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Initial Teacher Education in the University

‘My little ship, how ill-laden you are’

Abstract

Initial teacher education programmes in universities must meet the needs of varying constituencies. Politicians, school leaders and academics, for example, understandably seek to influence how these programmes should look. Given the importance of well-qualified teachers for the building of effective schools, it is right that a range of stakeholders should have their say. The *Donaldson Report* on teacher education in Scotland (2011) has much to say regarding the academic content of teacher education programmes. It offers food for thought for those wedded to the ‘craft’ model of teacher education. Academic rigour and breadth of experience cannot be seen as inimical to the need to ensure that newly qualified teachers are, indeed, ready to teach. The rediscovery of liberal approaches to education studies and the value of the liberal arts can be key components of a reimagined teacher education process

In Canto XXXII of Dante Alighieri’s *Purgatorio* (Part Two of the *Divine Comedy*), a ‘voice from heaven’ says, with regard to a medieval Church freighted with all manner of worldly attitudes: ‘My Little Ship, how ill-laden you are’ (O navicella mia, com’ mal se’ carica!). The desire of politician of all shades to see schools and universities as suitable vehicles for the promotion and implementation of a wide range of policy initiatives is frequently the cause of curricular overload. This state of affairs is especially acute when universities enter into agreements with the state and other professional associations to provide ‘professional degrees’ (and associated ‘professional knowledge’) in areas such as medicine, law and education.

Debates on the place of professional degrees in research-intensive universities have, unsurprisingly, the potential to ignite passionate differences of opinion among academics, politicians and policy-makers. Wrapped up in this dialogue are rightly contested issues such as the importance of academic freedom and how the resources and intellectual energy of the university can make a positive contribution to the common good (Finkin 2013). This question is not one of recent provenance. In an address to the St. Andrew’s Graduates Association in 1873, the UK Member of Parliament, Lyon Playfair, reminded his audience of the need for the university system to have a flexible self-understanding which kept a balance between its historically-conditioned ‘academic rights’ and the concomitant duty to ‘extend modern obligations to society’ (Playfair 1873). This is another way of articulating the oft-repeated comment that university staff must leave the proverbial ivory tower and live in what is described, accurately or otherwise, as the ‘real world’.

Clearly, an enlightened and nuanced understanding of higher education would avoid overly sharp distinctions between systematic academic study and the acquisition of professional knowledge and skills. Recognition of the value of professional degrees is one important way of

bridging the perceived divide between the indispensable academic requirements of university programmes and the gamut of professional and social obligations with which they are often laden. Properly understood and implemented, the inclusion of professional degrees in the modern university curriculum reflects, to a greater or lesser extent, the original role of our ancient European universities as ‘professional schools’ for aspirant leaders of the Church. These distinguished medieval institutions are, I suggest, precursors of contemporary professional schools and faculties which offer programmes leading to recognised professional qualifications (cf. Bowen 1972; Perkins 2007; Crook 2008; Watson 2014).

The inclusion of ITE programmes in the university curriculum shows a degree of fluidity and adaptability in the tertiary system. There remains, however, a need to explore in greater depth the nature of the relationship between the ITE curriculum—driven as it often is by a raft of state policies—and the cherished role of the university as a place where established modes of thought and practice are necessarily critiqued and challenged (cf. Menter et al. 2010; Smith 2012; Harris 2013; Furlong and Smith 2013; McMahon, Forde and Dickson 2015.) ITE programmes, hence, are caught in the highly complex academic territory where, as Furlong and Smith have rightly pointed out ‘none of the parts will stand still’ (2013, 1).

These concerns are shared more widely. The report of the European Commission into Initial Teacher Education across Europe identified ten issues which, taken together, pose significant challenges for national policy makers: fragmentation of responsibilities for ITE; employment and job market issues; selection of teacher candidates; specific national requirements for ITE allied to varying degrees of autonomy; diversity of regulations and priorities about education; wide heterogeneity in ITE across EU member states; organizational issues; the challenge of integrating subject knowledge, teaching practice and interdisciplinarity; quality assurance matters and the need for clear-cut structures and roles for monitoring ITE programmes (Caena 2014, 4).

This important debate is reflective of a much wider tension between the many competing ideologies, including those born from Modernist, post-Modernist, materialist, secular and religious worldviews, which seek to shape how education should be understood today (Müller 2013). Such fundamental issues assume much greater importance in the highly-charged environment of research-intensive universities where factors as crucial as the drive for external funding and perceived institutional status are never far from the surface of internal and external debates (cf. Russell Group Papers 2010; Universities UK 2013).

This complexity is further revealed in the study of relevant government documentation (in Britain) where we often find a conflation of terms like ‘teacher training’ and ‘teacher education’. The website of the Department of Education of England and Wales, for example, highlights provision in ‘teacher training’ while the Office for Standards in Education, Children’s Services

and Skills (Ofsted) has published an *Initial Teacher Education Inspection Handbook* which, despite the use of ‘teacher education’ in the title, frequently employs terms such as ‘training’ and ‘trainees’ in the body of the text (2014, *passim*). Government documentation in Scotland also conflates both terms: the official online portal for ‘education and training’ has ‘teacher training’ as the heading for the appropriate section but uses ‘teacher education’ in the text (Scottish Government, online). A similar mix of terminology appears on the website of the General Teaching Council for Scotland (GTCS online). This imprecision is not a marginal issue as the ‘fall-out’ from either term has deep implications for how we understand the aims and purpose of ITE.

In order to move the debate beyond the limitations arising from such a binary understanding of ITE, I propose in this article that a rediscovery of liberal approaches to education will enhance the quality of ITE programmes by offering a wider and richer educational diet to prospective teachers. In line with John Henry Newman’s observation that ‘The useful is not always good, the good is always useful’ (Newman 1929, Discourse VII, 153), this more liberal approach to ITE will in turn offer a more professionally relevant programme of studies.

The argument is advanced in three stages: I explore first selected issues raised in a major Scottish government initiative in teacher education, *Teaching Scotland’s Future* (2011) by the former Senior Chief Inspector of Schools, Graham Donaldson. I then argue that the field known as ‘educational studies’ can be enhanced by a more liberal approach than has been allowed in traditional models of ITE. Finally, I suggest that the liberal arts/sciences, broadly understood, have the potential to enhance the educational experience of students on ITE programmes.

It will be helpful to define the key terms used. ‘Liberal education’ refers to broader approaches to teaching and learning which are not driven by the need *explicitly* to link tertiary study with such fashionable performative notions as ‘graduate attributes’ and professional ‘competencies’. It is close to but not co-terminous with the term ‘liberal arts’. To be clear, liberal education should not be seen as a component part of a wider neo-liberal agenda in economics. A liberal approach to learning hence can be applied to a whole range of subjects in the curriculum, not just to those subjects traditionally clustered around the successors of the medieval trivium/quadrivium.

‘Liberal arts’ refers to those traditional academic disciplines which focus on active engagement with a rich body of knowledge without any *explicit* nod to instrumentalism and specialisation (Roche 2010; Nelsen 2014). The corpus of the liberal arts is not restricted to the famous medieval Trivium/Quadrivium as educational thought and associated methods rightly evolve over time. Contemporary expressions of ‘liberal arts’ can profitably be expanded to include a wide range of subjects clustered under the umbrella of the humanities and sciences.

‘Teaching Scotland’s Future’: a manifesto for liberal education?

The publication of *Teaching Scotland’s Future* in 2011 (henceforth *Donaldson* 2011) represents a major and internationally relevant commitment by the Scottish Government to enhance the role of universities in the provision of ITE (Hulme and Menter 2013). The roots of this initiative are found in the government-driven merger processes which brought together colleges of education and Scotland’s universities in the late 1990s (Conroy and McCreath 1999). This process was far more than an exercise in consolidating accounts and business plans but marked a fresh academic direction in Scottish teacher education.

The remit of the review group established at the start of the *Donaldson* process was to ‘consider the best arrangement for the full continuum of teacher education in primary and secondary schools’ (*Donaldson* 2011, Appendix 1). The final report is an extensive document with fifty wide-ranging recommendations. In summary, *Donaldson* proposes a model of ITE which seeks to improve professional practice by encouraging all ITE providers to engage more fully with the substantial academic resources of the university in the noble quest of preparing students for the complex and challenging nature of teaching as a profession (Hulme and Menter 2013). This radical prescription takes note of the heated debates on ITE which are current in the Anglophone world and, crucially, aligns Scotland with those whose preference is for *educational* models of ITE over more explicit *training* models (cf. Furlong and Smith 2013; Carter 2015). *Donaldson* embeds ITE firmly within a school-university partnership but, as we shall see, does not shy away from offering firm recommendations regarding the relationship between the university and the wider educational community. As such, it indicates a clear change of direction and tone vis-a-vis the situation in England and Wales where a strong emphasis on the classroom as a site of teacher education marks a victory, temporary or otherwise, of perceived ‘horizontal professional knowledge’ over ‘real theoretical knowledge’ (Beech and Bagley 2013).

Given that *Donaldson* is rooted in one particular national context, one might reasonably argue that its observations and recommendations are of limited relevance to policy and practice in other national systems of ITE. Nonetheless, *Donaldson*, although heavily localised in scope, is an expression of a much more extensive set of ideas which have the potential to re-conceptualise ITE as a meaningful university experience. As such, it is worthy of deeper exploration and critique.

At the heart of the *Donaldson* vision are the proposals a) to phase out the Bachelor of Education degree (henceforth BEd) and b) to include other areas of the university in the ITE process. In the Rationale, there is particular concern expressed over the apparent lack of progress in embedding the wider academic and research culture of the university in ITE programmes.

Donaldson moves the debate forward by setting out clearly how the relationship between ITE and the university could be developed (my bold text):

Undergraduate student teachers should engage with staff and their peers in **other faculties** much more directly as part of their general intellectual and social development. In particular, opportunities should be created for joint study with colleagues in cognate professions such as social work. The values and intellectual challenges which underpin academic study should extend their own scholarship and **take them beyond any inclination, however understandable, to want narrow training of immediate and direct relevance to life in the classroom.** In achieving this goal, universities will need to build on existing experience with concurrent study to create pathways which allow study of subjects outwith education. (Donaldson 2011, 6)

It is worth noting that, prior to the publication of *Donaldson*, the University of Aberdeen and the University of Glasgow had already initiated moves to involve the wider university in their ITE programmes. This was a response to the agenda pioneered by the *Teachers for a New Era* initiative (Carnegie Corporation of New York online; Livingston and Shiach 2010). *Donaldson* hence gave official sanction to what had been a creative, albeit tentative, advance in ITE frameworks in Scotland.

Donaldson lends weight to the argument that ITE programmes must move beyond an explicit focus on the school curriculum and the related practicalities of teaching. The recognition of the value of the ‘study of subjects outwith education’ reflects varying levels of dissatisfaction with college-based forms of ITE which had traditionally emphasised and encouraged explicit links between the school curriculum and the programme of studies undertaken in the pre-qualification phase. The former approach, which was fundamentally at variance with a liberal approach to learning, is challenged, as we can see, in very robust terms.

The inclusion of the phrase ‘narrow training of immediate and direct relevance to life in the classroom’ needs some further comment. If ‘relevance’ is understood solely as that which is related to the life experience and future professional prospects of the students, then we are in danger of laying to one side the possibilities for intellectual enrichment offered by the wider university. If, however, we embrace the Latin root of relevance—*levare*, meaning ‘to raise up’—it takes on a different and more helpful complexion: university staff must have the necessary engagement with scholarship which will enable them successfully to broaden the intellectual horizons of ITE students. This will allow the light of inherited knowledge, critically understood, to challenge established ideas and cherished attitudes.

The proposal to advocate wider study seems to underpin the politically sensitive proposal to phase out the BEd degree (Recommendation 11):

In line with emerging developments across Scotland's universities, the traditional BEd degree should be phased out and replaced with degrees which combine in-depth academic study in areas beyond education with professional studies and development. These new degrees should involve staff and departments beyond those in schools of education. (Donaldson 2011, 40)

The BEd degree, although introduced only in 1983, was the standard undergraduate degree offered by the former teacher-training colleges and has a substantial footprint across all sectors of Scottish education (Smith 2013). After the mergers between the colleges and the universities (see above), it become part of the portfolio of university awards.

Donaldson takes the position that the traditional BEd degree was an inadequate model to prepare a teaching force for the complex nature of education in the twenty-first century. It seems that the monotechical traditions which had underpinned the BEd cannot be easily reconciled with the substantial research and teaching interface which is integral to the modern university. At this point some important questions arise: does the radical decision to phase out the BEd emerge principally from a reluctance on the part of (some) university-based ITE providers to embrace fully the opportunities offered by the university culture? If so, should we categorise the (possible) reluctance to change simply as ideologically-conditioned opposition to new thinking or as a recognition of the financial implications arising from the allocation of ITE funds to other parts of the university? Furthermore, does the decision to 'phase out' the BEd ultimately reveal a frustration with the inflexibility of the BEd structure? What appears curious, however, is that there is no obvious educational reason why a university programme entitled 'BEd' could not serve as a vehicle for liberal learning and be, in turn, more closely aligned with the wider research activity of the university. Conversely, any redesigned ITE programme which sought simply to replicate the instrumentalist approaches described in Donaldson as 'narrow training' would not be in line with the conceptual shift required by the report and highlighted in other international contexts (cf. Earley 2008).

In order to shift the focus away from explicit training models of ITE, some thought should be given as to how a more liberal approach could offer, either wholly or in part, a robust intellectual platform for the area of study known as 'educational studies'.

Liberal education and educational studies

The commitment in *Donaldson* to moving beyond explicit training paradigms of ITE can be suitably addressed, I suggest, by a more liberal approach to the study of educational themes.

A *liberal approach* to the study of educational themes as here proposed would facilitate a

widening of the knowledge base of students and hence allow them to ground their own preparation for teaching on more solid theoretical foundations. This approach reflects to some extent the ideas inherent in John Henry Newman's seminal work, *The Idea of a University*. First published in 1852, it continues to attract much scholarly comment for its advocacy of the university as a place to encounter universal knowledge (cf. Maskell and Robinson 2001; Harris 2013). Newman, of course, was writing from within a particular context: the establishment of a Catholic university in Ireland. We also need to bear in mind that he would have drawn from his own experience of the Oxford collegiate system in Victorian England. While both historical factors mitigate against a wholesale adoption of Newman's thought today, this should not blind us to his important insights into the value of intellectual culture.

In line with Newman's ideals, there is a pressing need to discover and implement a more intellectually sophisticated approach to the study of education, one in which student teachers will be equipped to make nuanced and scholarly judgements on often avoided issues such as the ultimate aims of education. The absorption and application of such vital academic attitudes serves to enrich the experience of students and, crucially, facilitates the emergence of the cluster of higher-order thinking skills and enquiry-based approaches which are, rightly, deemed important for the life of the teacher today. The contemporary focus on 'professional enquiry' offers a way to embed further intellectual culture into the domain of ITE (cf. Campbell and Groundwater-Smith 2010; McKernan 2013). The term 'enquiry' connotes openness and the desire to seek understanding and is consonant with the university as a place of free research and scholarship. Importantly, it is a suitable manifestation of the desire stated in Donaldson for ITE programmes to promote critical thinking:

...the most successful education systems do more than seek to attain particular standards of competence and to achieve change through prescription. They invest in developing their teachers as reflective, accomplished and enquiring professionals who have the capacity to engage fully with the complexities of education and to be key actors in shaping and leading educational change. (*Donaldson* 2011, 4)

Moreover, liberal education at its best adopts a hermeneutic of recovery in which inherited knowledge and values are seen as signposts on the path to wisdom (Biesta 2012). Any form of knowledge which is *superficially* 'learnt' cannot be a desirable outcome of a tertiary educational programme. The heart of the university experience must lie in a critical and reflective approach to those inherited bodies of curricular / subject knowledge guided by academic staff who are themselves immersed in the subject-matter. This is an indispensable condition for reimagined ITE programmes as envisioned by *Donaldson* and has deep implications for pedagogy more broadly. Intrinsic to it is a challenge to the current predominance of constructivist and activist pedagogies

in ITE allied to an explicit epistemic preference for the value of propositional knowledge as the indispensable foundation of the much desired attitudes of criticality and reflexivity (cf. Kirschner Sweller and Clark 2006; Liston, Whitcomb and Borko 2009; Davis and Franchi 2011; Rymarz 2013).

A liberal pedagogy of ITE so understood should be rooted in the study of the historical, philosophical, cultural and religious contexts which form the bedrock of ‘educational thought’ (cf. Bowen 1972; 1975; 1981). This demands a rounded *critical* study of *primary* sources on education and schooling with plentiful opportunities to go ‘beyond the peripheries’ set by more instrumentalist approaches (cf. Killen 2007; Sin 2013). This pedagogical shift would, for example, encourage students to interrogate models of study which are overly reliant on some of the ‘urban legends’ of educational thought (Kirschner and Merriënboer 2013).

A possible challenge to the recovery of liberal approaches to the study of education lies in the relationship between ‘professional knowledge’ and so-called ‘professional reflection’. The heart of this issue is the understanding of ‘professional’ when partnered to terms like ‘reflection’, ‘knowledge’ and, indeed, ‘enquiry’ (see above). Ideally, it should indicate a dynamic process in which individual teachers /student teachers and school communities engage meaningfully in the space which unites conceptual understanding and practical application.

To be clear, ‘professional knowledge’ allies subject knowledge with a firm grounding in educational theory and applied pedagogy. By its very nature, the curriculum for primary schools requires teachers to develop a wide knowledge base over the course of their career. The limited time spent in a teacher formation programme cannot accommodate the many streams of knowledge on which they will draw professionally.

Ideally, ‘professional reflection’ would be closely aligned to the aspects of ‘professional knowledge’ outlined above. The use of reflective techniques, of course, is not limited to the world of education. It goes without saying that the process of reflection is natural to human beings as a way of applying acquired knowledge to a range of situations. The axiom ‘once bitten, twice shy’ suggests that some form of reflection, professional or otherwise, took place after the unfortunate first ‘bite’! In the context of ITE, ‘professional reflection’ is an essential component of the students’ armoury of evaluative techniques. The value of reflection as an intellectual skill should not be underestimated as all educators, including ITE students, must examine and critique the impact of their methods of planning, teaching, assessing and reporting. Professional reflection at its best can hence serve as a gateway to the necessary and indispensable dialogue between academic *theory* and professional documentation.

In this union of ideas, however, we must be aware of aligning professional reflection too closely with forms of educational instrumentalism in which the ‘reflection’ takes place against the backdrop of externally-imposed targets and outcomes (Liston, Whitcomb and Borko 2009). A

principal marker of professionalism in education, I suggest, is the extent of the freedom afforded to teachers to exercise judgment and discretion regarding *what* and *how* to teach.

Reflection, as understood above, runs the risk of being little more than an engagement with a pre-packaged checklist of targets to be achieved and policies adhered to rather than an opportunity to reflect meaningfully on student-teacher interaction in the fields of knowledge. As such, it reflects an appropriation of an important generic intellectual skill in the service of *one* way of understanding the professional life of the teacher.

If we wish to improve radically the intellectual demands of ITE programmes, we must consider how to develop ever-closer links between the indispensable study of the principal educational theories and the necessary practical elements demanded of a professional qualification. Such a nuanced relationship would introduce a greater degree of conceptual sophistication and intellectual steel into such courses. A move away from an explicit focus in ITE on classroom practice towards a more creative and intellectually liberal space allows ‘educational studies’ to become an effective generator of ideas and attitudes. Such an accommodation would facilitate a vibrant two-way traffic between Schools/Faculties of Education and other parts of the university, as advocated by *Donaldson*. It would further shift the emphasis in ITE towards a more fruitful intellectual engagement with wider knowledge and, crucially, pave the way for greater inclusion of the liberal arts in the ITE curriculum.

Initial teacher education and the liberal arts

For *Donaldson*, teachers, especially those who work in the primary sector, must have sufficiently deep knowledge of the subjects they are expected to teach:

Increased emphasis should be given to ensuring that primary students have sufficient understanding of the areas they are expected to teach. (2011 Recommendation 12)

Meaningful engagement with the liberal arts is a complement to the liberal approach to education explored above. It is a point of intersection with the domains of professional knowledge which are rightly highlighted by *Donaldson* as essential markers of an excellent educational system (*ibid*).

It is reasonable to ask how the inclusion of the liberal arts/sciences can enhance the quality of programmes of ITE. Legitimate questions arise as to whether such an arrangement would run counter to the ‘professional’ nature of the ITE programme. It is likely that many schools and professional associations have expectations that models of ITE must develop ever-closer links with national educational policies and curricular packages. In particular, it could be objected that the time devoted to ‘wider study’, interesting though it may be, should be used to engage with what are perceived as being of greater professional relevance.

This line of thinking merits a considered response. While ITE programmes must clearly address the expectations of policymakers, we must be open to the possibility of cultural enrichment offered by the study of the liberal arts. It should be axiomatic that a broad-based programme of studies opens the mind of both students and academic staff to the inherited bodies of knowledge which lie tantalisingly beyond their own personal and communal experience. The study of art, drama, music and literature, for example, expands the human mind and allows the student to develop and build solid intellectual foundations. Kenneth Clark's landmark *Civilisation* series is one example of how 'humanist learning' enables us to see our own existence in the context of the ethical struggles which others have experienced (Arcilla 2013). The value of both liberal learning and the liberal arts reminds us that the insights of the past retain relevance for contemporary explorations of the complexities of the human condition. This is a key component of a good educational system.

The liberal arts are essential elements of an educational system which is committed to human flourishing and underpinned by a broad and rich understanding of the nature of the human person. In the Oxford University Commemoration Day Sermon 2004, the former Archbishop of Canterbury, Rowan Williams (2004), declared that the study of the liberal arts facilitated 'a vigorous sense of a good argument and of the risks in the public sphere of shoddy and manipulative language, a sense of the importance and the vulnerability of reasoned conversation for a just common life.' The integration of such intellectually robust attitudes would surely enhance ITE programmes and prepare teachers for meaningful participation in national and international debates about education.

To offer an example from 'real life', teachers with a background in the liberal arts would be very well placed to enhance classroom practice and hence make a positive contribution to pupil attainment. Indeed, those who are intending to teach in primary (elementary) schools are those who, perhaps paradoxically, would *benefit professionally* from the incorporation of the liberal arts into the ITE curriculum. The necessary focus on literacy in Scotland could offer an interesting case-study of how the traditional approach to learning implicit in the notion of the liberal arts can usefully penetrate a current curricular priority. Curricular documentation on literacy in the Scottish curriculum advocates that literacy be promoted across the curriculum in three strands: *listening and talking for learning*; *reading for learning* and *writing for learning* (Scottish Government, online). It would be interesting to explore how the Trivium of grammar, dialectic and rhetoric could enhance the students' understanding of how to improve the teaching of literacy skills.

The Quadrivium, in turn would build on the foundations set by the Trivium. Linking back to *Donaldson's* recommendation for prospective teachers to have strong subject knowledge, the traditional Quadrivium of music, astronomy, geometry and arithmetic has the potential to act as a site of subject knowledge for the primary school curriculum: music has long been understood as a

key creative part of the curriculum; astronomy underpins students' knowledge of a topic which is particularly popular in schools; geometry promotes a solid understanding of order and shape and arithmetic, obviously, is the key to numeracy. The study of the *quadrivium* hence seems to bolster the reservoirs of so-called 'professional knowledge' while simultaneously offering a set of important transferable skills rooted in a traditional curriculum format.

Concluding remarks

I have argued in this paper that ITE would benefit from a) a more liberal approach to 'educational studies' and b) the inclusion of the liberal arts in the university ITE curriculum. *Donaldson* has proposed that a refreshed ITE process is a *sine qua non* for the formation of intellectually well-rounded teachers who will, in turn, seek to inspire their own pupils to discover the treasury of knowledge which lies around them. In particular, programmes of teacher education must foster in students the wisdom to make informed judgements and considered evaluations on all aspects of education policy both locally and internationally (*Biesta 2012*). The fostering of a liberal pedagogy in what has traditionally been the instrumentalist field of ITE is a clear sign of a necessary dialogue between the teaching profession and the academy.

Looking ahead, the key to successful and forward looking ITE must lie, I suggest, in the way in which those who teach on ITE programmes are recruited and formed professionally. Traditionally, ITE's reputation in the academy suffered in the past, perhaps unfairly, from perceptions of teacher education as 'craft knowledge' (*Murray 2013*). A strong argument can be made that the ideal member of a Faculty/School of Education combines a strong academic profile with substantial experience as a teacher in schools (*Berry 2008; O'Donoghue and Whitehead 2008; McCulloch 2009; Brown 2013*). Such a demanding tariff narrows the pool of suitable candidates leading, it seems, to the issue of 'multiple identity': in other words, are ITE staff *primarily* academics who have an interest in schooling or school teachers who have developed an academic base to their work (cf. *European Commission 2013, 25-29; Livingston 2014*)?

Returning to sub-heading of the article, our ITE programmes are often 'ill-laden' with the excess baggage of government directives, the expectations of the teaching profession and the demands of academic life. A liberal approach to the initial preparation of teachers will play no small part in recovering the hope and joy which must lie at the heart of any ambitious educational enterprise.

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