the self expression of students. Also in this description, sharing is seen as a criterion for participation. This student has divided herself from the rest of the class, demonstrating a practice to articulate knowledge of self in relation to others. In addition, the phrase 'my history' draws on ownership and attachment to the practice of doing history as opposed to gaining knowledge of the past drawing on a discourse of social constructivism and authentic learning.

Division between those who participate in discussion and those who do not was most obvious in the small catholic school class. The cohort at the catholic school also referred to a degree of participation but with an awareness of the norms which govern this. For example, one student stated that she is "one of the more active ones" (UC_S3) as a direct comparison against others.

R: Ok, the last thing I wanted to ask you was how you participate in the class personally. Like what kind of things you do, what activities you are involved in?
S: Oh, I'm probably one of the more active ones, there is some that just sit around the edges and they just kind of take it in. They don't really, oh they are shy as well, I try to always give my opinion. If I have a question I'm not afraid to ask it.
R: So there is a fair bit of discussion.
S: I'd say there is compared to other classes there is a fair bit of discussion trying to get us to see how it happened. And we see evidence of how it happened in the stuff that we get handed out.
R: So you consider yourself pretty involved?
S: Yeah I am in all my classes but, but yeah it's a small class so no ones really afraid to say anything. Sometimes they are because they are scared that they are going to be wrong but if you are wrong, which I usually am anyway, you get told and you're like now I know that for next time. So it's good to get involved anyway, it creates a better class, if people didn't say anything it would be boring but you hear different opinions and its better.
R: Ok I better let you go then, thanks for your time.
S: That's alright.

A fear of judgment in participating draws on Foucault's disciplinary practice of surveillance and the teacher as judge as well as peer judgement. In this instance right and wrong is seen as definite and classroom talk is evaluative, not as an exploratory process of learning. Another student demonstrated a passive identity, but one which indicates a self-evaluation of their engagement: "I don't normally talk in class, I just state the obvious" (UC_S4).

The binary of 'active' and 'passive' is a trend in how students position themselves. Simplistically, active students are those that participate in discussion, mostly prompted by the teacher. However, 'active' is a restrictive descriptor as it does not reveal the substance of student participation, merely that 'activity' is necessary. In many cases these are reactions to the teacher rather than actions which initiate learning or allow for in-depth displays of understanding. The relevance of this for values education is a set of behavioural and pedagogical norms which restrict the degree to which students are self directed and the ways and opportunities for communicating.

The Performativity of History Teaching

The teacher is performatively constituted in and through Discourse. Teachers take up a performative role which enacts various norms, values and behaviours. Hunter (1994, p. 62) discusses the social personality of the teacher as sympathetic and an "exemplar in whose moral observation each child could find its own conscience". Graham (2007) also views the 'teacher' as a subject role and teaching as a performative practice. Teaching is a "dichotomous profession: a political act combined with a personally engaging role" (O'Connor & Scanlon, 2005, p. 2). These understandings of teaching are aligned with Foucault's understanding of subjectification which are the ways in which the subject comes to understand themselves through the take up of existing subject positions (Youdell, 2006). Foucault (1977a) has discussed the ways in which schools produce 'docile bodies' in constructing students; just as important is the ways in which teaching is also bodily performative. The performativity of teaching is the enacting of a performative

role within a discourse which prescribes and constrains and enables subjects to know themselves as teachers, and as History teachers. As a value-laden performance, I highlight some of the ways in which History teachers understand their role in a shift from description to an interpretation of the models and discursive practices.

History and English

The teachers, in describing their professional identity, also drew on their roles as English teachers. Aesthetics and practicalities articulated by English teachers in O'Sullivan's (2007) research echoes with the History teachers' descriptions. This affective style of pedagogy was commented on by students who saw how the subjects overlapped. Claire (the only History teacher at the school) used role play, diary entries, letter writing, contemporary texts and general discussion in the classroom as technologies which allowed for articulation of self and values. The skills are seen to overlap with English – writing, responding to stimuli. However "history has more to 'cover' but is not as strict about genre" (RST_postob). This pedagogy draws on self expression and creativity:

> Pretty much in each unit that we do, I always try, we do a creative activity, cause I think that this is kind of *Englishy* too, where we might, for example we've just done Gandhi and his sort of riot leading the Indian's to freedom and stuff like that so we do look at the different perspectives. We did a role play at the start of the British coming into India and how the two different sides would feel (Claire, Pre-ob Interview).

English is a subject area seen as responsible for the development of personal communication and articulation of self (Green & Reid, 2002; Hunter, 1988; Patterson, 2002). English explores human society through fiction and contemporary creative expression, just as History explores society through historical texts both fiction and non-fiction (but absent of 'truth'). In both English and History, texts can be critiqued in terms of the motivations, values and attitudes of the author. Hunter argues literature assumed "the role of a repository of ethical experiences"(Hunter, 1988, p. 58). Arguably historical texts perform this role as a repertoire of past events that allow subjects to 'remember' and confront new events.

Descriptions by both teachers and students reinforce the relationship between the two subjects. English and History are similar in their pedagogy for articulation, examination

and reflection on the self in relation to the 'other' and the 'norm'. Aesthetics and practicalities articulated by English teachers in O'Sullivan's (2007) research echoes with the History teachers' descriptions. In studying the Holocaust, the focus on anti-racism and tolerance was evident in the unit but also in the school context and the community. Although not an historical source, Claire used an excerpt from the movie *Remember the Titans* to illustrate racism in a different context and provoke an affective response from the students. Using such a contemporary narrative to evoke an affective response rather than an historical source could be seen as "Englishy". One student commented during the lesson that they (i.e. the students) had completed the same activity in an English class.

Hunter's Four Figures of The Teacher

I also utilise Hunter's (1994) discussion of the four figures: self-reflective moral subject, trained citizen, principled bureaucrat and critical intellectual, in analysing the subject positions incited within the History classroom. Hunter (1994) has theorised the subject positions evident within educational discourse as encompassing four figures (as foreshadowed in Chapter Two): *self-reflective moral subject, trained citizen, principled bureaucrat, and critical intellectual*. These resound with the moral, societal, institutional and critical subjectivities evident within the History classroom.

Firstly, the *self-reflective moral subject* is evident in the recurring technologies of reflection and personal writing, which is facilitated by syllabi and by the teacher. According to Haydon (2000), teachers feel heavy demands as upholders of morality and this interpretation of their role is not often recognised. Moral teachings about conflict and social inequality are particularly evident in the unit observed and discussed with teachers. For example, Claire wanted students to develop empathy and 'perspective' about the Holocaust and Paul stressed the injustices of the Russian Feudal system. Helen's position of the moral and social guardian was dominant above. Imparting historical knowledge or skills also reflects a take up of Hunter's roles of the critical intellectual, trained citizen and self-reflective moral subject.

The *trained citizen* is incited through reference to the nation, and to essential knowledges, skills and participation in democratic processes. A theme of productivity referred to in the school expectations was also reflected in the classroom where students had to be 'on task'. Two of the teachers were also explicit in stating the qualities students would need as future citizens, for example literacy, awareness of political and social structures and communication skills. As referred to in Chapter Six, one aim of the Queensland Senior Modern History Syllabus is that: "Students can become: more reflective, responsible and sensitive citizens, parents, workers, managers entrepreneurs, consumers and investors" (QSA, 2004, p. 1). This aim positions History students as reflective moral subjects and as trained citizens. Self- reflective moral subjects are 'sensitive' in terms of empathy and social justice and sensitive in terms of maximizing their capacities for social harmony and conflict management.

The *principled bureaucrat* can be seen through references within citizenship and values education curriculum documents. It could be argued that accountability to articulated aims of curriculum limits socially just outcomes. Indeed, each teacher referred to external accountability (and in Paul's case the limitations) as determining assessment practice and as a result pedagogy and planning. Articulation of the principles of education within the school charter and ethos justified the procedures with respect to safety but contradicted some of the principles of social development and community. Teachers' adopted roles of authority, administration and accountability reflect a principled bureaucrat. Teachers were aware of their work within a structured educational environment and the accountability to the syllabus and panel – this is external scrutiny. A further characteristic of the bureaucracy of neoliberal schooling is that the teachers (at the two smaller schools in particular) independently discussed the 'struggle' to 'attract' students. As an elective senior subject, History has to market itself and thus teachers also adopt roles as marketers.

Hunter's fourth subject position, that of the *critical intellectual* is taken up by History teachers and students through departmental policy such as the concept of the lifelong learner, syllabus aims advocating critical literacy and also teachers' personal

interpretation of their role. As will be discussed in the following section, History teacher identities as critical thinkers and social guides recurred throughout teacher interviews. While all four roles were evident, the self-reflective moral subject and the critical intellectual were the most dominant positions and which can be reinforced by research on teacher identity highlighted below.

Van Hover and Yeager (2007) discuss the way in which teachers' goals have the most notable impact on their pedagogy. In their case study of a teacher recently graduated from a course on historical inquiry they found that although "the teacher had been very successful in the course" which advocated student centred lessons, her philosophy about history as teaching moral lessons was reflected in a very narrative-driven, teacher controlled pedagogy. Similarly in all three participant teachers' ideas of control, 'the big picture', the message and negotiating between levels of engagement with specific sources and a larger narrative were issues that disrupted any binaries between the "traditional" and the "constructivist" History teacher, as explored below.

Students and the Making of Ethical Selves

This section examines student selves. Specifically, it explores how teachers attribute capacities and identities to the student and how the students see themselves. Davies et al. (2004), argue that:

> The self both is and is not a fiction, is unified and transcendent and fragmented and always in the process of being constituted, can be spoken of in realist ways and it cannot, and its voice can be claimed as authentic and there is no guarantee of authenticity". (p. 384, cited in Sermijn, Devlieger, & Loots, 2008)

It can be argued that these are 'fuzzy' not clear perceptions of self, as "identities are rich and complex because they are produced within the rich and complex set of relations of practice" (Wegner cited in O'sullivan, 2007, p. 5). Both teachers and students had points of correlation and diversions in what they perceived were valuable characteristics and norms of behaviour for the role of student.

Entangled within teacher's descriptions of their own role, were values about doing History and learning History that attributed capacities to the students. These attributed capacities beyond the skills of historical inquiry, thereby constructing a moral subject and a commoditised subject. Teacher and students are positioned as accountable for being (engaged, committed, enthusiastic etc.) producing and achieving. Power structures in which the teacher dominates or controls what is 'right' construct valued knowledge. Each teacher's descriptions of their students reveal some of the characteristics and desirable technologies that are valued.

The values of school as perceived by the students and their personal experiences in the wider school community shape their classroom participation and self image as a History student. As with the teachers, there are blurred boundaries between a sense of self and a sense of subject. Descriptions from the students reflect the 'passive' norms of being a student. However, these are articulated through techniques they are using in the classroom to 'know themselves' in relation to the norms. Thus subjects are active in constructing an understanding of themselves as students. I discuss how technologies of self (such as disclosure, examination and remembering) are articulated and demonstrated and how these are used to frame 'personal' values. While voluntary participation in interviews could be seen as representing more active students, students' descriptions of their participation varied greatly and these were aligned with classroom observations.

Technologies for "Knowledge of Self"

The self is a central point of understanding which shapes student engagement with and response (i.e. empathetically or critically) to history. Teachers also described their professional aims of developing civic understanding and engagement through class discussion of contemporary issues, for example the Cronulla riots (racially charged violence between groups of 'white' youth and youth from ethnic backgrounds), youth movements and political structures. These historical contexts provided a platform for judgement, comparison and identity formation. I use Foucault's theories of technologies of self, in particular the concepts of reflection and remembering, in an attempt to illuminate and theorise ways of knowing oneself in and through history.

Three elements of technologies of self are fostered in the History classroom: examination of self, disclosure of self, and 'remembering' past experiences in order to confront new ones (Foucault, 1988b). Examination of self takes place informally through discussions and formally through structured reflection. Firstly, I will examine the technologies of self used to examine and develop knowledge of self, such as reflection. Reflection is such a dominant process in the syllabus and in the constructivist orientation of the social sciences generally that I have focused on this technology. Secondly, how students have opportunities to disclose this knowledge of self through discussion and personal writing will also be explored. History provides verbal and written spaces for articulating identity. Finally, I will discuss how 'remembering' knowledge and 'truths' in order to 'learn for the future' is a premise of the importance of historical knowledge and in turn knowledge of self.

Reflective Practices

Reflection is a technology of self in that it fosters knowledge of self and the disclosure of oneself. In relation to values education, reflection is therefore a practice in which students draw on previous experience or a personal values framework and reflect on their thoughts, feelings and actions. Examination of self and conscious takes place through judging your own actions and reflecting on them (Foucault, 1988b).

The relationship between the social sciences and English as disciplines is such that they cultivate knowledge of self and a connection to one's emotion and analysis of individual, group and societal values. The previous chapter referred to activities such as role play, and journal entries that were viewed as "Englishy". English, it can be argued, is the subject traditionally responsible for the development of personal communication (Patterson, 2002) and therefore knowledge of self. Both learning History and learning English (or rather engaging in the practices commonly associated with the school subjects) prompt communication and expression of self, products of reflection. The technologies required of teachers and students have changed dramatically from traditional notions of studying history. Whereas 'old' history required the acquisition and recall of

knowledge about the past, 'new' history demands a critique and personal response to historical sources and reflection on the different perspectives of those involved. I deconstruct examples from the syllabus and from teacher interviews that promote reflection as a technology. However a purposive rationality which also focuses on skills and the attainment of standards of writing and research is also performative. Walker (2008) argues that critical thinking, for example, is subsumed by this performativity.

Reflection Within the Syllabus

Reflection is reinforced within the focus questions provided in the syllabus and positioned as an essential component of historical inquiry. Traditional citizenship aims of instilling social control and moral principles are evident throughout the rationale. The syllabus iterates that concepts and events are complex and require analytical qualities, such as reflection. The following focus questions are from a selection of themes in the syllabus and prompt reflection on personal values:

> Has the study of this idea helped you live more purposefully, ethically or effectively? (p. 30).
> What did you learn about yourself and about groups in society as a result of studying this inquiry topic? (p. 37).
> Has this study helped you make decisions about your own life – especially how to live more purposefully, ethically and effectively? (p. 34).
> Has this study helped you to understand your own life and the forces that affect it?" (p. 40). (QSA, 2004)

Phrases such as "purposefully, ethically, effectively" and "helped you make decisions" prompt evaluation of self against an understanding of social values and 'remembered' events. The above use of "reflective" and its context implies self control on the part of social subjects through a reflection on the consequences of one's actions. The reflective techniques are, in theory, developed independently by the student as a social subject and not made into clear directions such as right and wrong. Reflecting as an educated social subject in order to make the 'right' (according to moral norms) decision and critically analysing a situation 'objectively' are not the same functions. This points to the established tension with the discipline of history around the subjectivity of the historian. I will now explore how teachers interpret the learner as a historian and legitimate the practice of reflection in different ways.

Expressing and Confronting Through Technologies of History

The reflection process can be interpreted as a technology in developing knowledge of self. After reflection the subject must disclose this knowledge and apply the knowledge to new situations. Foucault's Socratic ethics of "know thy self" to care for oneself sees values formation as a process of fashioning the self. Apart from Socratic ethical practices, Foucault also refers to early Christian literature for examples of the development of a language of self-examination which involves "recalling principles of acting and thus seeing, through self examination, if they govern your life"(Foucault, 1988b, p. 38). It is through this process of disclosing self that the subject is seen to be expressing 'truths' to themselves and to others.

While values 'disclosure' is an often crude process, not nurtured by the framework which is based on traditional notions of 'learning' as a transmission, the pedagogical space of the History classroom is seen to encourage such self-examination and "openness". Descriptions of classroom practices, as discussed earlier, highlighted an emphasis on role plays, journal entries and general discussion. Personal writing is the most common product of reflection in the classroom and has its beginnings according to Foucault (1984a) as a practice advocated in Ancient Greek and Roman ethics in order to know oneself.

However, the description of teachers and values education in the framework construct reflection and discussion as predominantly an expression of predetermined opinion and beliefs not constitution of those values. For instance, Claire referred to some of the ways she facilitates the expression of a certain values framework:

> We do try to look at everyone's side because then when they do their exams and stuff they are supposed to be given sources with all different perspectives and be able to identify whose view point. We practice that. We do lots of diaries and letter writing from different people in history. (RST_Preob)

This illustrates different perspectives and role plays, in some senses required for in-depth analysis and fostering of tolerance, empathy etc. However, the initial justification by this teacher references assessment, a view that is pragmatic and limited to identification.

The spaces for ethical discussion are constituted by knowledge/power relationships which both enable and constrain the constitution of values through the selection and appropriation of available discourses. My participants frequent references to discussion as a classroom activity, and "sharing your opinion" as an attribute of a 'good' student seems to construct the History classroom as a place for articulating opinions and in the process forming such opinions. Teachers are enabling students through models, the language of critical analysis and the opinions of sources to position themselves and their values. Values are seen as historical and social constructs enacted through events, behaviours and social norms.

Given that discourses work to both constrain and enable how subjects think, act and feel, some students felt restricted by the school and classroom in being able to 'express themselves'. For example one student described that "there is no where is express it [your opinion]". I most frequently observed teacher directed discussion with a focus on evaluation. In this sense, the teacher is shaping the values and knowledges which are 'right' and 'good'.

The technology of remembering is whether past experiences/familiar discourses allow a subject to deal with unknown events. The importance of *remembering* is seen as a main reason for studying history and as a result learning from previous 'rights and wrongs' (e.g. the Holocaust). In terms of values education in the History classroom, remembering can be seen as how students use historical understandings and the associated values frameworks in confronting contemporary social problems. As described in the previous chapter some students articulated ways in which History gave them an understanding of the present and potentially the future. As a teacher, Helen evaluated students' *remembering* in terms of making 'links': "I was really impressed with a lot of the links that they made. Like independently coming up with ideas for ways to achieve goals using non-violence and things. They all gave specific examples and linked them to things they had read in the media" (UST_post ob).

Values education through subject formation, the ways by which teachers can facilitate and provide spaces for ethical discussion, seems poorly mobilised. Nevertheless, it is these practices of 'doing History' which invariably shape the ways in which students construct and articulate their own value positions. While teachers may view this as the ability to communicate and justify opinions and engage in discussion, it is these processes (not end points) which give space for values formation in the History classroom.

History as Values Education

Knowing Self and 'Other' Through History

History is spatial in that it creates local, national and global orientations. The Framework for Values in Australian Schools defines nine values as distinct to a homogeneous group –further distinguishing Australian values as distinct from other nations. Gray argues that "History is an ideal discipline for ethical decision making, students learn to recognise their own value positions as well as those of historians and people from the past" (2000, p. 28). This positions values formation as a process of distinguishing one's own values from those of others. Dividing practices – practices of dividing the self and other through binaries of identity (such as 'us' and 'them', east and west) – are deconstructed to highlight value positions. From observation it was clear that each classroom in some way engaged with a discourse of 'otherness' and the self (for example, in talking about Australia, the local community or the school). This is at one level unavoidable because any discussion of history is constructing an 'other' in terms of place and space. Each episode was unique in how students were able to constitute on their own identity in relation to others.

The 'other' as a construct, was developed most notably by Edward Said's (1978) reconception of 'Orientalism'. He defined Orientalism as a European discourse which produced the Orient politically, sociologically, militarily, ideologically, scientifically, and imaginatively during the post-Enlightenment period (Said, 1978). Said is viewed as the founder in the study of colonial discourse and achieved a Foucauldian 'undoing' of the accepted understandings, knowledge and power relationships (Prakash, 1995; Robbins,

1992). Otherness is a key concept in historical study because of the way social values are embedded within the discourse. One can not separate a sense of self from studying others.

In one sense, historical inquiry defines otherness as a process of identity formation by separating distinct times, places and values. However, teachers' references to the 'Big Picture' can be seen as attempts to connect the past and the present. Students' descriptions of the past, (discussed in Chapter Six) were indicative of a view of history as disconnected from contemporary society. Space and time is seen as distancing from student realities. Studying 'the other' may be also seen as a way of avoiding confrontation with one's own societal values.

Gaining and seeing other's 'perspectives' was a dominant concept in justifying the study of History. While all teachers referred to awareness and broadening understanding, Claire used the term 'perspective' a total of fourteen times during the two interviews (nine times during pre-ob interview and five times in the Post-ob interview). Claire's students also used the term perspective in their interviews and in class perhaps as a reflection of classroom discourse framed by the teacher. Perspective is also about spatial positioning-moving one's viewpoint. The other is therefore also seen as a spatial construction.

This concept of the teaching and learning of history fits into what Ermarth (1991) argues is a reformulation of modern 'space', one which focuses on a multidimensional 'event' and therefore "dissolves the boundaries between subject and object". Therefore, 'perspective' constructs "a site of contest between subject positions" in that there are multiple view points of the one historical event.

Paul expressed feelings of being constrained by assessment and not being able to do "cultural studies for the sake of it, for the sake of learning". He also remarked, "I wish I could take these guys through – for example a sixteen year old's life in Rwanda". This parallels the 'journey' in the syllabus, the fundamental aim of expanding horizons and therefore developing understandings not just based on personal experience.

Constructions of the 'Other' Through Conflict

It is common to refer to the idea of 'other' in literature about national identity (Steedman, 1995). International conflicts are defined by national identities, identifiers that feature prominently in the classroom. In this respect, all three teachers spoke of students' enthusiasm for studying conflicts, in particular the world wars. Claire, for example spoke of how she likes the 'gory' side of history and comments that her students enjoy learning about wars and massacres: "I think it's just, I don't know, a bit of human nature to like that kind of gory stuff" (RST_preob). She also supposed that her class enjoyed violence and conflict within history:

> I guess this is bad, but um like the gory things, you know they do appeal to people…I even find that in my classes too they actually enjoy learning about the really gory massacres or things like that that have happened, so you know. (RST_preob)

Arguably, conflicts are the most common source for histories popularised through film and television. Conflict is an event or a concept imbued with judgements about right and wrong, ours and theirs, and creates problematic identities based on these binaries.

It can also be argued that official histories valorise conflict and these national myths are then popularised. According to Paul "this country promulgates its history on war" (UCT_preob). As mentioned earlier, Paul positions himself as a cultural outsider (not being born or raised in Australia) but as insider professionally because he has been teaching at the one school for so long and is a member of the State Panel. This statement reflects an outsider voice.

Helen was also aware of the student's interest in conflict or "movie versions" of history. She described that "they don't like politics; they want war and blood and guts and glory" (UST_preob). This was evident during the student interviews, with one student who was "interested in the past like WWI and WWII, like, when we start on that I'll be real interested in it and I don't mind a bit of other history."(US_S1). For this student history was dominated by the world wars and this interest had motivated him to choose the subject. At the end of the unit on Indian independence Helen reaffirmed her opinion that the majority of students were more interested in studying conflict by stating "a lot of the

students found it [the unit on Indian Independence] unappealing at the start because a lot of the students are there to study wars, they are there to study conflicts and the boys will tell you that upfront by asking, When are we learning about the fighting?" (UST_post ob).

The Queensland Senior Modern History Syllabus theme "Studies of Conflict" contains the focus question: "In what ways have peoples values and experiences influenced their perception of the conflict, now and in the past?" (QSA, 2004, p. 28). Motivations and justifications for conflict draw on differences in political, religious values of the parties and also an examination of the values of society toward the conflict at the time and now. For example societal reactions to the war in Vietnam typify a shift in social values that students may analyse. Thus, 'studies of conflict' particularly is a topic or theme that explores the moral positions and moral justifications of those involved.

History and Their Own Backyard: Australian Values

"Australian" history fosters a sense of belonging, collective identity and a collective consciousness of Australia as a place. The nation is a key reference in identity formation, invoked through national myths, images, individuals and traditions (Alter, 1994; B. Anderson, 1991; Billig, 1995; Guibernau, 2001; Lawrence, 2005). These attribute various characteristics and values to 'Australia' as a place and to Australian citizens.

Several classroom examples illustrate contestations about 'Australian' values. Firstly, Paul described how in studying civil rights students preferred to look at American history rather than Australian:

> Students get an opportunity to look at power, look at the way it has manifested, look at alternative groupings etc. and there is a chance to pick that up should anyone want to – they are not likely to however, they are much happier doing civil rights in the United States. Why, well because it is not in their own backyard. (UCT_preob)

Australia's past is seen as problematic and avoidable; studying the 'other' provides distance:

> There is a mandate that you have to study some Australian history, but my experience with Australian students is that they are not keen to study the issues that I would like

> them to tackle (their own history with regard to the indigenous population, which I think should be of concern to every Australian student), they won't have a bar of. (UCT_preob)

Students and teachers in both state school classrooms had discussed the Cronulla riots, multiculturalism, and national identity. For instance, Claire expressed that "[students] don't have a great background" in Australian history and is in favour of more Australian history. She considered it would "help them get involved and become better citizens perhaps" and see "new perspectives". New perspectives in this sense draw on multiculturalism and the promotion of understanding of multiple Australian identities. In one lesson observed, Claire's composite History class had been looking at examples in the media of modern day (extracts from the late 90s) racism, for example neo Nazism in Germany in the form of vandalism of synagogues. This prompted students to discuss current examples they had seen in the media. One student raised the topic of the French elections and the slogan "France for the French" viewing it as racism. Another student responded saying "that's similar to Australia". These judgements from students critique national identities for the ways they exclude 'others'.

However, the same class then entered into a debate about the assimilation of Muslim culture in Australia:

> S1: I don't mind them [Muslims] coming here but they should live as Australians.
> S2: Like, if we go there [where? a collective 'other'], we can't say "I don't want to wear the head dress" because they'll shoot us.

In terms of identity formation the collective language positions the class as homogeneous and the other religious groups as 'other'. This impromptu discussion about Australian identity shows that this History classroom was an environment where students question and try to make sense of current realities in the light of past events and a wider global context. However, it also shows the level of understanding and therefore labelling that students use to define identities. It was interesting to note that the discussion was not entered into by the teacher; it was more an aside rather than the beginnings of substantive discussion on the topic. This may be an illustration of earlier assertions (P. Ling, 1998) that teachers are not comfortable about their own values or that values clarification is impromptu and not structured. There is also a tension between the explicit purpose of studying anti-Semitism, described by one student as "probably to teach us not to be

racist" (RS_S2) and the discussion above which saw the Muslim religion as other and 'there' as other.

In another lesson I observed, the urban state school class were examining Nationalism as a concept. This lesson included a discussion of Australian values using the Cronulla riots as a problematic example of nationalism. The teacher read a newspaper article describing the riots, which included a discussion of the political groups mentioned such as 'right wing' and conservative. Students were asked for their opinion on the cause of the riots and most said racism in combination with alcohol. Then the students copied a definition of nationalism in their books focused on "shared culture" and "shared values". Subsequently, the teacher displayed media images of the rioters through a powerpoint presentation. In response to the images of rioters with Australian flags, the students commented:

> S1: They thought the others [minorities] didn't value the country
> S2: People use it [the flag] against others
> S3: They took nationalism too far, the rest of the world saw images of the riots

The teacher then asked "How much were the Cronulla riots caused by nationalism?"
Again there were similar responses – racism, alcohol:

> S4: That's what they believe is right but they have got the wrong meaning of it [nationalism] (observation notes 19/4/07)

The teacher then contrasted the violence of Cronulla with the non- violence of Gandhi as an alternative display of nationalism. This activity critiqued nationalism and the concept of shared national values, which were positioned as problematic and open to interpretation.

Later in the same lesson the class discussed Gandhi's passive resistance in relation to more recent protest, even within the school. This discussion presents a model of citizenship which values tolerance and advocates participation:

> T: I want you to give me some other examples of this (non-violence) – no response
> T: How would you put this into practice?
> S: That protest in Tassie about the Dam
> S: Petitions
> S: Hunger strikes, chains – "like on the Simpsons"
> S: Tiananmen Square

S: American segregation – Rosa Parkes on the bus
T: Is it (non-violence) easier or harder than using violence? – harder
T: How did you protest the playground seating rules that were introduced (link to school)?
S: Abusing teachers, not moving, official complaints
S: (aside comment) We should protest the school uniform and come to school in a loin cloth. (observation notes 19/4/07)

This activity made several links between the historical and the contemporary events, of which students were quite knowledgeable, and also positioned actions and beliefs as directly connected. Like Paul, Helen used the school setting as a 'hook' for students in a way that openly examined the school as a political structure.

According to the teachers, students were not as enthusiastic about studying their "own backyard" as opposed to other topics or nations which are perceived to be more interesting or appealing because of their distance from students' everyday lives. As Paul stated when given a choice of looking at power and human rights, students opted to use America or South Africa as a case study rather than Australia. Nevertheless, the 'Australian' identity was a source of comparison and critique which questioned the degree to which 'Australian' values (listed in the framework) such as tolerance, inclusion and respect are evident in the face of racial conflict.

Conclusion

This chapter has sought to illuminate the *how* of values education in the History classroom- how technologies of self and constructions of the other incite values. I have deconstructed teachers' and students' conceptions of themselves as moral subjects and the characteristics attributed to each other. This was followed by discussion of the technologies of reflection, disclosure through personal writing and remembering. Finally, I examined how 'othering' compares and contrasts historical and contemporary values while also acknowledging different perspectives. Values education is embedded within the practices of doing History - questioning, expression facilitate knowledge of self and therefore clarification/articulation of values.

Students and teachers evaluate their own lives against historically constructed norms. Technologies in the History classroom embed values education using the historical, the social and articulation of self through discussion and personal writing. They foster capacities for tolerance, empathy, fairness as well as knowledge and regulation of self. This regulation of self demonstrates Foucault's conception of governmentality, the capacity of the subject to make ethical and just decisions in line with broader social values.

History provides models, contrasts, repercussions and windows (metaphor of seeing, spatial perspective) – a level of awareness of value positions. On a more substantive level, it can be seen as a space/forum for expression of and thus clarification of values. The agency of the teacher is once again paramount as a facilitator of knowledge of self, model of technologies and advocate (directly and indirectly) of values such as universal humanistic values of peace, tolerance and sustainability.

The concept of 'knowledge of self' values the process of identity formation above knowledge of the past. This reinforces a participatory model of values education based on situational reflection. In relation to identity building, reflection is a practice in which students draw on previous experience and personal values frameworks. These technologies of reflection, expression and remembering can be seen as social tools. These technologies prompt a personal response to history and agency in being a historian.

The debate about the importance of history reflects the way historical knowledge is constructed and valued. If indeed it is seen as knowledge of 'the past' and perhaps awareness of national identity, its basis in an increasingly commoditised curriculum is contested. However, if the experiences of engaging with history are viewed as technologies of the self and the social they take on added significance for citizenship education.

The processes of moral subjectification can be further problematised by asking: How are technologies of self given space within the school? And are these technologies really

allowing students to express knowledge of self or knowledge of social norms? Students' limited articulation of values and experiences suggests that, at least for some students, these practices are not applicable outside the context of structured classroom experiences or the completion of assessment. How can these new 'perspectives' and technologies be utilised as ethical and active citizens?

Chapter 7: Conclusion

> "I think it is all woven into the rich tapestry, very complex tapestry…we are actually doing it, it's just not on the surface, it's in here somewhere with the rest of the sub-text." ('Paul', during post-observation interview)

This statement from one of my participants encapsulates the notion of values education as embedded within the principles of the school but also articulates the complexity of schooling. In important respects, my project has been an investigation of the "sub-text" and the ways in which values are 'woven' into the discourses of the History classroom.

In this concluding discussion I draw together the overarching themes and tensions identified within each chapter. Following this, I discuss the implications for policy and curriculum development in relation to History teaching and citizenship and values education. Finally, I signal some directions for further research, summarise my arguments and draw some broad conclusions about history and values teaching as social technologies.

The 'Place' of the Research

Within this thesis I sought to illuminate points of divergence and intersection within the discourses of the History classroom. In doing so I propagate discussion of the ways in which these discourses construct the student, teacher and social subject as ethical beings, and shape the norms of ethical conduct.

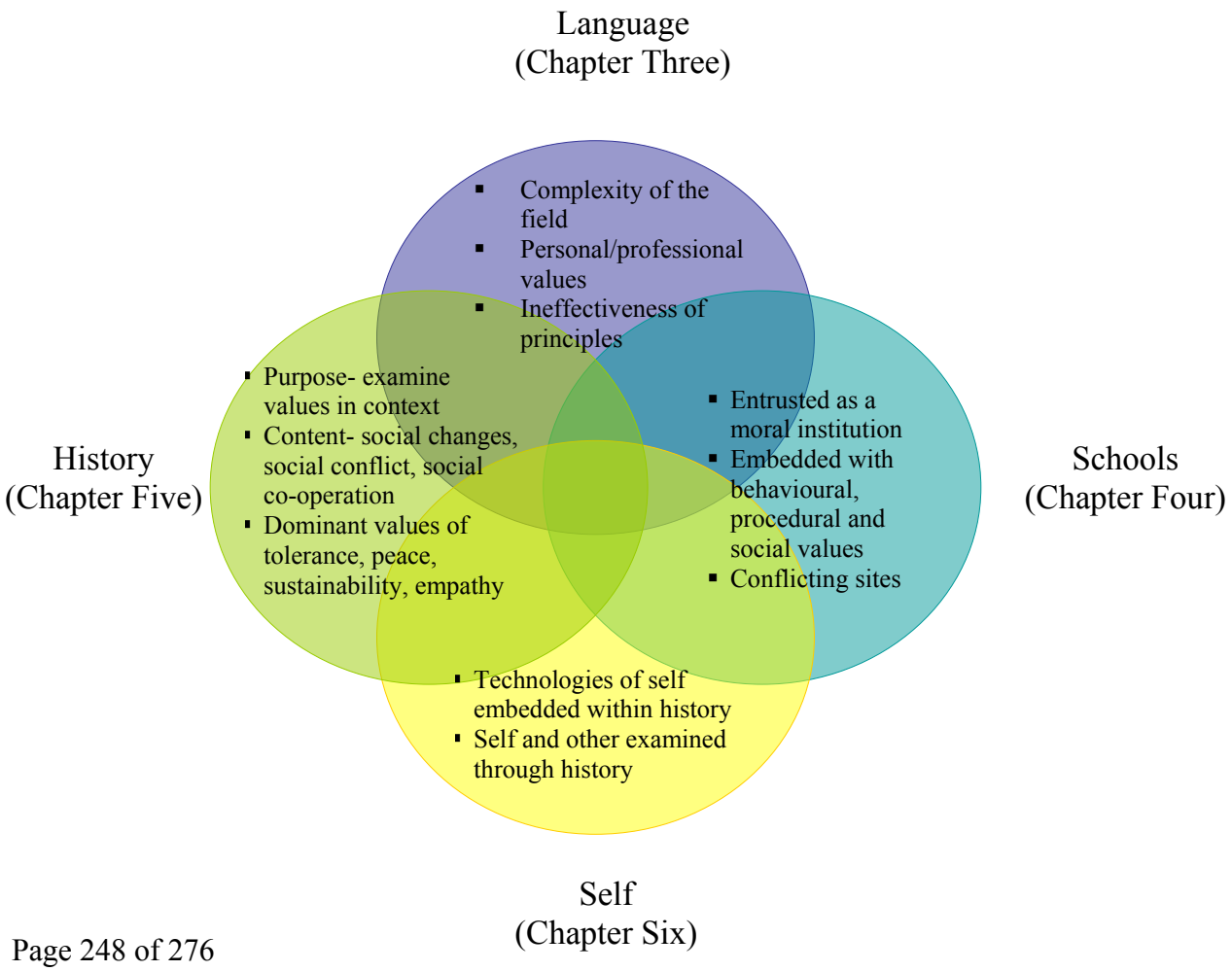
I embarked on this research project at the height of two very public debates: values education and History education. I have engaged with these agendas and policies. In the case of values education, a change in government has shifted the focus of educational policies and although some values education projects are ongoing (the Values Education Good Practice schools projects, for instance, continued in 2008 and school resources

continue to be released), my research has become largely retrospective. It is, as such, a reflection on the initiatives surrounding the National Framework for Values in Australian Schools (2005) and how these have been informed by the larger cycles of mass education and nation building. While my research is confined to only three specific school sites, it also speaks to broader debates about the role of history teaching in terms of citizenship and values formation.

Overview of the Analysis

I now summarise the arguments and relationships that were developed out of the four broad groups of analysis: the language of values, the school, the History classroom and the social subject (teachers and students of History). I have summarised these in the diagram following (see Figure 5).

Figure 5: The "Rich Tapestry" - categories of analysis



Themes

As broadly represented in the figure above, the themes which emerged from the intersecting spheres of analysis concerned values as social and institutional constructs, the ways in which History facilitates values and the mismatch between the these practices and the formal values education initiatives. Principally, values are discursively constructed and as such embedded into relationships and regimes of practice. As such, schools construct values by positioning students and teachers against social and historical norms. Although in some instances an explicit form of values education was introduced to students, in that they had examined the National Framework for Values in Australian Schools, this 'exposure' did not translate into an ability to explain values out of context.

In contrast to the external framework of values, the values embedded in the curriculum were at the core of teaching and learning History. Teachers, students and observations highlighted the ways in which History teaching and learning models, critiques and articulates values. To theorise these practices, values formation can be conceptualised as the development of knowledge of and the constitution of self, in that students and teachers are engaged in dialogue and reflection. Within the many discourses of the classroom, the language of values education can not be formalised because it is dependent on context, such as historical inquiry provides. Teacher agency was also evident in that the teachers presented, shaped, and empowered students to position themselves in relation to certain groups, historical models and explicit values.

Tensions

Within these themes, I also identified several tensions in the relationship between the school, teachers, students and the History curriculum. The school is an improvised and contradictory setting for values formation. The organisation, routines, expectations and spaces of the school, in some cases, promote competing values. For example, the need to express and argue opinions is contrasted with the relatively passive performativity of the

student in following school rules. Likewise, teachers' work was taking place within regimes of practice, in which they were subject to surveillance from 'above', while being responsible for the surveillance of their students 'below'. Surveillance is still a dominant practice in schools, although, it is being recast from the direct model of teacher discipline to the model of the self-directed learner.

History teaching and learning is constructed differently by teachers and students. However, it is important to note the tensions in constructing the History 'subject'. While self expression and critique of social and historical values are advocated as attributes of active and ethical citizenship, they do not always sit comfortably within the structures of a school. It is also evident that the knowledge/skills dilemma prominent in the larger debate about the place of History in the curriculum, frames the ways that students 'value' History. Concerns in citizenship education literature are that students require more than knowledge, they must also have the capacity to act. This parallels concerns in values education literature about opportunities for decision making (such as moral dilemmas) not being enough, and that students need to have a knowledge base. History's framing of critical analysis and multiple 'perspectives' provides a way of engaging with values. Nevertheless, questions remain: What relationship do students have to this process? Is it prescribed or applied in meaningful ways that allow students to make connections to their own lives? From these themes and tensions evident in my data, I have identified some potential implications for history teaching and learning and citizenship education policy.

Implications for Policy and Curriculum Development

> "Analytic payoff resides not only in identifying the patterns, structures, and conventions that generate such activity but also in analysing their moral and practical implications." (Atkinson, 2005, p. 826.)

In this section I discuss the implications for policy and curriculum development in relation to history teaching and citizenship and values education. In relation to History, I discuss the technologies and capacities that the foster meaningful values education. I then

discuss the ways that values education is perceived as an implicit process that inevitably takes place in the relationships and fundamental aims of schools as social institutions. Finally, I highlight the significance of the teachers in my research as the agents responsible for presenting, challenging and fostering students' capacities to form their own values.

The Discourses of the History Classroom

"We are doomed historically to history, to the patient construction of discourses about discourses, and to the task of hearing what has already been said." (Foucault, 1973, p. xvi)

There is a capacity for the teaching and learning of history to foster ethical global citizens. In a multitude of explicit and implicit ways, through processes of reflecting, refining and articulating, History enables students to develop values. While this is not a new argument, recent policy has limited the way values education is framed within schools. In response there is a need to focus on technologies of values formation inclusive of all relationships within the classroom, school and community – and in particular, the everyday classroom practices of teachers and students.

As discussed in depth in Chapter Five, the practices of History and the values that are promoted through History centre on the pedagogy, ways of 'learning' and 'doing' and the concept of 'perspective'. The pedagogy displayed in the three History classrooms valued active students, self-direction, critical thought (although this was limited to historical sources and issues external to the classroom) and a focus on the historical inquiry process. Technologies of 'doing History' seem to be less about substantive knowledge than processes for developing values, judgements and decisions.

Values are embedded in the curriculum in several ways. The contextual examination of values deconstructs their historical and social origins/impacts. For example, the study of social change and changing values examines the development of democratic values such as tolerance, social justice, freedom. Study of individual values through historical figures

was evident in highlighting negative (racism, tyranny) and positive values (particularly honesty and integrity). Multiple perspectives and introspection incited empathetic engagement, reflection which can be theorised as self knowledge and self discipline. Finally the connection between the past and present was made, to varying degrees of awareness, through explicit connections and comparative studies and scenarios.

History is a subject which is understood and appreciated by students and teachers differently: these students, whilst recognising an importance of 'remembering' and gaining perspectives, still described the subject as knowledge of the past and thus described History as of little purpose outside school. This is perhaps because most of the values formation is independent of the 'official' topic and learning is not quantifiable or commoditised as it appears to be in some other disciplines. The three teachers, on the other hand, viewed traditional knowledge as insignificant compared to the aims of tolerance, empathy, civic engagement, and critical literacy and inquiry skills of a life long learner.

The teaching and learning of history – in order to foster knowledge of place and a collective identity – is an established part of citizenship education. Examining different capacities of the History teacher and History student may provide a useful understanding of classroom practice clear of, but able to inform, external debates about History's importance, and about civic education. The ways in which teachers adopt subject positions as moral guardians and role models, and students take-up values positions based on the models and sources presented to them, highlights the capacity for meaningful values formation. For example, injustices are historically constructed, and therefore give impetus to the capacities of History teachers and students to reflect on their own values as a basis for change.

The levels of complexity and competing values orientations are evident in the debate and the documentation of the values education discourse. There are correlations between federal policy and state syllabi in advocating that education is about skills, knowledge, values and attitudes and promoting the values of democracy, social justice and

sustainability. However, the Queensland Senior Modern History Syllabus (QSA, 2004) focuses on exploration of a variety of values (which are not specified directly) and positions values as a guide to civic goals, whereas, the national framework poorly defines the relationship between values and actions. The framework is isolated from the curriculum in that it advocates nine values not the critical analysis of values in context through specific pedagogy such as reflections, debate and analysis of sources.

Given that policy is interpreted and enacted in a multitude of ways by individual schools, teachers and students it is difficult to speculate on the 'impact' or adoption of values education policy. Nevertheless, the aim of in-depth analysis is not to evaluate or generalise but to illuminate the taken-for-granted subjectivities and value-laden discourse in order to further critical understanding and inform practice.

In a context of social change and educational accountability, the relevance of History teaching may increasingly be values exploration and the fostering of a new global and ethical citizenship. It is clear from the current push for 'values' in schools, the emphasis on skills such as critical analysis and reflection in the syllabus, and preliminary analysis of classroom experiences, that school history aims, in part, to foster students' ethical citizenship skills.

Values and citizenship education within the History classroom offers exciting possibilities for active engagement with historical and contemporary values, as part of on-going values formation. This is coupled with the risk of narrow interpretation and/or pressure to "instil" rather than critique. Analysis reveals, within these classrooms, principles of historical inquiry and social constructivism are guiding a critical, contextualised and social process of values engagement.

The Limitations of Formal Values Education Agendas

The 'impact' of values education in my three research contexts can not be representative of the implementation of the policy as a whole. However, the voices of participants did

highlight some of the ways the policy was cast upon a backdrop of continuous policy reinvention and, to a large degree, lost in the 'noise' of formalised school programs.

In the cases where students, in particular those from the large urban school, were aware of the framework of values, they had experienced these as external to the curriculum. Such isolated activities and mottos on school assemblies, whilst introducing a language of values, did not translate into any relevance or long term understanding for, or by the students.

Values education has been situated within Religion or viewed by students as a campaign, and therefore has been prescriptive and lacked a context students relate to. Teaching 'values' as principles only risks "reducing ethics to an issue of (deficient) norm transference and lack of rules" (Thornberg, 2008, p. 1797), and therefore values education loses its complexity and undermines the goal of fostering autonomous critical citizens able to confront moral dilemmas in a sophisticated and 'sensitive' way.

In contrast to the relative lack of awareness about the nine values of the framework, students were aware of mismatches between the school 'ethos' or overt values and school management and organisation policies. As discussed in Chapter Four, students referred to their own experiences and observations in critiquing the inclusivity, tolerance and respect within the school community.

Paul's statement that he believed "it is happening anyway, or it should be" (UCT_ postob) and the way in which all three teachers described their work as developing active citizens highlights a policy amnesia - civic education policy reinvented in the form of "values education". My original premise was that schools develop children socially, emotionally, and academically and this work has largely remained the same. "Values education" can be appropriated as a label for many existing aspects of the curriculum, as part of the ongoing integral work of the school. Thus, while these schools are only a snapshot, the "impact" of the values framework here has been limited.

The relative lack of awareness does seem to correspond to the experiences of Queensland History teachers who responded to my state wide questionnaire in October 2006 (at the height of values education 'roll out'). Of the sample of 160 teachers from around the state, only12% had used the values education kit (poster etc.) in their school. When placed in this general context, it seems that overwhelmingly the policy has produced some political heat but not much light. As Connell (1993) reminds us "educational reforms eventually have to work through teachers, and worthwhile reforms have to work with them" (cited in McInerney 2003, p. 253). The teachers' and students' reflection on their practice revealed the ways in which values education was part of the tapestry of classroom discourse.

The Agency of the Teacher

> "In the final analysis, policy is enacted in the context of schools and is likely to be subjected to various forms of appropriation, resistance and modification at the micro political level." (McInerney, 2003, p. 253)

Values education has taken place outside the classroom, and in most cases outside the school, but that is not to say that values do not permeate every interaction teachers and learners are engaged in. History deals with conflict and social change, through significant events, examined at a distance of time and locality but intimately connected to how contemporary society is understood and the 'regimes of practice' that are accepted and taken for granted. Perspectives on unjust conflict and 'fairness' are indicative of the way in which change is positioned and inturn action for social justice, such as protest. There seems to be points of connection between the professional aims of the teachers, the understandings of students and the values of social justice common across the discourse.

Like van Hover et al (2007) in their case study of a History teacher, it is clear these teachers' aims guide their pedagogy but are mediated by syllabus aims and personal experiences with History. Unavoidably, the teacher controls and filters the selection of content, activities and the 'narrative'. The idea that there are 'take-home messages' that the teacher is responsible for promoting, intersects with the advocacy of critical

independent thinking and social-constructivist pedagogy to create a complex moral discourse. Dominant messages are about 'remembering' past events in order to learn for the future and develop empathy – two capacities underlying a social justice philosophy and agenda. The ways in which values are constructed in a historical and critical context positions values formation as holistic.

In terms of organisation, classrooms are autocratic, but they can foster a critical view of social processes and a democratic discourse. The teacher is central as history guide and moral guide. Paul, the most experienced of the three teachers, was adamant about student participation in discussion and had a small class which allowed him to engage students in more frequent one-on-one and whole class discussion. The other teachers also facilitated discussion to varying degrees. Students engaged in a democratic process of questioning and contesting the historical sources, the teacher (not directly, but in the presentation of alternative views) and each other. This classroom discourse constituted and clarified values. Procedures by which we take up identities in relation to subject positions and identities are historically rooted and embody norms of behaviour and attitudes (values).

Schools attempt to standardise ways of learning though uniform materials and assessments enacted within the explicit curriculum. It is teachers who mediate these requirements and 'outputs'; and who are informed by their sense of the purpose and aims of the historical process and the "take-home messages" of the curriculum. Whilst students were not necessarily able to articulate the purpose of studying History, they did say that History made them 'more aware' and that it 'changed their opinions' – thus indicating that values education is about the processes more than the content and the ability of subjects to utilise and make meaning for themselves.

Future Opportunities

In discussing future opportunities in the areas of research and theorisation of the curriculum I bring into focus the aspects of values discourses in schools that were on the periphery of my research. In particular, the performativity of the teacher, the tensions

between policy and practice and the notion of 'inclusivity' within schools. I subsequently, synthesise the ways in which History and its place in the curriculum can be theorised for the development of global citizenship.

For Research

Further research could be developed to examine the relationship between teacher aspirations and pedagogy. While there was not scope to draw too many conclusions in this research, undertaking observations and description pointed towards a mismatch between the teachers' aspirations of developing independence and advocating discussion and, on the other hand, the performativity as purveyor of 'truths', routines and assessment/ examination/ surveillance. There is a space for more meaningful examination in the ethical practices that are sustained in the discipline of history and at the ways teachers adopt their role as moral guardians and role models.

While my research drew on students' and teachers' understanding of values of the school, and values education within the school, comments on the 'whole school' were limited. The experiences of the History students raised questions about democratic practices in the school. Further research could usefully examine the 'spaces' for students to develop and enact values in more depth. In conjunction to this, the degree to which the school was inclusive and supportive was another aspect of the values discourse which emerged from student interview that was outside the scope of the History classroom as examined here.

For Expanding Theorisation of the Curriculum

History offers the counsel, tutelage, models, and study of consequences needed to bring the past into the future and propagate each subject's desire to be an ethical, active, social subject. The understandings I have presented and analysed could be a starting point for reimagining the field and examining further ways of theorising the purpose and significance of teaching and learning History. The study of History (the school subject) is presented as a journey in syllabus texts (QSA, 2004). On top of this metaphor, there is value in utilising Foucault's theory of the "history of the present" and History as the

"science of human societies" – the social re-envisioning of the past in order to justify History's place in educating the local and global citizen.

Values education as a social technology shifts the conceptualisation of government of 'citizens' to the government of "values". Citizenship was traditionally about knowing political systems and endorsing and engaging with them. While values, capacities and attitudes have always been a part of citizenship education, 'values' emphasises the self government of autonomous individuals not 'citizens-subjects' whose external behaviours are the primary concern of the nation. Thus values education seems to be one manifestation of a government of community in and of which Miller and Rose (2008, p. 214) argue that "individuals are to fulfil their national obligations not through their relations of dependence and obligation to one another but through seeking to fulfil themselves within a variety of micro-moral domains" – such as the school.

Final Conclusions

The teaching and learning of History in school comprises of several values including those espoused in the relationship between and within the school as an institution, the syllabus, historical sources, students and the classroom teacher. These are inconsistent and contextual in the way they position students and teachers as ethical social subjects. These inconsistencies illegitimate and problematise formal approaches to values education. Thus, it can be argued, opportunities for values formation are provided through the critical inquiry, historical positioning and the agency of the teacher in the school subject of 'History'.

Presently, student and teacher agency is being left out of prescriptive policy agendas. In a crowded curriculum, one increasingly accountable for societal morals and apathetic citizenship, History may provide an important, perhaps even the necessary, vehicle for decision making, judgement, debate and questioning processes of ethical decision making and a global world view. If history is the self-consciousness of humanity, as Droyson suggests, then the study of History in school can provide one of the forums for values education and a context in which to make sense of the many intersecting and colliding "micro-moral domains".

References

Aldrich, R. (1984). New History: An Historical Perspective. In A. Dickson, P. Lee & P. Rogers (Eds.), *Learning History* (pp. 210-225). London: Heinemann Educational Books Ltd.

Alexander, B., & Bond, P. (2001). Civics and Citizenship Education in Queensland Schools. In M. Print, W. Moroz & R. Reynolds (Eds.), *Discovering Democracy in Civics and Citizenship Education* (pp. 47-63). Katoomba: Social Science Press.

Alter, P. (1994). *Nationalism*. London: Arnold.

Andersen, N. (2003). *Discoursive Analytical strategies: Understanding Foucault, Koselleck, Laclau, Luchmann*. Bristol: Polity Press.

Anderson, B. (1991). *Inmagined Communities: Reflections on the Origin and Spread of Nationalism*. London: Verso.

Anderson, J. (2005). *The Perceptions of Students, Teachers and Parents Regarding the Values of the LIFESKILLS and Lifelong Guidelines Program.* Unpublished Dissertation, East Tennessee State University.

Anderson, R. (2008). Civics and Citizenship Education: Why is Civics and Citizenship education unpopular among teachers? *Ethos, Term 2*, 19-23.

Angrosino, M., & Mays de Perez, K. (2003). Rethinking Observation: From Method to Content. In N. Denzin & Y. Lincoln (Eds.), *Collecting and Interpreting Qualititative Materials* (2nd ed., pp. 107-155). Thousand Oaks: SAGE Publications.

Apple, M. (2004). *Ideology and Curriculum* New York: RoutledgeFalmer.

Arksey, H., & Knight, P. (1999). *Interviewing for Social Scientists*. London: SAGE Publications.

Arthur, J., Davies, I., Wrenn, A., Hayden, T., & Kerr, D. (2001). *Citizenship through Secondary History*. London: Routledge Falmer.

Aspin, D. (2003). Actions speak louder [Electronic Version]. *EQ Australia*. Retrieved 1/2/2006 from http://www.curriculum.edu.au/eq/archive/summer2003/html/article_01.shtml.

Atkinson, P., & Delamont, S. (2005). Analytic Perspectives. In N. L. Denzin, Y (Ed.), *The Sage Handbook for Qualitative Research*. Thousand Oaks: Sage Publications.

Austin, A. (1961). *Australian Education 1788-1900* (Third ed.). Carlton, Victoria: Pitman Publishing Pty Ltd.

Baker, B., & Heyning, K. (Eds.). (2003). *Dangerous coagulations? : the uses of Foucault in the study of education* New York: P. Lang.

Bantock, G. H. (1965). *Education and Values*. London: Faber and Faber.

Barcan, A. (2004). Ideology and the Curriculum. In N. Smith (Ed.), *Education and the Ideal*. Epping: New Frontier Publishing.

Barcan, A. (2005). The disputed curriculum. *Quadrant, 49*(6), 34-46.

Barker, B. (2002). Values and Practice: history teaching 1971-2000. *Cambridge Journal of Education, 32*(1), 61-72.

Barton, L., & Clough, P. (Eds.). (1995). *Making Difficulties: research and the construction of SEN*. London: Paul Chapman.

Bebeau, M., Rest, J., & Narvaez, D. (1999). Beyond the Promise: A perspective on research in moral education. *Educational Researcher, 28*(4), 18-26.
Bell, J. (2005). *Doing your Research Project*. Maidenhead: Open University Press.
Besley, T. (2002). Social Education and Mental Hygiene:Foucault, disciplinary technologies and themoral constitution of youth. *Educational Philosphy and Theory, 34*(4), 419-433.
Best, J., & Kahn, J. (1998). *Research in Education*. Boston: Allyn and Bacon.
Bibby, M. (2001). *Civics Education and School Values.* Paper presented at the Annual AARE conference
Billig, M. (1995). *Banal Nationalism*. London: SAGE Publications.
Bourke, E. (Writer) (2006). Australia experiencing decline in civility [Radio], *The World Today*: ABC Radio.
Brenner, M., Brown, J., & Canter, D. (1985). Introduction. In M. Brenner, J. Brown & D. Canter (Eds.), *The Research Interview: Uses and approaches* (pp. 1-7). Orlando: Academic.
Brown, D., Bereznicki, B., & Zbar, V. (2003). A Can of Worms and other stories: The Values Education Study 2003. *Ethos, 11*(3), 8-13.
Carr, W. (1995). *For Education*. Buckingham: Open University Press.
Clarkson, P., Bishop, A., FitzSimons, G., & Seah, W. T. (2000). Challenges and constraints in researching values. Retrieved February 6, 2006, from www.education.monash.edu.au/projects/vamp
Costin, V. (1999). *Conceptions of 'history' held by a group of seventeen-year-old students in a Queensland school.* Queensland University of Technology, Brisbane.
Curriculum Corporation. (2003). *Values Education Study- Final Report*. Canberra: DEST.
CurriculumCorporation. (2003). *Values Education Study- Final Report*. Canberra: DEST.
Davidson, A. (1994). Ethics as ascetics: Foucault, the history of ethics, and ancient thought. In G. Gutting (Ed.), *The Cambridge Companion to Foucault* (pp. 115-140). Cambridge: University of Cambridge.
Davies, I., Gregory, I., & Riley, S. (1999). *Good Citizenship and Educational Provision*. London: Falmer Press.
Davis, M. (2003). What's wrong with character education? *American Journal of Education, 110*(1), 32-58.
Deacon, R. (2002). Truth, Power and Pedagogy: Michel Foucault on the rise of disciplines. *Educational Philosophy and Theory, 34*(4), 435-459.
Dean, M. (1999). *Governmentality: Power and rule in modern society*. London: SAGE Publications.
Delors, J. (1998). *Learning: The treasure within*. Paris: UNESCO.
deMarrais, K. (2004). Qualitative Interview Studies. In K. deMarrais & S. Lapan (Eds.), *Foundations for Research: Methods of inquiry in education and the social sciences*. Mahwah, NJ: Lawrence Erlbaum Associates.
Denzin, N., & Lincoln, Y. (Eds.). (2005). *The Sage Handbook of Qualitative Research* (3rd ed.). Thousand Oaks, CA: Sage Publications.
DEST. (2003). *Values Education Study- Final Report*. Canberra: Curriculum Corporation.

DEST. (2005a). *The National Framework for Values in Australian Schools*. Canberra: Commonwealth of Australia.
DEST. (2005b). Talking Values [DVD]. Carlton: Curriculum Corporation.
DEST. (2005c). *Values for Australian Schooling Professional Resources*. Carlton: Curriculum Corporation.
DEST. (2007). *Values for Australian Schooling, Building Values Across the Whole School: A resource package*. Calton South, VIC: Curriculum Corporation.
Dey, I. (1993). *Qualitative Data Analysis: A user friendly guide for social scientists*. London: Routledge.
Dickson, A., Gard, A., & Lee, P. (1978). Evidence in History and the Classroom. In A. Dickson & P. Lee (Eds.), *History Teaching and Historical Understanding*. London: Heinemann Educational Books Ltd.
Dobozy, E. (2004). *Education in and for Democracy and Human Rights: Moving from utopian ideals to grounded practice.* Unpublished Doctoral Thesis, Murdoch University, Murdoch, WA.
Elliot, R. (1994). Ethics and environmental education. In J. Bowen (Ed.), *Enviornmental education: imperatives for the 21st century* (pp. 79-103). Albert Park: James Nicholas Publishers.
Ermarth, E. (1991). *Sequel to History: Postmodernism and crisis of representational time.* Princeton: Princeton University Press.
Feinberg, W., & Soltis, J. (2004). *Schools and Society*. New York: Teachers College Press.
Fontana, A., & Frey, J. H. (2003). The Interview: From structured questions to negotiated text. In N. Denzin & Y. Lincoln (Eds.), *Collecting and Interpreting Qualitative Materials* (2nd ed., pp. 61-107). Thousand Oaks, CA: SAGE Publications.
Forster, M., & Masters, G. (2002). Accepting the challenge: Assessing the moral and ethical outcomes of schooling. In S. Pascoe (Ed.), *Values in Education*. Deakin West: The Australian College of Educators.
Foucault, M. (1971). Nietzsche, Genealogy, History. In P. Rabinow (Ed.), *The Foucault Reader* (pp. 76-100). New York: Pantheon Books.
Foucault, M. (1973). *The Birth of the Clinic: An archaeology of medical perception*. London: Tavistock.
Foucault, M. (1977a). *Discipline and Punish: The birth of the prison*. London: Allen Lane.
Foucault, M. (1977b). *Language, Counter-Memory, Practice: Selected essays and interviews*. New York: Cornell University Press.
Foucault, M. (1979). *Discipline and Punish: The birth of the prison*. New York: Vintage Books.
Foucault, M. (1980). *Power-Knowledge*. Brighton: The Harvester Press Limited.
Foucault, M. (1983). Preface. In G. G. Deleuze, Felix (Ed.), *Anti-oedipus, Capitalism and Schizophrenia* (pp. xiii). Minneapolis, MN: University of Minnesota Press.
Foucault, M. (1984a). *Ethics, subjectivity and truth*. New York: The New Press.
Foucault, M. (1984b). *The Use of Pleasure: The History of Sexuality* (Vol. 2). London: Penguin.

Foucault, M. (1987). The Ethic of Care for the Self as a Practice of Freedom: An interview with Michel Foucault. *Philosophy and Social Criticism, 12*(2/3), 112-131.

Foucault, M. (1988a). The return of morality. In L. Kritzman (Ed.), *Foucault: Politics, Philosophy, Culture* (pp. 242-255). New York: Routledge.

Foucault, M. (1988b). Technologies of the Self. In L. Martin, H. Gutman & P. Hutton (Eds.), *Technologies of the self: A seminar with Michel Foucault* (pp. 16-50). Amherst, MA: The University of Massachusetts Press.

Foucault, M. (1994a). *Dits et Ecrits* (C. O'Farrell, Trans.). Paris: Gallimard.

Foucault, M. (1994b). Introduction: The history of the systems of thought. In P. Rabinow (Ed.), *Michel Foucault: Ethics, Subjectivity and Truth*. New York: The New Press.

Foucault, M. (2001). *Fearless Speech*. Los Angeles: Semiotext(e).

Gardner, H. (2004). How Education Changes: considerations of History, Science and Values. In M. Suarez-Orozco & D. Qin-Hilliard (Eds.), *Globalisation: Culture and Education in the new millennium* (pp. 235-258). Berkley: University of California Press.

Gee, J. (1990). *Social Linguistics and Literacies: Ideology in Discourses*. London: The Falmer Press.

Ghosh, R., & Tarrow, N. (2003). Program Differences in Values Teaching in Teacher Education Programs. In F. Salili & R. Hoosain (Eds.), *Teaching Learning and Motivation in a Multicultural Context* (pp. 173-191). Greenwich: Information Age Publishing.

Gibbs, G. (2002). *Qualitative Data Analysis: Explorations with NVivo*. Buckingham: Open University Press.

Gilbert, R. (2004). Elements of Values Education. *The Social Educator, 22*(3).

Gilbert, R., & Hoepper, B. (1996). The Place of Values. In R. Gilbert & B. Hoepper (Eds.), *Studying Society and Environment*. Melbourne: Macmillian.

Gill, J., & Reid, A. (1999). Civics education: the state of play or the play of the state? *Curriculum Perspectives, 19*(3), 32-40.

Gilligan, C. (1994). In a different voice: women's conceptions of self and morality. In B. Puka (Ed.), *Caring voices and women's moral frame: Gilligan's view* (pp. 1-39). London: Taylor and Francis.

Goodson, I. (1978). New Views of History: From Innovation to Implementation. In A. Dickson & P. Lee (Eds.), *History Teaching and Historical Understanding*. London: Heinemann Educational Books Ltd.

Gordon, T., Holland, J., & Lahelma, E. (2000). *Making spaces: Citizenship and difference in schools.* London: Macmillan Press.

Gore, J. (1998). *Revisiting values education: The role of civics and citizenship education.* Paper presented at the Pacific Circle consortium Conference, Colima, Mexico.

Graham, L. J. (2007). Speaking of 'disorderly' objects : a poetics of pedagogical discourse. *Discourse, 28*(1), 1-20.

Gray, I. (2000). Teaching Ethics, History and SOSE. *The History Teacher, 38*(2), 28-30.

Green, B., & Reid, J. (2002). Constructing the teacher and schooling the nation. *History of Education Review, 31*(2), 32-40.

Griffiths, M. (1998). *Educational Research for Social Justice: getting off the fence*. Buckingham: Open University Press.
Guibernau, M. (2001). Globalisation and the nation-state. In M. Guibernau & J. Hutchinson (Eds.), *Understanding Nationalism* (pp. 242-269). Cambridge: Polity Press.
Haines, G. (2004). Histories make men wise. In N. Smith (Ed.), *Education and the Ideal*. Epping: New Frontier Publishing.
Halbert, K. (2005). *The Subject in the Subject.* Unpublished B. Ed.Honours, James Cook University, Townsville.
Halliday, J. (2002). Researching Values in Education. *British Educational Research Journal, 28* (1), 49-62.
Halstead, J. (1996). Values and Values Education in Schools. In J. M. Halstead & M. Taylor (Eds.), *Values in Education and Education in Values* (pp. 3-15). London: Falmer Press.
Halstead, J., & Taylor, M. (2000). Learning and teaching about values: A review of recent research. *Cambridge Journal of Education, 30*(2), 169-202.
Haydon, G. (2000). The Moral Agenda of Citizenship Education. In D. Lawton, J. Carins & R. Grardner (Eds.), *Education for Citizenship* (pp. 136-147). London: Continuum.
Haydon, G. (2004). Values Education: Sustaining the ethical environment. *Journal of Moral Education, 33*(2), 115-129.
Heenan, J. (2004). Making sense of values. Retrieved 5th March, 2006, from http://cornerstonevalues.org
Hilferty, F. (2007). Contesting the Curriculum: An examination of professionalism as Defined and Enacted by Australian History Teachers. *Curriculum Inquiry, 37*(3), 239-261.
Hill, B. (1991). *Values Education in Australian Schools*. Hawthorn: ACER.
Hill, B. (2004). Values Education in Schools: Issues and Challenges. *National Values Education Forum*, from http://www.valueseducation.edu.au/values/default.asp?id=8884
Hodder, I. (2003). The Interpretation of Documents and Material Culture. In N. Denzin & Y. Lincoln (Eds.), *Collecting and Interpreting Qualitative Materials* (2nd ed., pp. 155-176). Thousand Oaks, CA: SAGE Publications.
Hodgson, N. (2008). Citizenship Education, Policy, and the Educationalization of Educational Research. *Educational Theory, 58*(4), 417-434.
Howarth, D. (2000). *Discourse*. Buckingham: Open University Press.
Hunter, I. (1988). *Culture and Government*. London: Macmillan Press.
Hunter, I. (1994). *Rethinking the School: Subjectivity, bureaucracy, criticism*. St Leonards: Allen and Unwin.
Infinito, J. (2003). Jane Elliot Meets Foucault: The Formation of Ethical Identities in the Classroom. *Journal of Moral Education, 32* (1), 67-76.
Knight, T. (2004). The classroom: Democracy and citizenship. *Curriculum Perspectives, 24*(3), 75-79.
Kowalski, S. (2003). Students talk about values. *Ethos, 11*(3), 28-29.
Kvale, S. (1996). *Interviews: An introduction to Qualitative Research and Interviewing*. Thousand Oaks,CA: SAGE Publications.

Lasley, T. (1997). The missing ingredient in character education. *Phi Delta Kappan, 78*(8), 654-655.
Lawrence, P. (2005). *Nationalism: History and Theory*. Harlow: Pearson Press.
Lee, W. O. (2003). Students' concepts and attitudes toward citizenship: the case of Hong Kong. *International Journal of Educational Research, 39*(6), 591-607.
Leming, J. (1993). In search of effective character educatioin (evaluation of projects). *Educational Leadership, 5*(3), p. 63.
Leming, J. (1997). Research and Practice in Character education. In A. Molnar (Ed.), *The Construction of Children's Character*. Chicago: University of Chicago Press.
LeSourd, S. J. (1991). Integrating Pluralistic Values for Reconstructing Society. *Social Education, 55*(1), 52-54.
Lickona, T. (1991). *Education for Character. How our schools can teach respect and responsibility*. New York: Bantam Books.
Lindlof, T., & Taylor, B. (2002). *Qualitative Communication Research Methods*. Thousand Oaks: SAGE Publications.
Ling, L., Burman, E., & Cooper, M. (1998). The Australian Study. In J. Stephenson, L. Ling, E. Burman & M. Cooper (Eds.), *Values in Education*. London: Routledge.
Ling, L., & Stephenson, J. (1998). Introduction and Theoretical Perspectives. In J. Stephenson, L. Ling, E. Burman & M. Cooper (Eds.), *Values in Education* (pp. 3-20). London: Routledge.
Ling, P. (1998). Investigating Values in Education. In J. Stephenson, L. Ling, E. Burman & M. Cooper (Eds.), *Values in Education*. London: Routledge.
Lockwood, A. (1997). What is Character Education? In A. Molnar (Ed.), *Construction of Children's Character* (pp. 174-185). Chicago: University of Chicago Press.
Lovat, T. (2005). Australian Perspectives On Values Education: Research in Philosophical, Professional and Curricular. Retrieved 6th March, 2006, from http://www.schools.nsw.edu.au/edu_leadership/prof_read_/ethics/lovat.php
Lovat, T., & Schofield, N. (1998). Values Formation in Citizenship Education: A proposition and an empirical study. *Unicorn, 24*(1), 46-54.
Lovat, T., & Schofield, N. (2004). Values-free public education: the supreme anomally. *Professional Educator, 3*(1), 8-10.
Lovat, T., Schofield, N., Morrison, K., & O'Neill, D. (2002). Research Dimensions of Values Education: A Newcastle Perspective. In S. Pascoe (Ed.), *Values in Education* (pp. 125-139). Deakin West: Australian College of Educators.
Lynch, J. (1992). *Education for citizenship in a multicultural society*. London: Cassell.
Macbeth, D. (2001). On "Reflexivity" in Qualitative Research: Two Readings, and a Third. *Qualitative Inquiry, 7*(1), 35-68.
Macintyre, S. (1996). Diversity, citizenship and the curriculum. In K. Kennedy (Ed.), *New Challenges for citizenship education* (pp. 23-28). Canberra: Australian Curriculum Studies Association.
Maira, S. (2004). Imperial Feelings: Youth Culture, Citizenship, and Globalisation. In M. Suarez-Orozco & D. Qin-Hilliard (Eds.), *Globalization: culture and education for a new millennium* (pp. 203-234). Berkley: University of California Press.
Malcolm, D. (1996). *Keynote Speech - Setting the boundaries*. Paper presented at the Winter Institute.

Marshall, C., & Rossman, G. (1995). *Designing Qualitative Research*. Thousand Oaks, CA: SAGE Publications.
Mathison, C. (1998). How Teachers Feel About Character Education: A descriptive study. *Action in Teacher Education, 20*(1), 29-38.
McCracken, G. (1988). *The Long Interview*. Newbury Park: SAGE Publications.
MCEETYA. (1999). *National Goals for schooling in the Twenty-first century*. Adelaide: MCEETYA.
McGregor, J. (2003). Making Spaces: Teacher workplace topologies. *Pedagogy, Culture and Society, 11*(3), 353-375.
McHoul, A., & Grace, W. (1993). *A Foucault Primer: Discourse, Power and the Subject*. Melbourne: Melbourne University Press.
McInerney, P. (2003). Renegotiating schooling for social justice in an age of marketisation. *Australian Journal of Education, 47*(3), 251-264.
McLaren, P. (1994). *Life in Schools* (2nd ed.). New York: Longman.
Mellor, S., & Kennedy, K. (2003). Australian Students' democratic values and attitudes towards participation: indicators from the IEA civic education study. *International Journal of Educational Research, 39*(6), 525-537.
Meredyth, D., & Thomas, J. (1999). A civics excursion: ends and means for old and new citizenship education. *History of Education Review, 28*(2), 1-15.
Mertkan-Ozunlu, S. (2007). Reflexive accounts about qualitative interviewing within the context of educational policy in North Cyprus. *Qualitative Research, 7*(4), 447-459.
Miles, M., & Huberman, A. (1994). *Qualitative Data Analysis: An expanded sourcebook* (2nd ed.). Thousand Oaks, CA: SAGE Publication.
Miller, P. (1984). Effiency, Stupidity and Class conflict in South Australian Schools, 1875-1900. *History of Education Quarterly, 24*(3), 393-410.
Miller, P., & Rose, N. (2008). *Governing the Present* Cambridge: Polity Press.
Mitchell, K. (2003). Educating the citizen in neoliberal times: from the multicultural self to the strategic cosmopolitan. *Transactions of the Institute of British Geographers, 28*(4), 387-403.
Mucahly, D. (2006). *Mobile pedagogies: spatially producing the learner-teacher*. Paper presented at the Australian Association of Educational Research annual conference. from http://www.aare.edu.au/06pap/mul06028.pdf.
National Curriculum Board. (2008). *National History Curriculum Framing Paper*.
Nielsen, T. (2005). Values education through thinking, feeling and doing. *The Social Educator, 23*(2).
Nixon, J. (1995). Teaching as a profession of values. In J. Smyth (Ed.), *Critical discourses on teacher development*. London: Cassell.
Norris, C. (1994). "What is Enlightenment?": Kant according to Foucault. In G. Gutting (Ed.), *The Cambridge Companion to Foucault* (pp. 159-196). Cambridge: Cambridge University Press.
O'Connor, K., & Scanlon, L. (2005). *What I do is who I am: Knowledge, skills and teachers professional identities*. Paper presented at the Australian Association of Educational Research Conference.
O'Sullivan, K. (2007). Unmasking the professional identities of English Teachers. *Educational Practice and Theory, 29*(1), 5-16.

Olssen, M. (1999). *Michel Foucault: Materialism and education*. Westport: Bergin & Garvey.

Ozga, J. (2000). *Policy Research in Educational Settings*. Buckingham: Open University Press.

Paechter, C., Edwards, R., Harrison, R., & Twining, P. (2001). *Learning, space and identity*. London: Paul Chapman.

Papanastasiou, C., & Koutselini, M. (2003). Developmental model of democratic values and attitudes toward social actions. *International Journal of Educational Research, 39*(6), 539-549.

Parkin, G. (2002). *Confusion, clarity, cohesion, disintegration: a study of curriculum decision-making in citizenship education.* Curtin University of Technology, Perth, WA.

Pascoe, S. (2002). Values in Education: An Overview. In S. Pascoe (Ed.), *Values in Education* (pp. 3-11). Deakin West: Australian College of Educators.

Pascoe, S. (2005, May 9). Values are Caught, not Taught. *The Australian,* p. 14.

Patterson, A. (2002). Installing English at the 'hub' of early twentieth century school curricula in Australia. *History of Educatiion Review, 31*(2), 45-57.

Patton, M. (2002). *Qualitative Research and Evaluation Methods* (3rd ed.). Thousand Oaks, CA: SAGE Publications.

Phillips, R. (1998). Contesting the past, constructing the future: histroy, identity and politics in schools. *British Journal of Educational Studies, 46*(1), 40-53.

Potgieter, F., & Smit, B. (2009). Finding Academic Voice: A critical Narrative of Knowledge-Making and Discovery. *Qualitative Inquiry, 15*(1), 214-228.

Prado, C. G. (1995). *Starting with Foucault: An introduction to Genealogy*. Boulder: Westview Press.

Prakash, G. (1995). Orientalism Now. *History and Theory, 34*(3), 199-212.

Prencipe, A., & Helwig, C. C. (2002). The Development of Reasoning about the Teaching of Values in School and Family Contexts. *Child Development, 73* (3), 841-856.

Preston, N. (2001). Interview by Donna Brennan. *Independant Education, 31*(3), 16-18.

Print, M., Moroz, W., & Reynolds, R. (2001). Why civics and citizenship education? In M. Print, W. Moroz & R. Reynolds (Eds.), *Discovering Democracy in Civics and Citizenship Education* (pp. 1-7). Katoomba: Social Science Press.

Prior, W. (1999). Concepts of citizens: teachers' perceptions of civics and citizenship education. *Social Educator, 17*(2), 5-15.

Prosser, G., & Deakin, R. (1997). An exploration of spiritual, moral, social and cultural development of children in school: the whole child and school ethos.

Qi, J. (1997). *Postmodernism and Marxism: What is called into question in the educational discourse?* Paper presented at the Annual Meeting of the American Educational Research Association, Chicago.

QSA. (2004). *Modern History Senior Syllabus*. Brisbane: The State of Queensland.

Queensland Government. (2008). *Curriculum Framework P-12*. Retrieved. from.

Richardson, L. (2003). Writing: A method of inquiry. In N. Denzin & Y. Lincoln (Eds.), *Collecting and Interpreting Qualitative Materials* (2nd ed., pp. 499-542). Thousand Oaks, CA: SAGE Publications.

Robbins, B. (1992). Colonial Discourse: A Paradigm and its Discontents. *Victorian Studies, 35*(2), 209-214.
Rose, N. (1998). *Inventing Our Selves: Pyschology, Power, and Personhood*. Cambridge: Cambridge University Press.
Rubin, H., & Rubin, I. (1995). *Qualitative Interviewing: The Art of Hearing Data*. Thousand Oaks, CA: SAGE Publications.
Said, E. (1978). *Orientalism: Western Conceptions of the Orient*. London: Penguin Books.
Seidman, I. (1991). *Interviewing as Qualitative Research*. New York: Teachers College Press.
Sermijn, J., Devlieger, P., & Loots, G. (2008). The Narrative Construction of the Self: Selfhood as a Rhizomatic Story. *Qualitative Inquiry, 14*(4), 632-650.
Sheilds, C. (2000). Learning from Difference: Considerations for Schools as Communities. *Curriculum Inquiry, 30*(3), 275-294.
Silcock, P., & Duncan, D. (2001). Values acquisition and values education: Some proposals. *British Journal of Educational Studies, 49*(3), 242-259.
Simons, M., & Masschelein, J. (2006). The Learning Society and Governmentality: An Introduction. *Educational Philosophy and Theory, 38*(4), 417-430.
Sinclair, M. (2002). Social Justice in Education in Australia circa 1983-1996: The becoming of a market. *History of Education Review, 31*(2), 74-86.
Singh, M., & Henry, C. (1998). The cinematic and curriculum production of Australians. *Unicorn, 24*(1), 30-45.
Slamet, D. (2004). Values Plus. *Australian Educator*(42), 20-23.
Solomon, D., Watson, M., & Battistich, V. (2001). Teaching and Schoolong effects on Moral/Prosocial development. In V. Richardson (Ed.), *Handbook of Research on Teaching* (4th ed., pp. 567-599).
Sommer, R., & Sommer, B. (1980). *A Practical Guide to Behavioural Research*. New York: Oxford University Press.
Steedman, C. (1995). Inside, Outside, Other: accounts of national identity in the nineteenth century. *History of the Human Sciences, 8*(4), 59-76.
Strike, K. (1993). Against "Values": Reflections on Moral Language and Moral Education [Electronic Version]. *Education Policy Analysis Achives*, *1*. Retrieved 16/11/06 from http://epaa.asu.edu/epaa/v1n13.html.
Stronach, I., Garratt, D., Pearce, C., & Piper, H. (2007). Reflexivity, the Picturing of Selves, the Forging of Method. *Qualitative Inquiry, 13*(2), 179-203.
Szorenyi-Reischl, N. (1981). Values education in core curriculum. In L. T. U. Centre for the study of innovation in education (Ed.), *Core Curriculum and Values Education: A Literature Review*. Canberra: Curriculum Development Centre.
Taylor, M. (2000). Values education: Issues and challenges in policy and school practice. In M. Leicester, C. Modgil & S. Modgil (Eds.), *Education, Culture and Values* (Vol. 2, pp. 151-165). London: Falmer Press.
Thompson, D. (1984). Understanding the Past: Procedures and Content. In A. Dickson, P. Lee & P. Rogers (Eds.), *Learning History* (pp. 168-187). London: Heinemann Educational Books.
Thompson, W. (2002). *The effects of character education on student behaviour.* Unpublished Doctoral Thesis, East Tennessee State University, Nashville, TN.

Thornberg, R. (2008). The Lack of Professional Knowledge in Values Education. *Teaching and Teacher Education: An International Journal of Research and Studies, 24*(7), 1791-1798.

Titus, D. (1994). *Values education in American secondary schools*. Paper presented at the Kutztown University Education Conference.

van Hover, S., & Yeager, E. (2007). "I want to use my subject matter to...": The role of purpose in one secondary history teacher's instructional decision making. *Canadian Journal of Education, 30*(3), 670-690.

Veugelers, W. (2000). Different ways of teaching values. *Education Review, 52*(1), 37-46.

Vick, M. (1998). Narrative History: Truly Writing the Past. *History of Education Review, 27*(2), 1-15.

Vick, M. (2004). Watching the clock: changes and continuities. In J. Allen (Ed.), *Sociology of Education: Possibilities and Practices* (Third ed., pp. 54-80). Southbank: Social Science Press.

Walker, M. (2008). Widening Participation; widening capability. *London Review of Education, 6*(3), 267-279.

Warnock, M. (1996). Moral Values. In J. M. Halstead & M. Taylor (Eds.), *Values in Education and Education in Values* (pp. 173-195). London: Falmer Press.

Webster, R. S. (2004). The educative value of values. Retrieved February 10, 2006, from www.pesa.org.au/html/04cal.htm

Williams, M. (1993). Actions speak louder than words: What students think. *Educational Leadership, 51*, 22-23.

Wiltshire, K. (2005). *UNESCO Report: Education for shared values and intercultural and interfaith understanding*: Australian National Commision for UNESCO.

Winch, C., & Gingell, J. (2004). *Philosophy and Educational Policy: A Critical Introduction*. Abingdon: RoutledgeFalmer.

Wolcott, H. (1994). *Transforming Qualitative Data*. Thousand Oaks, CA: SAGE Publications.

Wragg, E. (1999). *An Introduction to classroom observation* (2nd ed.). London: Routledge.

Youdell, D. (2006). Diversity, inequality, and a post-structural politics for education. *Discourse, 27*(1), 33-42.

Young, C. (1996). Civics and citizenship and the teaching of history. *Unicorn, 22*(1), 64-71.

Appendices

Appendix One: Values in Australian Schools Poster

Appendix Two: Interview Guides

Teacher Pre-Observation Interview Guide

General Introduction from the researcher:

- Background
- Explanation of Research
- Purpose of the Interview – focus on experiences
- Method – desire to keep it related to values education: some broad issues, followed by a discussion of the school and then specific units of work. Feel free to talk about whatever seems relevant to your experiences and understandings of values education

The school context:

- How would you describe the values of the school, what are the expectations?
- Does the school have a charter? If so what are the values made explicit?
- Can you describe any other programs of whole school initiatives that impact on student's citizenship and values formation?

Teacher motivations and professional experiences

- Why did you want to teach history?
- What do you see as the main purposes of teaching/learning history?
- What do you think are most prevalent values in history? Can you give me an example of where they arise in the curriculum?

Classroom Experiences

- How would you describe the students in the class?
- Can you describe some previous units of work or specific lessons that seemed to involve historical or contemporary values?
- What learning activities were involved? – What were the role of the students?
- Have the students explored any controversial topics in the past?

A specific Unit of Work

- How do you feel about teaching_____?
- Have you taught the topic before and if so how did you go about it?
- What are the general learning outcomes of the unit?
- Are there any values made explicit in the unit planning?
- Do you anticipate any moral lessons to emerge from this unit?
- Do you anticipate any historical values to be in conflict with student's values?

Teacher Post Observation Interview Guide

On the unit:

How did the unit wrap up- how have students responded to the assessment task?
What do you think students have taken away from the research task?
Has the unit been successful why/why not?
What opinions did students bring to the unit?
What opinions did you bring to the unit about the content and the processes involved?

Student and teacher capacities
How does history, in your opinion fit into the whole school curriculum?
Are there any connections to other subjects?
What do you think are important factors in a students' success in history?
What about at school in general?

Reflection
What skills do students develop through doing history?
Is there any merit in students developing their reflection skills?
How do they do this?

The school and citizenship
Have you been involved in teaching the life skills subjects?
What is the aim of these subjects?
Have values been a part of the curriculum?

Values as a concept
How would you describe the concept of "values"?
What values did you bring to the unit? And classroom?

The Framework
What do you know about the values framework?
Why do you think it was introduced?
Are you aware of any media coverage or debate about the policy?
Have you attended any PD? What?
Is it being used? OR how do you see it being used?
Do you agree or disagree with any of these values?
Do any changes need to be made?
Are these reflected in history curriculum?
Are these reflected in your practice?

Student Interview Guide

Questions - based on teacher interview, literature and observation	Line of inquiry
Why did you choose this school?	Whole school values
Why did you choose the subject of History?	Motivations/purpose of history
What have you learnt from the subject so far?	
In what ways do you participate in the: Classroom School Wider community	Describing the students identity Citizenship
What characteristics or behaviours would a good student/citizen have? Why?	Defining what a value is
When someone talks about values what kinds of things are they talking about?	Language of values
Does school teach you about values? How?	Whole school values
Have you even seen this poster?	Identification with the nine values (refer to framework poster)
How important are these values to you?	
How does history deal with values? Can you give me an example of something which has happened in class?	Discussion of specific events/activities Power in the classroom?
Do ideas such as (racism, anti-Semitism, imperialism, nationalism) have any use today or they just part of history? How?	
In what ways do you use your experiences in history outside school?	Citizenship connection
If you had to use a metaphor to describe the interactions in class what event or object do you think it is similar to?	Technologies of self discipline Language of values

Appendix Three: Sample Questionnaire

VALUES EDUCATION QUESTIONNAIRE

1. Please indicate your sex:
   - □ Male
   - □ Female

2. Please indicate the grouping representative of your age:
   - □ 21-30
   - □ 31-50
   - □ 51-70
3. For how many years (in total) have you taught?
   - □ 1-5
   - □ 5-10
   - □ 10-15
   - □ 15 or more

4. For how many years (in total) have you taught senior history?
   a. 1-5
   b. 5-10
   c. 10-15
   d. 15-20
   e. >20

5. Do you identify with a particular religion or religious group? (if so please specify)
   - □ Yes….. _____(for example *Catholic*)
   - □ No

6. Are you a practicing member of a religious organisation
   - □ Yes
   - □ No

7. In 2006, the Commonwealth government distributed the Values Education Kit. Have you:

	Yes	No
Seen it	□	□
Used it	□	□
Attended Values Education professional development	□	□

8. I incorporate Values Education into my senior history class:

   - Every Lesson
   - Weekly
   - Once a Term
   - Never

9. Please rank the following nine values (from the National Values Education Framework) in order, from most important (1) to least important (9).

VALUE	RANK
Care and compassion	
Doing your best	
Fair go	
Freedom	
Honest and trustworthiness	
Integrity	
Respect	
Responsibility	
Understanding, tolerance and inclusion	

Please circle to indicate your agreement or disagreement with the following statements.

10. The term 'Values' should be taught to mean:	Strongly Disagree	Disagree	Agree	Strongly Agree	Not Applicable
Personal Preferences	SD	D	A	SA	NA
Principles	SD	D	A	SA	NA
Beliefs	SD	D	A	SA	NA
Codes of conduct	SD	D	A	SA	NA
Morals	SD	D	A	SA	NA
Behaviour	SD	D	A	SA	NA
Character	SD	D	A	SA	NA

	Strongly Disagree	Disagree	Agree	Strongly Agree	Not Applicable
11. Values should be incorporated into Senior History	SD	D	A	SA	NA
12. I think students values are strongly influenced by:					
Media	SD	D	A	SA	NA
Caregivers	SD	D	A	SA	NA
Teachers	SD	D	A	SA	NA
Peers	SD	D	A	SA	NA
Humanitarian Organisations	SD	D	A	SA	NA
Religion	SD	D	A	SA	NA
Community Groups	SD	D	A	SA	NA
13. Resources available for teaching History adequately incorporate values	SD	D	A	SA	NA
14. My (pre-service &/or in-service) education equipped me to incorporate values education in History teaching	SD	D	A	SA	NA
15. Parents are likely to support the incorporation of values education in Senior History	SD	D	A	SA	NA