

## **Bruce Haynes** **Academic Self Portrait**

### **Early schooling**

I was born in 1942 in the small wheat/goldmining town of Southern Cross in Western Australia and have lived most of my life in this State. I went to a local kindergarten in Perth and then a Catholic convent kindergarten in a small wheatbelt town. My primary schooling in two small country towns was not particularly memorable, although I was promoted a year ahead of my chronological age and I was usually the youngest and tallest in my class. I attended Pinjarra Agricultural Junior High School, newly opened to serve a mixed dairying/timber district, and I commuted 20 kilometres by school bus each day from the small fishing/holiday town where my father was Town Clerk/Engineer. Because Pinjarra was a small school, it did not offer languages or science in its Professional (co-ed. academic) program but it shared Woodwork, Metalwork and Technical Drawing with the boys in the Agricultural program at Fairbridge Farm School. Girls had Art, Typing and Domestic Science in their Commercial program.

Because the school was about 100 kilometres from the nearest other high schools, we did not have interschool sports and there was no school nearby for me to attend beyond Year 10. The Education Department recruiting officer visited Year 10 and offered scholarships for those willing to enter a bond to become a teacher. I knew what a teacher was but I had no idea what a scientist or lawyer might be (these were occupations to which a subsequent aptitude test indicated I might be suited). So I agreed to be sold in slavery for 80 pounds to help fund the remainder of my secondary schooling (I was bound to teach with the Education Department for five years after graduation).

To complete my secondary schooling I attended a Presbyterian boarding school in Perth (my father having been a scholar there 50 years before). There I was exposed to sport, organised religion and prejudice for the first time. As a boarder, I was required to attend church every Sunday. I was puzzled by the public observance of rituals and the underlying conceptual apparatus of the church and its believers. My parents were non-demonstrative protestant believers who did not discuss religion in the home. So I had recourse to the textbook and sought to read the Bible as something to do during time off during the weekends. I got through most of the Old Testament before the enterprise seemed not to be worth the effort. I also learned that the annual football match against the Catholic boarding school was the highlight of the academic year for many of the students and an opportunity to humiliate those defective souls. During my earlier schooling I had associated with a wide range of children including aborigines, migrants and intellectually impaired. My memory of them is that they were just other kids at my school doing variously well the sort of things I was doing. I could do some things better than they (sums and spelling) but they could do some things better than I (drawing, hitting a ball, fishing). I had no appreciation of racial, ethnic or gender differences. I also had no idea (until I went to university) that French, Chinese and Indians ate different kinds of food and that it was very good. Spaghetti came in a Heinz tin, cabbage was boiled until it had almost disappeared and Vegemite was what you put on toast.

I did have an earnest teacher of history at boarding school and the textbooks had nineteenth century political cartoons that caught my attention. English, geography and economics were taught by Peter Cowan (grandson of Edith Cowan after whom the university was named). He engaged in humorous banter with the students and made the lessons something to look forward to, as well as requiring excellent performance. A regular diet of listening to BBC radio comedy shows (notably the Goons) after finishing my homework while I was growing up in the country (TV did not arrive until 1959), meant that I was susceptible to verbal humour. So, for example, when discussion at a restaurant in Istanbul between British and Australian philosophers of education included reference to Merleau-Ponty being found dead face down on a copy of Descartes' *Discourse on Method*, I commented that he seemed to put Descartes before the hearse.

The Leaving examination taken at the end of Year 12 was the basis for Matriculation for entrance to the University of Western Australia. The results of a mid year mock exam put me at the top of the class in biology and economics but close to the bottom of the class in calculus. I had no idea (still do not) what calculus was good for or why anyone should want to do the various procedures to get the right answer to meaningless questions. This was not peculiar to calculus (it was the norm for much of what was taught at school) but what was unusual was that I had failed an exam. So I spent the next few months memorising the formula and procedures in order to pass the final exam. This I did very well but at the cost of almost failing biology and economics! We were not encouraged to ask why we did the things that we studied in the set curriculum, we just did them to the best of our ability so as to pass the exam. I forgot all I had studied in calculus within weeks of completing the exam.

## **University**

Undergraduate study at university was not much different.

Because I had an Education Department Scholarship, I was required to attend Claremont Teachers College but my examination results were such that I was allowed to go to the University of Western Australia to do an Arts degree majoring in history while doing primary school teaching practices at either end of the academic year. First year at university was spent gambling, getting drunk and deciding that the God hypothesis was not plausible, not necessary but had social, political and economic importance. I stopped drinking three weeks before the final exams because I did not feel like doing it any more. My companions continued drinking and failed, only to return to Teachers College and become primary school principals. My university experience continued unspectacularly until my final undergraduate year when I saw a beautiful girl in the Library (a place I had not seen much of in my first year) and experienced a term of lectures from Fred Alexander on historiography. The girl occupied much of my attention for the next 20 years. Professor Alexander had been a junior official on the Australian delegation to the Peace Conference after the Great War, been Head of the History Department since it was established at the University of Western Australia in 1931 and founded the Festival of Perth as a development of the adult education Summer School he ran at the university after the World War. He opened the possibility for me that history was written by people, from different points of view, for different audiences, for different reasons. This problematised history for me for the first time and I began to think in ways that had not occurred before.

In 1962 I did a Graduate Diploma of Education in preparation for secondary school history teaching. I had done psychology (rat chasing) in first year because philosophy was not allowed for Teachers College students (the Philosophy Department had failed a large number of Teachers College students the previous year and exacerbated a shortage of secondary school teachers). Bert Priest, an import from New Zealand, introduced me to philosophy of education (text D.J. O'Connor, *Introduction to the Philosophy of Education*). For the first time, I had found something really engaging – something like Bre'r Rabbit's Tar Baby (if we are permitted to refer to such things these days).

I was bonded to the Education Department to teach for 5 years to repay my Teachers College pay and when I married Felicity in 1965 I was required to repay her money from Teachers College (married females were not permitted to remain at Teachers College and could not hold permanent positions in the Education Department). In my first year out teaching the bottom class of 44 boys (14 year olds) some of the things they did not want to know about Australian and British history, I also studied first year philosophy (Hospers *An Introduction to Philosophical Analysis* was the text) as part of my Bachelor of Education degree. When asked to discuss "I have a pain, you have a pain" I knew I had a pain somewhat akin to hitting my head against a wall. Yet it seemed a good idea at the time and worth continuing. The boys (and others) also taught me how to teach and the value of dogged persistence in the face of adversity. One of them came up to me half way through the year and asked "Sir, why are you still here? We went through five teachers last year!" I was still there at the end of the year and spent six more years at that school but I, too, wanted to know why I was still there and why I should be teaching these things to people who clearly thought they had better things to occupy them. It is a matter of considerable gratification to me that a girl, I cannot remember which class she was in, came up to me many years later and said that I had inspired her with a love of learning. So whatever else, Polonius was right, "there is more in heaven and earth than my philosophy wots of."

A second year ethics unit with Julius Kovesi was a powerful Wittgensteinian influence but did not count towards my degree because the Faculty of Education changed the rules part way through my course. They also changed the rules in my honours year and so ruled my thesis ineligible for First Class. These events increased my sensitivity to unbridled exercise of authoritarian power so that I was particularly aware of the need to protect students in transitional arrangements for course structure changes. I have also been alerted to other instances of self-serving decision making by those in positions of power and have, on occasion, sought to mitigate the consequences for others at a cost to myself.

My Honours courses with Brian Hill (history of ideas) and Bert Priest (logic – the only time since primary school that I received 100% in an exam) provided contrasting influences. When I met with Bert Priest for the first time to discuss my Honours thesis he asked if I had read anything. When I said "no", he gave me a copy of Israel Scheffler's new book *Conditions of Knowledge*. I got part way through it and found a sentence with which I disagreed and wrote "Scheffler's Weak and Strong Sense of 'Know'". While doing that thesis, R.S. Peter's book *Ethics and Education* was published and I thought I should do a Master of Arts degree in ethics to combine with my epistemological interests in order to answer my question about teaching. The

result was a stimulating Masters preliminary course on 20<sup>th</sup> Century analytic philosophy (although the exam paper I was given was for philosophy of science). The supervision of the thesis was quite unlike the assistance given by Bert Priest and I submitted "The Question: Why Should I be Moral" as a result of a last minute effort with support from Felicity. It was only late in the piece that I realised that my work on the Hare/Foot ethical positions was leading me to a concern with questions of rationality and the bounds of sense. It was in 1971, while combining full time lecturing (about 20 lectures per week) at Claremont Teachers College with part time lecturing at the Teachers Further Education Centre, tutoring in the Philosophy Department, lecturing in the Education Faculty of the University of Western Australia and supposedly doing my Masters degree, that Bert Priest suggested I join the newly formed Philosophy of Education Society of Australasia. I was also editing *Historicus*, the journal of the History Teachers Association of Western Australia.

In 1972 Felicity and I were scheduled to take places in the doctoral program with Scheffler at Harvard but the imminent birth of our third child rendered that impractical. We had only applied to Harvard for 1972 but, when we reapplied for 1973, we explored other options and also applied to OSIE, Syracuse and Illinois. This was just as well because Scheffler was away from Harvard on sabbatical and we were not offered scholarships as we had been in 1972. Ten years of teaching had enabled us to accumulate \$10,000 and even with the AUD\$ at the rate of US\$1.50 that was not nearly enough to enable us both to study at Harvard. We ruled out OISE because the main person there was a graduate from Perth and it seemed a long way to go to go home. We ruled out Syracuse because Tom Green's colleague had just died and it seemed as though no replacement was likely. So we went with Illinois because Broudy, Ennis and Burnett were well known with significant publications. Illinois also offered Felicity a Scholarship and me a Teaching Fellowship and that helped.

Two and a half years at Illinois were intellectually stimulating in ways not previously experienced and where, for me, Wittgenstein met Dewey with Marx as a counterpoint. Bob Ennis, with his "creeping barrage" approach to tackling problems of critical thinking and causation was entirely different from my more undisciplined way of doing things. At one point I claimed that questions of value were central to an issue we were debating but Ennis responded by saying he wanted to get the facts straight first before going on to deal with matters of value. Post-Kovesi, that was not an option for me. Ennis had sent me a copy of his latest paper on causation to read while on the boat to America. When we first met I told him I thought he was wrong, although I did not have good argument to show this. Not a good way to start as a Ph. D. student but I had suspicions that finding causal chains was not simply a matter of empirical observation but could not articulate that at the time. Ennis ran a unit on philosophy and educational research, a unit on critical thinking and a symposium on causation that helped me articulate a view in my paper to PES (1975). Hugh Petrie had an interdisciplinary background and interest in evolutionary epistemology that facilitated a critical look at Hirst's forms of knowledge and my attempt to articulate a useful notion of tradition and historical context of ideas. Clarence Karier's history of education work provided insights not previously available to me. A mainspring of the intellectual drive of the time at Illinois came from a dynamic group of graduate students including Robert Halstead, Felicity Haynes, David Hogan, Graham Oliver, Ralph Page and Martin Schiralli. Most of these and others were on a team of 10 Teaching Assistants for Petrie's unit Foundations of American Education on the topic

Jensen and the I.Q. Debate. I was 'in charge' of this team but also had the responsibility to deliver a compacted semester of lectures and tutorials to math specialists ahead of the schedule for the main class. I had only read a pamphlet on the Jensen controversy a year or so before and had no background to run this unit while trying to adjust to the strange ways of an American university. Thus it came as a shock to me to hear Graham Oliver's account of his first meeting with me. He said that he was somewhat dazed by the whole experience of travel, enrolment, etc and I came into the T.A's room full of confidence and pronouncing on matters of ethics. Perhaps a need to revisit 'I have a pain' again.

I made a mistake when enrolling on arrival in an Ed. Psych. Unit called Problems of College Teaching that seemed to call for a 'learning log' (I never found out what that meant) and was to be conducted through peer teaching (I was the only student who had experience of college teaching). It seemed pointless travelling all the way to America, paying a fee to engage in peer learning with students who had not taught. I was overjoyed to discover a thing called Add/Drop week and so enrolled in Andrew Ortony's unit on Artificial Intelligence which was at the cutting edge of international research and meant I actually saw a computer for the first time – PLATO occupied a whole room in the College of Education basement.

As the means to fulfil the research tool requirement for the Ph.D., four units in the Philosophy Department were required. There I participated in a unit on Rawls's new book *A Theory of Justice* (not particularly impressed) and another on Suppe's even newer *The Structure of Scientific Theories* (opened up a new field for me).

The opportunity to attend public lectures by Isaiah Berlin and symposia by Stephen Toulmin only added to the richness of the experience. Attendance at PES conferences in Boston and Kansas City, philosophy of science conference at Notre Dame and hear Karl Hempel, and AACTE conferences provided a better understanding of the main players in the wider academic culture and trends in American teacher education. My only PES paper was "On teaching how to make specific historical causal claims" (1975). Walter Feinberg's paper preceded mine and was entitled "The limits of the indoctrination debate: Or how ordinary can ordinary language philosophy be and still be philosophy."

I ran into difficulties in the latter stages of writing the thesis "The Role of Judgment in the Teaching of History" but supportive faculty members enabled me to defend a draft of the thesis before returning to Australia. We arrived home at the end of 1975 with credit card debts for airfares, \$4 and a house bought before we left with a \$2000 deposit. Divorce proceedings rendered both of us broke and put off completion of my thesis until 1978. I have not looked at it since. Felicity produced an illustrated storybook to explain our divorce to the children. In it she was a butterfly and I was an ant.

### **Philosophy of Education Society of Australasia Inc.**

In 1976 I attended my first PESA Conference in Auckland. It was memorable for the tensions between the APEs, Quineans and Marxists that continued to distinguish such conferences for some years subsequently. Meeting Paul Hirst and seeing members attack Les Brown about his journal (EPAT) at the AGM are also memorable. James

Marshall kindly invited me to visit him in the Bay of Islands and offered me a whitebait lunch. I declined his lunch but sought his assistance in carrying a 47lb Sea Kingfish I had just caught back to his home and have some of that for lunch instead. That commenced a fishing competition that has continued on and off ever since, although it seems quite remarkable how it is always in his home waters!

In 1977 I was elected President of PESA and re-elected in 1978 and again in 1986. I was Vice President in 1985, Secretary 1999 – 2006 and Treasurer 2002 – 2008. Felicity and I organised the PESA Conferences in Perth in 1978, 1984 and 2001. We are scheduled to go again in 2010.

The 1979 PESA Conference in Brisbane was marked by two, very different, events. Michael Macklin (later Senator) moved that the AGM be closed and that members march to the State Parliament to protest against the Bjelke-Petersen government's policies. Such an action in the Deep North at that time was certain to lead to physical confrontation with the Queensland Police and incarceration of many members. Four of us had already experienced the threat of being tipped out of the cab from the airport and walking to town if we said anything against the Premier while we were in the cab! After lengthy, heated, inconclusive debate I adjourned the meeting for a later hour that day. Only three members turned up for the adjourned meeting and nothing further was done. The lack of action has typified PESA, particularly in cases where submissions to Parliamentary Inquiries into teacher education were called for in 1980 and 2004. We then attended a delightful Conference Dinner at which Donald Cave gave a superb camp performance throughout the evening with an equally obliging waiter.

The significant event during my period as President of PESA in 1986 was the handover of *Educational Philosophy and Theory* from the ownership/editorship of Les Brown and James Gribble to PESA. This handover was the result of long dispute and discussion and was facilitated by James Walker, David Aspin and James Kaminsky (the latter becoming the first PESA Editor). Until that time and for some time thereafter, EPAT struggled to stay afloat financially and PESA managed to obtain enough funds from membership to manage low-key conferences. However, long term prospects for both were dim as membership was declining. At the height of PESA, in the late 1970s, the membership of the WA Branch exceeded that of PESA in 2001. The 12 people who attended the 2002 PESA Conference in Brisbane were half the then current membership and Branches had long since ceased to exist. Participants at the conference remarked on what a good conference it was as it had the qualities of a productive, on-going conversation.

The transfer of EPAT, initially to Carfax in 1998, was negotiated by Editor James Walker and President Marjorie O'Loughlin. Subsequently the move to Blackwell, was conducted by the Editor Michael Peters with assistance from President Greg Heath and myself. These moves have transformed EPAT into an internationally significant journal with substantial revenue flowing to PESA. Membership of PESA continued to rise after 2002 to quite healthy levels until a move to electronic payment of fees to Blackwell produced a drop in numbers. The problems of membership have not yet (March 2008) been resolved. The change in PESA's circumstances necessitated incorporation and this was negotiated by President Peter Fitzsimons and myself. Scholarships for Ph. D. students and conference grants for students and retirees were

initiatives of Peter Fitzsimons and myself and were a direct result of the changed financial situation of PESA.

Despite the seminal contact between Scheffler and Peters in the early 1960s, even through the 1970s the relation between PES and PESGB was generally one of ignorance and indifference. PES honoured me with the award of Fellow in the early 1980s but I was one of very few PESA members who thought it desirable to be a member of either PES or PESGB. My efforts to promote a category of international membership were met with indifference. I had long sought to establish a relationship with philosophers of education in Asia and thought that a PESA Conference there may help in that regard. The Hong Kong Conference in 2005 was very successful but establishing productive relationships will be a long-term project. The attempts to establish some form of international membership of various philosophy of education societies have since been superseded by Blackwell publishing EPAT, *Journal of Philosophy of Education* and *Educational Theory* with access to all available to members of PESA, PESGB and PES. More frequent contact between the US and the UK and visits by American and English philosophers of education to PESA Conferences has helped to create more international awareness that was previously lacking. The creation of the International Network of Philosophers of Education also provided scope for such contacts.

### **Teacher education**

The pre-service teacher education course I passed in 1962 at Claremont Teachers College did little to prepare me for classroom teaching, other than to provide practical experience in block practices in secondary schools for which formal lesson plans had to be written. I did acquire some passing acquaintance of classical music and the history of painting from the personal development units we were required to do. I did also gain some appreciation of aboriginal culture from a Social Institutions unit taught by a relieving lecturer who later was my School Inspector and later again Principal at Teachers College. I also played a lot of basketball and cards. The other component of the course was lectures conducted by the Faculty of Education at the University of Western Australia. Bert Priest was the only benefit I gained from those.

I held the position of Relieving Senior Master History and Geography at John Curtin Senior High School in Fremantle when I became aware that the physical education lecturer, who also took the philosophy of education courses at Claremont Teachers College because there was no one else to do so, was going on leave during 1970 to Sarawak. Teacher education was still in the control of the Western Australian Education Department and the Director of Teacher Education was determined not to advertise the position. He did advertise a position for a young man in Social Science, to among other things organise field trips for students, so that a favoured person on temporary appointment could obtain a permanent lectureship. I applied and won it on appeal because I was equally qualified but one year older. The previous philosophy of education lecturer admitted he knew nothing about the field and just worked through Kneller's text page by page. I took the first lecture that the new intake of incoming students to primary teacher education received in their course – on Plato, idealism and implications for teaching. Having inflicted that on the unsuspecting students, I threw the book away and sought instead to reflect upon their understandings of teaching (as

experienced as school students) and began to problematise it through questioning. For unknown reasons, the Director decided to advertise permanent positions both for myself in philosophy of education and the previously unsuccessful candidate in social science. However I was beaten for the position in philosophy of education because the other candidate had completed a Masters in sociology (no philosophy) and the other person was again beaten on seniority. Because I already held a substantive position in social science I had to revert to that position and both the new applicant and the twice beaten lecturer also held positions in social science. Such were the bureaucratic procedures of an Appeals Tribunal in the civil service. As with the unit in philosophy of education, I was able to ignore the course of study set out in the College Calendar and constructed some I deemed more appropriate to the needs of pre-service teachers. So I was able to introduce plate tectonic ideas in geography units (they had been mere speculation when I studied geography). I believe I was the first to offer a formal unit in Vietnamese history in a Western Australian tertiary institution. In 1971 I asked the students enrolled in East Asian history whether they had already studied China or Japan (the set alternative topics) in high school. Most had. So I asked whether they wished to study Vietnam (then at the height of the protest movement) and we did, with me the standard page ahead of the students. After all, I had entered teacher education convinced that I could help to improve on the demonstrably inadequate teacher training I had received. I was interested in teacher education and felt that philosophy of education had something to contribute to my understanding of teacher education and to the students' understanding of teaching. I remained lecturing in history, geography and politics until I left to study at Illinois.

I had hopes that the transfer of teacher education from the Education Department to autonomous institutions would facilitate a significant improvement in teacher education (at least the salaries would approximate university salaries). Early signs were hopeful. I was transferred back into philosophy of education in 1974, while I was still studying at Illinois. What had not changed were the personnel in teacher education. So, while students from Sydney Teachers College had sabbatical leave on full pay for a year, I was denied it on the grounds that I was a new appointee with the transfer to autonomy and had not served the full six years required to be eligible for sabbatical leave. The logic of the argument, that should such a requirement be adhered to all staff would be eligible for leave at the same time, counted for nought. As it happens, many teacher education staff never received sabbatical leave and did not upgrade their qualifications or experience. Logic again played no part when, approaching the end of my study in Illinois, I applied for a travel grant from Claremont they paid to new appointees. The fact of being a new appointee disqualifying me from leave did not apply to travel grants. However they would provide a small grant provided I signed a contract to stay with the College for six months after my return. I had also applied to Curtin University of Technology, been interviewed in Chicago where I told the Director that his new performance based course was misconceived, and was offered a position. But I heard nothing further until I returned to Western Australia when I was informed by Curtin that they had requested information re salary level from Claremont to be told that I was on contract to them and they would not release me. Ethics also played no part in the new teacher education – I had signed no such contract at the time. Thus arriving home with \$4 in pocket!

The late 1970s and early 1980s saw improvements in teacher education in Western Australia. In 1979 I developed the first research project funded by Claremont Teachers College. Claremont History Investigations Project sought to apply some aspects of the Ph. D. research in supporting primary school teachers engaging students in learning to make historical judgments. This also built on the earlier publication of collections of documents in 1972 and 1976. My sabbatical leave with Martin Schiralli at Queens University, Kingston, Ontario in 1981 included programming Apple IIC desktop computers for the first time and exploring the possibility of school based teacher education as a further extension of my research. Visits in the USA and the UK helped me to develop ideas that were implemented in 1984. Yet another restructure of teacher education saw all Western Australia Colleges amalgamated under Commonwealth duress aimed at specific institutions in the eastern states. The Director of the WACAE saw the opportunity to abolish all the existing courses and rewrite them during 1983 – this served to distract any staff from effective opposition to his ambitions. In the resulting chaos, the Graduate Diploma of Primary Education at Claremont was overlooked. I rapidly drafted a course which was taken by a senior staff member to a hurriedly called meeting and it was approved without anyone present appreciating what it entailed. I co-ordinated that school based course for the next 17 years during which time enrolments increased five fold. It was very demanding on student and staff time and commitment but, so far as I am aware, it was the best teacher education course then operating in Australia. Such was the attitude of those in charge of WACAE and the subsequent Edith Cowan University, only one person teaching in that course ever received a promotion over the 15 years after I was promoted in 1987. The one person who did receive a promotion from lecturer to Senior Lecturer left the institution because there was no prospect of any further promotion. Student evaluations of the course were consistently high until 1996 when successive funding reductions began to have such a significant impact on staff/student ratios that the quality of the course deteriorated. It is a matter of deep regret that, three months after my retirement, the course structure was destroyed, relationships with schools ceased, and the quality of the course deteriorated markedly. This related entirely to the quality of staff placed in charge of the course who ignored the advice of staff experienced in delivering the course.

A consequence of the rewriting of all education courses in 1983 was that all discipline based education units were abolished. Philosophy of education ceased to exist and I managed to salvage a remnant in units on education policy studies. I co-ordinated those policy units until they too were abolished in favour of technicist units. My sabbatical leave with the London Institute of Education in 1991 was spent writing *Australian Education Policy: An introduction to critical thinking for teachers and parents*. In 1991, as a result of yet another Commonwealth inspired restructure of tertiary education combined with progressive reductions in funding, WACAE was renamed Edith Cowan University – named after the first female politician in Australia. Research and critical thinking suddenly became fashionable because it was a university and staff who had been appointed because of their teaching skill had to acquire research and publication skills. This, despite the institution being designated a university because of the quality of what it was already doing not because it might ape other universities.

The new-found respectability of critical thinking (because that is what professionals graduating from a university were expected to be able to do) meant that my previous

rejected proposals received approval – well, limited approval. The newly established School of Nursing sought to gain respectability by have real university courses like critical thinking to distinguish their graduates from hospital trained nurses. Established courses in Education and Business had no such need and thus would not permit critical thinking or any other form of philosophy to contaminate their complacent way of working. Critical thinking units were located in a newly formed Philosophy and Religious Studies Department and I even managed to assist the development of a philosophy major. I taught in both the Critical Thinking first year unit and in the culminating third year unit Philosophy and Public Policy despite opposition from my superiors. It required an appearance before the Industrial Relations Commission to force them to permit me to teach these units. An attack of number crunching from Canberra enabled the then Minister to discover (a la Antonio Salieri) that there were too many units being offered by universities and so it must be inefficient and costly. One consequence, was the Nursing course was directed to reduce the number of units to a standard format. They chose to eliminate the very units they had selected to make them distinctive as a university course. This included the Critical Thinking unit. In 2000, a Vice Chancellor with an early childhood education background decided that the university should be providing practical training for the service professions and that philosophy belonged to institutions like the Australian National University from whence she had come. Thus the major in Applied Philosophy was also abolished. That this happened at Edith Cowan is not to imply that it was solely due to local factors. In the late 1970s there were 10 full time philosophers of education employed at three tertiary institutions in Western Australia. In 2008 there are none in five institutions.

The new-found respectability of research did not favour philosophy of education. What counted was the amount of research grants and the number of publications. Neither of these measures favoured carefully thought through research on philosophical topics unlikely to generate economic wealth as measured in the national accounts. This approach supported the general atrophy of philosophy of education, philosophy and other disciplines housed in the Faculty of Arts. The Faculty also needed to be rebranded to make it marketable even although I could never remember what the acronym stood for. The enthusiasm for research did not extend to the publication of journals in which to publish research. The *Australian Journal of Teacher Education* was started at Graylands Teachers College by a group of lecturers. When Graylands was closed in 1980, some of the staff came to Claremont and brought the journal with them. My friend, Ron Haselhurst, invited me to join the Editorial Board. After his premature death I took the responsibility for editing the journal in his memory. Despite the fact that the journal encouraged Education staff at Edith Cowan University to publish the now desirable research articles, successive Deans sought to close down the journal. For a time it went to a commercial publisher before returning to the university. At no time did the role of Editor receive recognition, support or encouragement. It has continued despite the university and has helped a number staff members gain experience that assisted them in furthering their careers. In 2007 the journal became a fully electronic free access publication and it has grown dramatically in number of issues published and international attention. In 2007 its hard copy form of publication was rated fourth in esteem for teacher education journals by Australian teacher education academics. It ranked closely behind an American and two British commercial publications.

The increase in number of Ph. D. courses and candidates did not produce a new generation of philosophers of education. Without undergraduate education units in philosophy or philosophy of education, students had no background upon which to base either their interests or research. Without qualified supervisors, students from outside Education could not pursue interests and research based on philosophical competence. The future of Australasian philosophy of education seems reliant on a few 'monastries' remaining operational during these dark ages. Trying to broaden the criteria of 'philosophers of education' seems likely to get us back to the physical education lecturer with whom I began in 1970.

### **Philosophy of education**

I took early retirement at the end of 2003 in order to have time to become an academic. That I did not have time while working is indicated by the fact that I was replaced by 1.7 equivalent full-time staff. I have rediscovered the truism that retirees do not have time to do all the things they wish to do. I complicated matters by only having one day of retirement before I married Robina. Babysitting two young grandchildren one day a week has further complicated and enriched matters. I still have not enough time to go fishing and I have not yet got round to picking up the various research projects in philosophy of education and other areas that I have postponed over the years.

Given the amount of effort I devoted to publishing other people's research over the years, it is somewhat strange that I have not been as assiduous in getting my own work to publishable standard. In part, this was because I was more concerned about sorting out my own intellectual issues than I was in getting published. I wrote a Masters and a Ph. D. in order to try and resolve to sufficient satisfaction my question as to why teach history and its preliminary question of what is it to teach history. Having concluded that historical facts are judgments made by historians for certain purposes, it followed that teaching history involved enabling students to recognise expert judgments and developing the capacity of students to make their own historical judgments. As making sense of the world relies on the historical context of the tradition in which perception occurs, it is necessary and worthwhile for students to make satisfactory historical judgments. It is then a matter of specific argument as to which aspect of the traditions available to specific students as to the detail of the history curriculum and the particular aspects of it that are contested and contestable. When I get around to it, I intend to try to make this clear in a way that history teachers may use in shaping what they do with students in classrooms. Providing resources to assist them (following on the earlier effort to make documents accessible and simulation games like that developed to prototype form in CHIP) is part of the project to implement my philosophical understanding. In the late 1980s I was writing papers for PESA in an attempt to clarify my understanding of an acceptable relation between philosophy of education and policy making. This was partly motivated by the need to write a text for school-based educational policy making. My current publication going to press *Patriotism and Citizenship Education* is a combination of my philosophical understanding of history teaching and my policy activism seeking to help stop the then Australian Prime Minister from taking ideological control of Australian history teaching in an extreme conservative cause. Fortunately, the electorate has helped immensely and he lost his seat. I am not aware, and have not sought to find out, whether my paper I sent to the Shadow Minister for Education helped the incoming

government shy away from continuing this agenda. A case of firing an arrow and knowing not where it may land.

Likewise, my concern for school-based teacher education grew out of my understandings of teaching and learning history. My hopes that a successful model would suffice were partly justified as other courses at Edith Cowan sought to adapt the ideas to their own circumstances. I have been made more aware that this is insufficient when one of my students sought advice on changing teacher education in Nepal. I have yet to translate my philosophical understandings related to teacher education into a useful publication.

A sabbatical leave in 1997 at Auckland University was intended to provide an opportunity to talk to James Marshall about Foucault (and do some fishing), gain a better understanding of the neo-liberal revolution in New Zealand as a more extreme form of problems facing many countries, and do some writing. These intended consequences were variously achieved. An unintended consequence was that James lost a receptionist. I eventually ended up with a wife with whom I spent a Xmas honeymoon at Felicity's farm with my grandchildren. Robina has complicated my life in a number of ways, including outback camping and bird watching. Talking to James Marshall culminated in an article in his *feschrift* (2006) that attempts to identify steps in the evolution of the concept of the child excluded from compulsory schooling as exemplified in the case of the Western Australian system. A case of what is not perhaps clarifying what is and how that changes.

The neo-liberal and associated forms of social organization centred on individualism have led to publications concerned with globalisation, scholarship and research. The fashion of promoting globalisation of trade and identity in the form of partially constrained (but asserted to be free of constraint) individual contracts with other individuals freely choosing in unconstrained markets has consequences in loss of trust and social cohesion. The current version of funding research in universities in Australia and elsewhere has the possible consequence of the destruction of scholarly traditions and the capacity for intelligent change in the face of changing circumstances. Thus the articles "Globalisation and its consequences for scholarship in philosophy of education" (2002) and "Is teaching a practice?" (2004) are expressions of those types of concern. My concern deepened to the point where I have begun to consider whether one of the uncontested pillars of western philosophy may not be a source of some of the more obvious problems. Thus I wondered whether the pursuit of Truth might not, in fact, be a good way to conceptualise research. Truth may also not be a condition of knowledge (I was unable to raise that possibility 40 years ago when I first read Scheffler). It seems to me now that trust may be a more useable concept and serve the same function for which Truth has commonly been used. "Trust and research" (2006) is part of a work in progress that has quite some way to go but has been helped along the way with conversations with Harvey Siegel (email has changed how we live and work and, sometimes, for the better).

Part of the unfinished business I hope to get to when time and enthusiasm permits, is to return to issues of causality and take them beyond where I managed to get to in 1975. The field has been active since Michael Scriven gave his address in Chicago in 1974, that paper seemed the best thing around at that time. It will take time to catch up and find what of interest has been done while I have not been paying attention. A

brief peek at the Australasian Philosophy Association conference in Auckland in 1997 was not promising – much technical competence to little obvious avail.

One area where battle lines continue to be drawn in ways similar to those I found 30 years ago, is critical thinking. Logic versus context is still alive and well but some progress has been made articulating a contextual account. My own flawed effort to come to grips with this, even in a second edition (2002), and papers such as “Critical thinking and absolute truth” (2005) still leave me with much to do before I am satisfied I have reached a defensible and useful position.

### **In retrospect**

My most enjoyable philosophical experience was a three hour conversation about Wittgenstein with Michael Peters, Yasushi Maruyama and Kenny Siu Sing Huen. It was, most appropriately, in Norway. On a post INPE (2000) conference train trip from Oslo to Flam we enjoyed the scenery while engaged in a far-ranging discussion of various Wittgensteinian topics. Enjoyable but not revelatory.

My most memorable philosophical experience was reading a paper by Paul Standish while in my New College room at the 2000 PESGB Oxford conference. I did not comprehend some of the religious assumptions that framed and motivated the paper. I looked out of the window, past the flowering cherry tree to the point where the medieval City wall butted on to the College Chapel. I realised that I was an outsider to a tradition of a political system with an established church in a country that has rain in all seasons. I could admire PESGB and enjoy participation to some extent in it and the environment in which it thrives. I remain, nonetheless, an outsider in PESGB with a greater appreciation of the significance and power of traditions in which we live. The power of Wittgenstein’s images of ‘forms of life’ and ‘language games’ endures. I have not felt an outsider in PESA and participation in it over the years has helped sustain my life as an academic and teacher educator.

If all this gets too hard or frustrating I can always go and do some conservation work in the local environment or write up my postal history collection. Or even, perhaps, go fishing.

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