

VAPS

THE ETHICAL CAPABILITY

An overview of teaching resources produced by
The Victorian Association for Philosophy in Schools.



VAPS acknowledges the support of the Department of Education and Training through the Strategic Partnerships program.



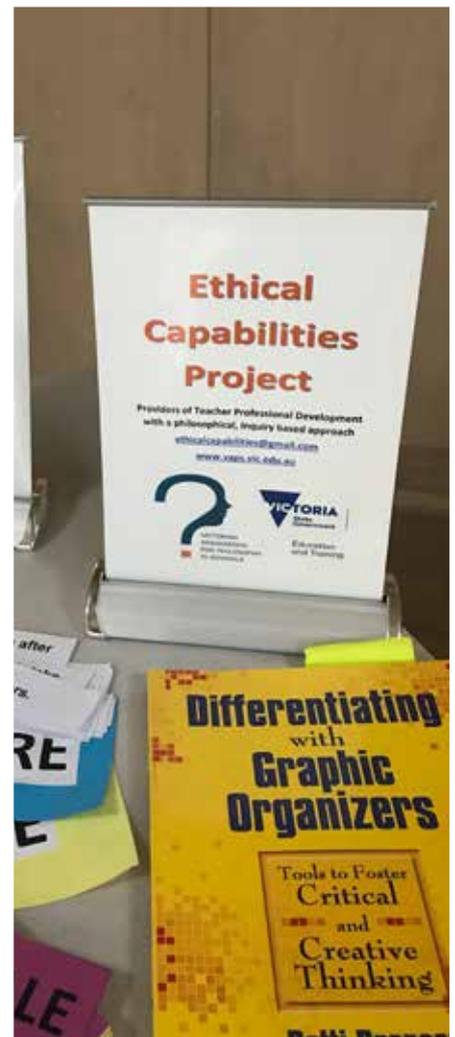
ETHICAL CAPABILITY RESOURCES

On 15th September 2015 The *Victorian Curriculum and Assessment Authority* (VCAA), a statutory authority of the Government of Victoria, responsible for the provision of curriculum and assessment for Victorian schools, released a groundbreaking new F–10 curriculum to be delivered to all Victorian public and catholic school students from 2017.

The New Victorian Curriculum

In December 2017 The Victorian Association for Philosophy in Schools (VAPS) released the following set of resources supporting a significant component of The Victorian Curriculum.

The Ethical Capability



PREFACE



These resources were developed during 2015-2017, as a strategic partnership project between the *Victorian Department of Education* (DET) and the *Victorian Association for Philosophy in Schools* (VAPS). They are designed to support the delivery of the Victorian Curriculum: F-10.

VAPS is an association of teachers and academics dedicated to supporting philosophical thinking in Victorian schools. Our constitution commits us to developing programs informed by the pedagogical approach of Community of Inquiry, elaborated in the Philosophy for Children (P4C) tradition, which we argue is ideally suited to the teaching of the Capabilities.

Thus we are in a unique position to undertake the task of supporting the implementation of the Victorian Curriculum, as the objectives of the newly defined Capabilities are so closely aligned with the collective knowledge, skills and experience of members and colleagues of VAPS, including philosophical expertise, pedagogical expertise in facilitating Community of Inquiry, and a commitment to providing a secular context for ethical dialogue.

VAPS, by means of establishing Capability Hubs in four corners of Melbourne, has been able to draw on the experience and expertise of teachers and academics from across Victoria, including teachers at State, Catholic and Private schools as well as academics from tertiary Philosophy and Education Departments. We also received support from the broader Philosophy community, including international organisations (such as [FAPSA](#), [AAP](#), [ICPIC](#), [PCYNAP](#) and [IAPC](#)).

These Hubs are developing into regional networks of teachers and schools interested in adding depth, interest and an ethical dimension to their classroom discussions, units of work or excursions. Our initial focus is teacher training in facilitating an ethical community of inquiry in F-10 classrooms/ public spaces. Participants will be supported in integrating Ethical Capabilities into their own subject area and presented with useful resources, Tool Kits for teachers to trial, as well as guides for using Public Places for ethical inquiry, decision-making and possible action in the community.

We have designed these resources to support educators in fostering student engagement and wellbeing, including care for self and others, an understanding of rights and responsibilities, and a commitment to democracy; and virtues (such as courage, honesty, empathy, tolerance, listening to others) all of which are considered essential for both a functioning Community of Philosophical Inquiry and for a flourishing society as outlined in the [Melbourne Declaration on Educational Goals for Young Australians](#) (2008)

“ *The sole direct to path to enduring improvement in the methods of instruction and learning consists in centering upon the conditions which exact, promote and test thinking.*
—Dewey (1966)

VAPS is committed to building the capacity of teachers to deliver learning and teaching programs that improve student outcomes in the Ethical Capability component of the Victorian Curriculum.

The Ethical Capability resources are downloadable from the VAPS website, and it is intended that these will be added to and kept up to date with State initiatives.

1. THE ETHICAL CAPABILITY FRAMEWORK

This Framework was written to ensure coherence in the development of the resources created to support the implementation of the Victorian Curriculum: F-10 Ethical Capability strands.

1.1 The Capabilities

1.2 Victorian Curriculum (VCAA, 2015)

1.3. Australian Policy Documents

1.4. Assessment and Reporting guidelines (VCAA, 2017)

1.5. Pedagogical theory

2. ETHICAL CAPABILITY WORKSHOPS: FOR TEACHERS

This training meets AITSL standards for PD requirements for Pre-service, Graduate and Proficient teachers in relation to professional development supporting the implementation of the Ethical Capability in the Victorian Curriculum across Levels Foundation to 10.

- Taster (1 hour)
- Implementation of the Ethical Capability Curriculum (6.5 hours)
- Implementation of the Ethical Capability Tool-Kit (6.5 hours)
- Practice of Ethical Capability skills in educational context (6.5 hours)
- Assessment and Reporting (6.5 hours)

3. THE ETHICAL CAPABILITY TOOLKIT: FOR THE CLASSROOM

This Toolkit is written to support for the implementation of the Ethical Capability strands of the Victorian Curriculum across Levels Foundation to 10.

3.1 Tools for building a Community of Inquiry



- Explanation of a COI.
- Community building activities and artefacts
- Inquiry activities and artefacts

3.2. Tools for developing each of the concepts named in the Understanding Concepts strand



- Explanation of contestability
- Concept games rules and items
- Discussion plans
- Links to Lipman activities and exercises

3.3 Tools for supporting the Decision Making strand



- Ethical decision making tools and activities
- Resources for understanding ethical decision making
- Tools for supporting assessment of ethical decision making

3.4 Tools for supporting Assessment and Reporting



- Advice re the developmental approach to formative assessment
- Student self assessment and reflection tools
- Templates for teachers to collect data on class and individual student performance within a Community of Ethical Inquiry

4. GUIDES TO ETHICS TRAILS IN PUBLIC PLACES

Ethics Trail have been developed to familiarize interested teachers with both strands of the Ethical Capability. These Trails are to accompany excursions, including guides for teachers and student workbooks.

- Burrinja Cultural Centre
- Jewish Holocaust Centre
- Melbourne Zoo
- Monash Gallery of Art
- State Library of Victoria

5. A QUICK REFERENCE GUIDE: FOR TEACHERS

Compendium of Philosophical ideas referenced by Victorian Curriculum: F-10, including

- Ethical ideas
- Ethical Schools of thought
- Thinkers
- World Views
- A selection of Ethical questions from VCE Philosophy Study Design

6. REFERENCES

ACKNOWLEDGMENTS

1. THE ETHICAL CAPABILITY FRAMEWORK

This Framework is written to ensure coherence for the development of the resources created to support the implementation of the Ethical Capability in the Victorian Curriculum (2015).

1.1 The Capabilities

1.2 Victorian Curriculum (VCAA, 2015)

1.3 Australian Policy Documents

1.4 Assessment and Reporting guidelines (VCAA, 2017)

1.5 Pedagogical theory

1. THE ETHICAL CAPABILITY FRAMEWORK



1.1 THE CAPABILITIES

In 2006, work had earnestly begun in Australia to finally deliver on one of its long held educational goals, to produce a national curriculum; a detailed statement of the purposes of schooling set out as a series of learning progressions from Foundation level (Prep) to Year 10[1]. It sought to do no less than define what it is that all students ought to have the opportunity to learn as a result of their schooling.

With this end in mind, a new National Curriculum Board was established in 2008 which eventually expanded to become the Australian Curriculum, Assessment and Reporting Authority (ACARA). ACARA soon commenced on what it called an extensive and collaborative curriculum development process to produce the Australian Curriculum. Guided by the Melbourne Declaration on Educational Goals for Young Australians (2008), which set out to establish Australia's national goals for schooling, and agreed upon by all Australian education ministers of the day, the result, after a number of iterations, was not only the establishment of the expected Learning-Area based disciplines (e.g. English, Mathematics, Science, The Arts, Health and Physical Education, etc.) but also a departure from the traditional curriculum design structure: Included within the Australian Curriculum structure was a wholly new dimension, the introduction of what it called the General Capabilities; competencies that were deemed transferrable across but not defined by the traditional learning areas:

In the Australian Curriculum, general capabilities refer to an integrated and interconnected set of knowledge, skills, behaviours and dispositions that can be developed and applied across the curriculum to help students become successful learners, confident and creative individuals and active and informed citizens. Throughout their schooling, students develop and use the general capabilities across all learning areas, in co-curricular programs and in their lives outside school.[2]

Among the General Capabilities were Ethical Understanding, as well as Critical and Creative Thinking, Personal and Social Capability, and Intercultural Understanding.

In contrast to the General Capabilities, and drawing on the work of J.A. Beane, a discipline was defined as encompassing:

a field of inquiry about some aspect of the world – the physical world, the flow of events over time, numeric structures, and so on. A discipline of knowledge offers a lens through which to view the world – a specialised set of techniques or processes by which to interpret or explain various phenomena. Beyond that, a discipline also provides a sense of community for people with a shared special interest as they seek to stretch the limits of what is already known in that field [3]

In other words, it was argued,

The enduring nature of the learning areas and their disciplines rests in the different epistemologies or ways of understanding and associated skills they provide for learners. That is, each of the learning areas provides and is defined by a unique way of seeing, understanding and engaging with the world. The dynamic nature is in the constantly developing content with which students engage in and through the learning areas.[4]

1. THE ETHICAL CAPABILITY FRAMEWORK



In December 2015, Victoria’s conceptualisation of the General Capabilities (or now, simply, the ‘Capabilities’) took on a new twist with what it announced as a ‘key innovation’; namely, its

. . . representation of the kinds of learning now characterised under the category of ‘capabilities’ as discrete and identifiable knowledge and skills that can be taught, learnt and assessed . . . This conceptual framework is reflected in the design of the Victorian Curriculum F-10 by the positioning of the capabilities as areas of learning in their own right rather than simply indicating how they might be drawn out in different learning areas. . .

. . . This is not to propose that a capability [. . .] can or should be assessed in a form separated from the discipline-based learning area in which students are engaged. Rather, it is to be argued that the metacognitive capacities that students develop and demonstrate in different, specific, discipline-based contexts can be assessed and an on-balance judgement made . . .[1]

In short, there was an acknowledgement that ‘the capabilities are a set of discrete knowledge and skills, not a statement of pedagogies’[2], to be regarded as a developmental continuum, or progression of learning, in which all students would benefit from explicit instruction. Consequently, from 2017 onwards, all Victorian schools were required to develop, assess and report on the areas of learning defined by the Capabilities.

Victorian teachers, who have now been charged with the task of developing, assessing and reporting on the capabilities, including the Ethical Capability, have found themselves grappling with the similar issues that historically have preoccupied those working philosophically with the ‘Community of Inquiry’ pedagogy; most significantly, difficulties surrounding assessment. Hence, VAPS is committed to developing resources in this area. (See 1.4 below)

[1] F-10 curriculum planning and reporting guidelines. February 2014. p.5, viewed 29 September 2016
<<http://www.vcaa.vic.edu.au/documents/auscurric/f-10curriculumplanningreporting.pdf>.>

[2] The Australian Curriculum – General Capabilities. January 2013 edition, viewed 29 September 2016
<http://www.acara.edu.au/_resources/General_Capabilities_2011.pdf.>

[3] Beane, JA 1995, ‘Curriculum Integration and the Disciplines of Knowledge’, Phi Delta Kappan, Vol. 76, No. 8.

[4] Victorian Curriculum F-10. Revised curriculum planning and reporting guidelines, p10. Viewed 29 September 2016,
<<http://www.vcaa.vic.edu.au/Documents/viccurric/RevisedF-10CurriculumPlanningReporting>

1. THE ETHICAL CAPABILITY FRAMEWORK



1.2 THE VICTORIAN CURRICULUM (2015)

The Victorian Curriculum and Assessment Authority (VCAA) prescribed 8 Learning Areas and 4 Capabilities to be delivered to all Victorian Public and Catholic school children in the compulsory years of schooling (K-10) from 2017.

VCAA states that “Ethical issues arise across all areas of the curriculum, with each learning area containing a range of content that demands consideration from an ethical perspective. This includes analysing and evaluating the ethics of the actions and motivation ... understanding the ethical dimensions ... debating ethical dilemmas ...”

Thus, VAPS resources identify connections between the **Ethical Capability** and the **eight Learning Areas**, as well as the additional three Capabilities.

We identify a rich array of ethically interesting concepts and issues, principles, virtues and ideals, upon which the toolkit, workshops and trails draw for substantive content.

The Learning Areas and Capabilities are listed below.

8 LEARNING AREAS	4 CAPABILITIES
<p>THE ARTS</p> <ul style="list-style-type: none"> • Dance • Drama • Media Arts • Music • Visual Arts • Visual Communication Design • English <p>HEALTH AND PHYSICAL EDUCATION</p> <p>THE HUMANITIES</p> <ul style="list-style-type: none"> • Civics and Citizenship • Economics and Business • Geography • History <p>LANGUAGES</p> <p>MATHEMATICS</p> <p>SCIENCE</p> <p>TECHNOLOGIES</p> <ul style="list-style-type: none"> • Design and Technologies • Digital Technologies 	<p>CRITICAL AND CREATIVE THINKING</p> <p>ETHICAL</p> <p>INTERCULTURAL</p> <p>PERSONAL AND SOCIAL</p>

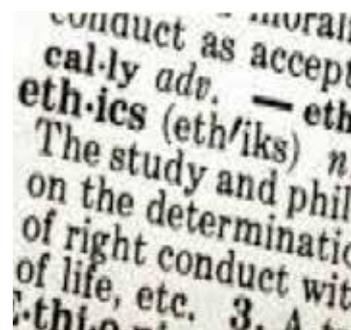
1. THE ETHICAL CAPABILITY FRAMEWORK

WHAT IS AN ETHICAL ISSUE?

Ethical issues arise when we try to answer questions like: “What ought I to do?” and “How ought I to live?”

Such questions are usually framed in terms of fundamental conceptual distinctions such as ‘right and wrong’ and ‘good and bad’.

Thus the Ethical Capability curriculum focuses both on key ethical concepts and on patterns of decision-making that bear on quality of life issues.



STRAND 1. UNDERSTANDING ETHICAL CONCEPTS

key concepts and ideas important to identifying ethical problems and their relative importance

- concepts concerned with ethical outcomes, such as good, bad, right, wrong, just and unjust
- concepts that have ethical significance such as tolerance, greed, freedom and courage
- the nature and justifications of ethical principles

STRAND 2. DECISION-MAKING AND ACTIONS

ways to respond to ethical problems

- factors that influence ethical decision making and action
- challenges in managing ethical decision making and action

The Understanding Concepts Tool-Kit supports the Curriculum’s significant assumption that many aspects of ethics are contestable and debatable offering activities that develop students discernment with regard to varied meanings of key concepts.

Ethical decision-making may seem to be straightforward in the normal course of events, but we cannot solely rely on custom, habit and personal intuition as we face new circumstances in an ever-changing and increasingly complex world. Ethical choices arise when:

- one is not clear what one should do
- morals, the law, codes of conduct, or policy do not determine how the problem should be addressed
- deeply-held values, shared customs, or accepted practices are in conflict or at stake

It is vital to expand students’ understanding beyond their immediate experience.

In the Learning in Ethical Capability section of the curriculum VCAA acknowledges that Ethical Capability is developed by engaging with philosophical ideas, the premises of different religions, secular worldviews and cultural norms, as well as the breadth of individual experience; hence this set of resources draws on materials beyond the Learning Areas. Acknowledging this enormous range of potential examples and issues helps explain why sharing experiences in a Community of Inquiry setting is invaluable.

1. THE ETHICAL CAPABILITY FRAMEWORK



WHAT IS THE AIM OF THE ETHICAL CAPABILITY CURRICULUM?

The aim of the Ethical Capability curriculum is to encourage students to confront ethical problems critically, to ask whether intuition or feelings are adequate guides, and to consider how a range of principles or values contribute to their understanding of an ethical issue. Thus, VAPS Ethical Capability Tool-Kit draws attention to various kinds of principles we appeal to in these circumstances: such as rules, consequences, experts, our feelings, and virtues.

Furthermore, students are encouraged:

- A. to challenge assumptions
- B. to examine competing sources of authority
- C. to decide carefully for themselves

These capacities are strengthened through the development of critical thinking skills.

WHY DO WE REFERENCE THE CRITICAL AND CREATIVE THINKING CAPABILITY IN THIS SET OF RESOURCES?

It is assumed that reasoning is central to developing ethical capability, so students are encouraged to:

- structure competing considerations and manage judgements,
- confront ethical dilemmas critically,
- ask whether intuition or feelings are adequate guides,
- consider how a range of principles or values contribute to their understanding of an ethical issue,
- develop awareness of whether a position is consistent, non-contradiction and otherwise well reasoned .

The Critical and Creative Thinking Curriculum clearly supports these learning intentions, as it aims to build students’:

- understanding of thinking processes and ability to manage and apply these intentionally
- skills and learning dispositions that support logical, strategic, flexible and adventurous thinking
- confidence in evaluating thinking and thinking processes across a range of familiar and unfamiliar contexts.

This Capability is structured with three discrete strands, informing the development of this resource:

STRAND 1: QUESTIONS AND POSSIBILITIES	STRAND 2: REASONING	STRAND 3: META-COGNITION
Explore the nature of questioning and a range of processes and techniques to develop ideas and possibilities	Explore how to compose, analyse and evaluate arguments and reasoning	Explore the range of strategies to understand, manage and reflect on thinking and learning processes

1. THE ETHICAL CAPABILITY FRAMEWORK

VCAA advises what should be taught and what should be assessed, but does not prescribe how this is to be achieved. Hence the need for a suitable pedagogy arises. We reference the pedagogy known as “Community of Inquiry” developed through the Philosophy for Children (P4C) program.

WHAT IS THE “COMMUNITY OF INQUIRY” PEDAGOGY?

VAPS recognises that the key to moral development is the acquisition of relevant thinking skills - learning to think critically, creatively and with care - rather than learning lists of ‘moral rules’ or training in ‘good’ behaviours. The acquisition of these skills is achieved through the pedagogically sophisticated practice of the Community of Inquiry, where higher order thinking skills, democratic practices and dialogical skills are simultaneously facilitated.



...the pedagogy of philosophy involves converting the classroom into a community of cooperative inquiry, where all are democratically entitled to be heard, where each learns from the other, and where the spoken dialogue among the members of the class, when internalized and rendered an inner forum in the mind of each participant, is the basis of the process known as thinking. –Lipman, Philosophy Goes to School, p. 111.

The idea of a ‘community of inquiry’ has its origins with pragmatist philosophers Peirce and Dewey, and was developed over recent decades as an educational ideal for the teaching of thinking by Matthew Lipman and Ann Sharp. Responding to Dewey’s famous description of the school curriculum as “information severed from thoughtful action” ... “a dead, a mind-crushing load”, Lipman said it does not have to be so. An alternative is to convert the classroom into a community of inquiry where “children are encouraged to think philosophically.” (Lipman et al, 1980, p.45) (See 1.5 below for further explanation).



1. THE ETHICAL CAPABILITY FRAMEWORK



1.3 AUSTRALIAN POLICY DOCUMENTS

There are a number of policy documents produced by the Australian government which underpin the Victorian Curriculum. These are important references as they provide indications of what is currently deemed best practice in pedagogy (including references to Community of Inquiry and Inquiry based learning).

Education Act (1872)

Education in Government schools Victoria is governed by the 1872 Education Act which ensured the secular nature of government schooling. Education provided in government schools must not promote any particular religious practice, denomination or sect. However, this does not prevent the inclusion of General Religious Education (GRE) in the curriculum of a government school. GRE has found expression in the document Learning about World Views and Religions. "VCAA argues that *learning about the key premises of world views and major religions is an important part of the school curriculum.*" "It enables students to be more informed and engaged at both a local and global level, supporting an understanding of the perspectives of diverse local communities and the beliefs and practices of diverse traditions. It assists students to recognise and appreciate both areas of commonality and difference between diverse faith groups and secular perspectives." However, caveats are provided to ensure this material is delivered in such a way as to encourage critical thinking and tolerance.

See Education & Training Reform Act 2006

Melbourne Declaration on Education Goals for Young Australians (2008)

Recognises that ethical capability enables students to become "*confident and creative individuals*"; and acknowledges that the development of attributes "*such as honesty, resilience, empathy and respect for others*", as well as "*the capacity to act with ethical integrity*" contribute to becoming "*active and informed citizens... who work for the common good*".

Principles of Learning and Teaching (F-12)

Articulates six principles that can be used by schools, teams of teachers and individuals to reflect on practice and support professional dialogue to strengthen pedagogical practices.

- **Principle #4 states: Students are challenged and supported to develop deep levels of thinking and application**, emphasizing connecting ideas, promoting substantive discussion of ideas, using strategies that challenge and support students to question and reflect, to investigate and problem solve, and to use imagination and creativity; all of which are consistent with p4c pedagogy.
- **Principles # 6 states: Learning connects strongly with communities and practice beyond the classroom.** Our program motivates teachers to support "*students' engagement with contemporary knowledge and practice*" and plans for students "*to interact with local and broader communities and community practices*" as a consequence of the collaborative approach we are taking with Public institutions.

1. THE ETHICAL CAPABILITY FRAMEWORK

Practice Principles of Teaching (2017)

In preparing these resources we note VCAA's commitment to deep learning and to challenging students to construct and apply new knowledge.

- **Action 5.1** Teachers design learning programs to explicitly build deep levels of thinking and application
- **Action 5.2** Teachers support students to explore the construction of knowledge
- **Action 5.3** Teachers support students to be reflective, questioning and self-monitoring learners

From New Directions to Action (2013)

Aims to “stimulate a culture of excellence and effective professional development” through motivating and training teachers to facilitate the development of the ethical capability. We do this by paying close attention to the AITSL standards in the construction of the five Ethical Capability Workshops.



1. THE ETHICAL CAPABILITY FRAMEWORK

1.4 ASSESSMENT AND REPORTING

In preparing these resources we take into account VCAA's advice regarding the developmental approach to formative assessment.

Formative assessment is integrated with the teaching and learning process. It is all the assessments made by practitioners, learners and peers that provide information about learner progress and achievement and is used by practitioners to inform adjustments to the learning program to better meet the learner's needs.

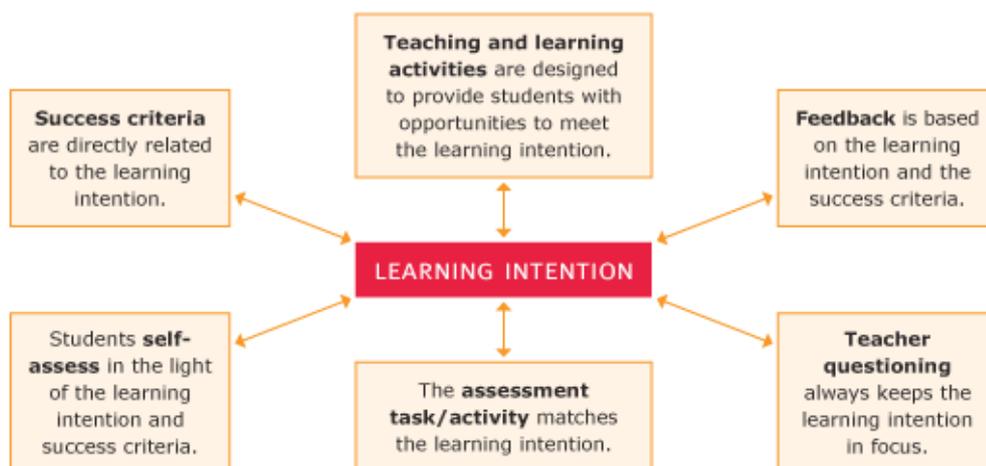
In the assessment guide VCAA encourages practitioners to ensure Learners are able to answer these questions –

- What are you learning?
- Why are you learning this?
- How are you learning this?
- How will you know when you have learned it?
- What are your next steps in learning?

VCAA encourages practitioners to be able to explain to the learners –

- What is to be learnt – the learning intentions
- How the learning intentions are linked to the bigger ideas and understandings that the learners will learn
- How children will be learning
- How the learning activities are relevant to the success criteria
- How learners will demonstrate their learning – what learners will say, make, write or do with reference to sample assessment tasks
- How this new learning will impact on future learning

The centrality of clear learning intentions for learners to progress in their learning is illustrated in this graphic.



Source: Education Services Australia

1. THE ETHICAL CAPABILITY FRAMEWORK



A DEVELOPMENTAL APPROACH TO LEARNING

Thus each section of the Toolkit includes a **Learning goal** used to identify the overarching aims of that section. These are defined by AITSL as the “*specific, measurable, attainable, realistic and time-targeted (SMART) objectives set with, by and for students*”.

Each activity specifies a **Learning intention** describing what learners are expected to know, understand and do. During the learning process, learning intentions may be modified according to the learning achievement demonstrated by learners. If developed in collaboration with the learners, they are more likely to take ownership of their learning. Learning intentions are expressed in language students can understand.

DEVELOPMENT VERSUS DEFICIT MODEL OF ASSESSMENT

What is a developmental approach to learning and assessment? As explained by Professor Patrick Griffin of the Assessment Research Centre at the University of Melbourne, a developmental approach

. . . elaborates on the paradigm within which the aim of education becomes the movement of student learning along a path of increasing complex knowledge, skills and abilities. Under this model, the teacher’s attention is focused on a student’s readiness to learn so that the instruction can be designed to build upon the current level of learning. This developmental model sits in contrast to the deficit approach, which instead focuses on diagnosing and then remediating the things a student cannot do.¹

In other words, the developmental approach ‘recognises the developmental level at which students are actually operating, and targets instruction to focus on the skills and knowledge the student needs to develop in order to move to the next level.

The focus is on *development, not deficit*. It is a conceptualisation of learning, that aligns with Robert Glaser’s² theoretical framework of assessment interpretation known as a *criterion-referenced interpretation*:

The cornerstone of his framework is that knowledge acquisition can be conceptualised as a continuum, ranging from low to high proficiency. Points on the continuum are identified by behavioural criteria that indicate a particular level of proficiency has been reached. Thus the aim of criterion-referenced interpretation is to ‘encourage the development of procedures whereby assessments of proficiency could be referred to stages along progressions of increasing competence.’

This criterion-referenced interpretation coupled with the shift away from a deficit model of learning and assessment towards a developmental approach, has arguably made Ethical Capability less onerous and entirely possible to teach and assess.

1. THE ETHICAL CAPABILITY FRAMEWORK



All the ingredients that a teacher would need to design, implement, assess and report on Ethical capability are already at one's disposal and would consist of:

1. A criterion-referenced assessment interpretation/framework, which indicates a student's position on a continuum of developing competence in relation to the area of learning (in this instance, Ethical Capability) as explained in the achievement standards,
2. An appropriate developmental taxonomy, which assists students and teachers in the identification of increasing levels of sophistication (e.g. Bloom, Dreyfus, SOLO or Krathwohl's taxonomy),
3. A developmental continuum or series of learning progressions (e.g. the Victorian Curriculum), and, finally,
4. Learning activities that allow for the eliciting of behaviours (knowledge, skills attitudes or dispositions) across the expected level/s of competence for a given indicator. (e.g. P4C, Socratic seminars, Discussion Circles, Listening Triads, Jig-sawing, Value Continuum, etc.).

P4C, with its community of philosophy of inquiry pedagogy, and particular emphasis on dialogic practice, is well positioned and indeed should constitute a key component to any developmental approach that seeks to actively cultivate in students ethical competency. The resources, of course, are not exhaustive but are simply intended to provide teachers with one approach of how Ethical Capability, with its two strands, titled *Understanding Ethical Concepts and Decision-making and Actions*, can be addressed.

VAPS has accordingly developed a Workshop to scaffold teachers into this new kind of understanding.

[1] Griffin, P. *Assessment for Teaching*, (New York, Cambridge University Press, 2014) p. 15-29

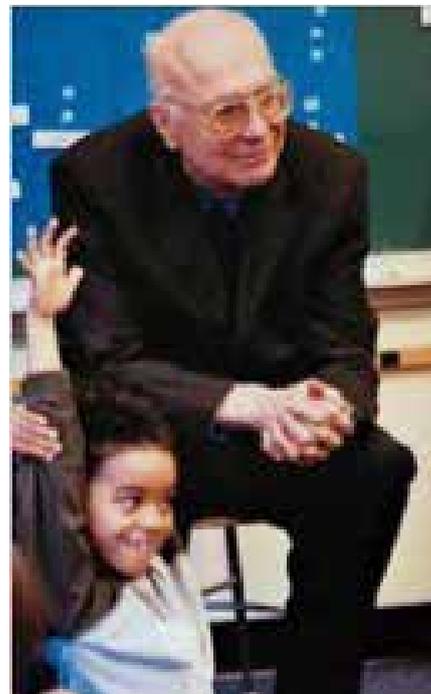
[1] Glaser *The Future of testing* p. 923-36

1. THE ETHICAL CAPABILITY FRAMEWORK

1.5 PEDAGOGICAL THEORY

“ Lipman's philosophical inquiry approach asserts that what is taught in schools is not (and should not be) subject matter but rather ways of thinking. He believed that 'people of any age can reflect and discuss philosophical issues profitably'; and explore a set of ideas that leads to questioning, exploring concepts and values, and posing problems. The classroom should be converted into a 'community of inquiry': a group (social setting) of individuals who use dialogue to search out the problematic borders of a puzzling concept.”

— Quoted in the Principles of Learning and Teaching



VAPS recognises that a key to developing ethical capability is the acquisition of relevant thinking skills - learning to think critically, creatively and with care - rather than learning lists of 'moral rules' or being trained in 'good' behaviours. Substantial research has shown that, the acquisition of these skills is supported by establishing the classroom as a Community of Inquiry, where teachers facilitate students' practice in higher order thinking, engagement in democratic processes and development of dialogical skills.

We are indebted to Matthew Lipman for his seminal resources in developing ethical Community of Inquiry protocols: '*Nous, Reasoning about Ethics*', '*Lisa, Reasoning in Ethics*' and '*Mark, Social Inquiry*' provide prototypical material for the resources we publish today. As authorship was often shared we refer to the resources produced at the *Institute for the Advancement of Philosophy for Children* (IAPC) as P4C (Philosophy for Children) resources.

Lipman and colleagues rejected both the dogmatic and the moral relativist approaches that the Ethical Capability 'Learning in' section also warns may undermine the development of ethical capability; instead, they approach ethical education through the vehicle of the Community of Inquiry.

1. THE ETHICAL CAPABILITY FRAMEWORK



COMMUNITY OF INQUIRY

“...the pedagogy of philosophy involves converting the classroom into a community of cooperative inquiry, where all are democratically entitled to be heard, where each learns from the other, and where the spoken dialogue among the members of the class, when internalized and rendered an inner forum in the mind of each participant, is the basis of the process known as thinking. — Matthew Lipman, *Philosophy Goes to School*, p. 111.

The community of inquiry is a specific classroom methodology which involves school students in whole class discussion on philosophical issues. The aim is to improve students' thinking through introducing them to, and enabling them to investigate, many of the traditional 'big questions' of philosophy, including canonical theories and philosophical positions. Several of these are referenced in the Ethical Capability Curriculum and are outlined in the **Toolkit Compendium**.

The community of inquiry is based on the Vygotskian idea that students construct their knowledge and thinking capabilities in community. The teacher's role is not to supply such knowledge for students to rote learn, but to provide the model of an experienced and self-reflective thinker to the apprentice thinkers of the class, and to encourage the level of thinking to be kept high. Working with this background knowledge, teachers encourage students to think more deeply about the ideas they use to structure experience at school, at home and in the community. Students then focus reflectively on their own thinking and the skills they use, with the view to becoming better thinkers.

The teacher enables students to take responsibility for setting an agenda for the discussions by asking questions that appeal to them, ensuring that what is discussed is appropriate to their needs and abilities, and that student questions are valued. As Lipman says (2003, pp. 101-103) this model allows students to drive the conversation, creating the time for proper exploration of ideas.

This fosters:

- Group solidarity through joining together in cooperative reasoning (e.g. building on each other's ideas, offering counterexamples or alternative hypotheses, etc.) as the group follows the argument where it leads
- Respectful articulation of disagreements and the quest for understanding
- Cognitive skills (e.g. assumption-finding, generalization, exemplification)
- Cognitive tools (e.g. reasons, criteria, concepts, algorithms, rules, principles)
- Internalisation of the overt cognitive behaviour of the community
- Increasing sensitivity to meaningful nuances of contextual differences

STUDENTS' QUESTIONS

VCAA draws attention to the content also. It involves the “substantial discussion of ideas”. This refers to a focus on significant ideas, practices or issues, that are meaningful to students, and that occur over a sufficient period of time to be effectively explored.

Several key points need to be kept in mind when conducting a Community of Inquiry:

- Substantive and productive thinking is supported through 'content-neutral questions' (Golding 2002) that do not lead students to a particular response.
- The thinking curriculum brings to the fore the importance of **student-generated questions**. This work is strongly linked to student power and ownership of learning (see **POLT 1 and 2**).

1. THE ETHICAL CAPABILITY FRAMEWORK



- The knowledge, skills and behaviours that **cross-disciplinary boundaries**, are essential, as interdisciplinary learning focuses students' attention on different ways of thinking, communicating, conceiving and realising ideas and information.
- The key foundations to good thinking are immersion in a 'thinking culture', which promotes '**thinking dispositions**' and not 'thinking skills' alone. This broader understanding challenges the notion that 'thinking' can be reduced to a discrete set of skills.

BUILDING DIALOGICAL SKILLS

As recognized in POLT #4.3 the teacher promotes substantial discussion of ideas.

This component involves the teacher providing opportunities for students to talk together, discuss, argue and express opinions and alternative points of view. The Victorian Department of Education provides the following useful advice.

This component is demonstrated by teachers:

- Providing stimulus materials that challenge students' ideas and encourage discussion, speculation and ongoing exploration
- Encouraging students to raise questions or speculate or make suggestions
- Asking a high proportion of open ended questions
- Encouraging students to challenge, support or amplify others' contributions.

The component is NOT demonstrated when:

1. Teacher questions are mainly closed, with a particular response in mind
2. Investigations or projects are run without significant class discussion of the purpose or key ideas and approaches
3. Class discussion is allowed to wander, without focus
4. Discussion is dominated by the teacher, who provides most of the input.

EXPLICIT THINKING VOCABULARY

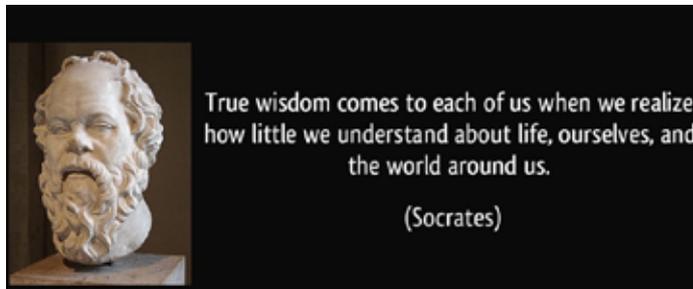
As educators, we can work to make thinking increasingly visible in classrooms. Tishman & Perkins (1997) suggest the simplest strategy is to use the language of thinking. Rich vocabularies of thinking include terms like hypothesis, reason, evidence, possibility, imagination, perspective. Their routine use in a natural, intuitive way helps students catch on to the nuances of thinking and thoughtfulness that such terms represent. Teachers should also be a model of thoughtfulness for students. Through not expecting instant answers, displaying honest uncertainties, and taking time to think about 'What if', 'What if not', 'How else could this be done?' or 'What's the other side of the case?', teachers explicitly express respect for the process of thought, and encourage students to notice problems and think them through. We are indebted to the legacy of Socrates for an understanding of the importance of reflective inquiry

1. THE ETHICAL CAPABILITY FRAMEWORK

SOCRATIC QUESTIONING AND REFLECTIVE INQUIRY

Socratic questioning is disciplined questioning that can be used to pursue thought in many directions and for many purposes, including:

- to explore complex ideas,
- to get to the truth of things,
- to open up issues and problems,
- to uncover assumptions,
- to analyze concepts,
- to distinguish what we know from what we don't know,
- to follow out logical implications of thought or
- to control the discussion.



Socratic questioning is systematic, disciplined, and usually focuses on fundamental concepts, principles, theories, issues or problems. It can be used for at least two purposes:

- Firstly, to deeply probe student thinking, to help students begin to distinguish what they know or understand from what they do not know or understand (and to help them develop intellectual humility in the process).
- Secondly, to foster students' own abilities to ask Socratic questions, so that they can use these tools in everyday life (in questioning themselves and others).

Socratic questioning illuminates the importance of questioning in learning. It illuminates the difference between systematic and fragmented thinking by teaching. It teaches us to dig beneath the surface of our ideas. It teaches us the value of developing questioning minds in cultivating deep learning. Integrating Socratic questions in the following manner in the classroom helps develop active, independent learners.

- Enabling students to **clarify** their thinking/ Explore the origins of their thinking e.g., 'Why do you say that?', 'Could you explain further?'
- Challenging students about **assumptions** e.g., 'Is this always the case?', 'Why do you think that this assumption holds here?'
- **Asking for evidence** as a basis for argument e.g., 'Why do you say that?', 'Is there reason to doubt this evidence?'
- **Considering alternative** viewpoints, perspectives and conflict with other thoughts e.g., 'What is the counter-argument?', 'Can/did anyone see this another way?'
- **Exploring implications and consequences** e.g., 'But if...happened, what else would result?', 'How does...affect...?'
- **Questioning the question** e.g., 'Why do you think that I asked that question?', 'Why was that question important?', 'Which of your questions turned out to be the most useful?'

This is what John Dewey described as Reflective Inquiry: "*in which the thinker turns a subject over in the mind, giving it serious and consecutive consideration.*"

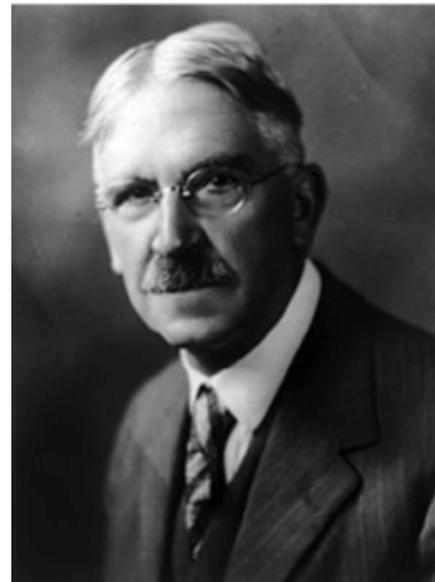
1. THE ETHICAL CAPABILITY FRAMEWORK

WHAT WE OWE JOHN DEWEY; A MODEL OF REFLECTIVE INQUIRY

In the early 20th century, Dewey presented a fresh approach to philosophy which abandoned traditional ‘dualistic’ understandings of knowledge as a mysterious relation between ‘mind’ and ‘world’, considered as separate entities. Instead, he drew from Darwin’s evolutionary biology to consider knowledge as an adaptive response by humans seeking to reshape their environment in order to realize goals. The key concept in Dewey’s epistemology is no longer knowledge – an idealised end-point of thought – but *inquiry*, the process of adaptive thinking, and how it might be improved.

Lipman himself was a student of Dewey at Columbia University, and consistently references Dewey’s influence and ideas in his work developing P4C.

Dewey’s understanding of inquiry can be summarised as ‘communally formulating and testing hypotheses through open-ended experience’. In a number of publications¹, he outlined a step-by step inquiry pathway that is still viable for present classroom practice. Hence many of the tools presented here are designed to assist teachers to scaffold students’ capability with respect to stages of an inquiry, as follows:



- Pre-reflective situation
- Feelings of difficulty or frustration
- Diffuse problematicity
- Doubting what had been previously taken for granted
- Doubting becomes questioning
- Formulation of the problem
- Hypothesis formation
- Testing of alternative hypotheses
- Revision of hypotheses
- Application of revised hypotheses to life situations.
- Post-reflective situation

Contrary to much educational theory, Dewey believed that the communal nature of inquiry was vital for developing student’s thinking, by enabling them to gradually ‘internalise’ the dialogue happening around them:

“ No process is more recurrent in history than the transfer of operations carried on between different persons into the arena of the individual's own consciousness. The discussion which at first took place by bringing ideas from different persons into contact, by introducing them into the forum of competition, and by subjecting them to critical comparison and selective decision, finally became a habit of the individual with himself. He became a miniature social assemblage, in which pros and cons were brought into play struggling for the mastery— for final conclusion. In some such way we conceive reflection to be born. — John Dewey, *Logic: A Theory of Inquiry* (New York: Henry Holt, 1938)

¹John Dewey, *How We Think* (New York: D.C. Heath and Co., Revised Edition, 1933),

1. THE ETHICAL CAPABILITY FRAMEWORK

Dewey argued that training in productive dialogue held enormous political implications for developing the full potential of a democratic society. These ideas are presented in his book *Democracy and Education* (New York Macmillan, 1916) – still a classic and widely-taught text in philosophy of education.

WHAT WE OWE TO LEV VYGOTSKY: SOCIAL ORIGINS OF THINKING

“ *Vygotsky’s account of the social origins of thinking clearly called for a reconstruction of the classroom so that vigorous and reasonable dialogue would form a matrix that would, in turn, generate children’s thinking—thinking that would be correspondingly vigorous and reasonable....In this one masterful stroke, Vygotsky laid bare what is probably the most common cause of miseducation—the failure to convert the classroom into a community of discursive inquiry.*
—Lipman, Natasha: *Vygotskian Dialogues*, p. xii



WHAT DOES THE TOOL-KIT OWE TO VYGOTSKY?

These resources promote the practice of **scaffolding** initially provided by the teacher, and then by more competent peers to assist in the process of internalization of the collaborative inquiry process and acquisition of associated intellectual tools and social abilities.

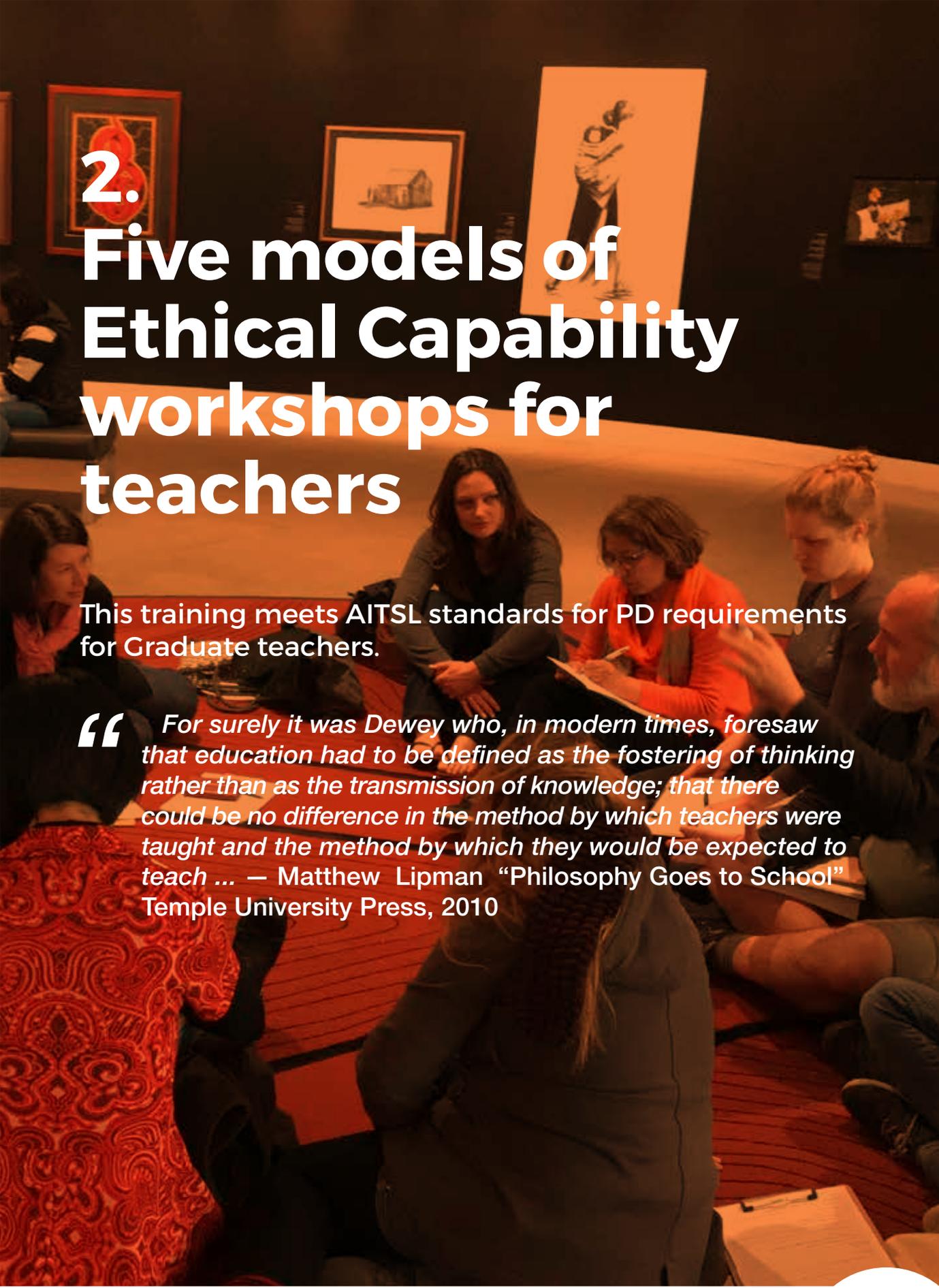
HOW DOES VYGOTSKY’S WORK HELP US UNDERSTAND THE “COMMUNITY OF INQUIRY” STYLE OF TEACHING AND LEARNING?

We are interested in moving students from monologue to inner dialogue. Vygotsky plots three stages in the development of speech and thought.

- Social speech – speech to control the behavior of others
- Egocentric speech – three to seven year olds – talking to themselves to learn
- Inner speech – soundless speech – thinking in our head

In the Zone of Proximal Development “*learning awakens a variety of internal developmental processes that are able to operate only when the child is interacting with people in their environment and in cooperation with peers. Once these processes are internalized, they become part of the child’s independent developmental achievement.*” Opportunity to internalise the overt cognitive behaviour of the community is vital in developing the capacity to become an autonomous thinker. This feature in the child’s cultural development appears twice: first on the social level, and later, on the individual level; first between people (interpsychological), and then inside the child (intrapsychological). This applies equally to voluntary attention, to logical memory, and to the formation of concepts. All the higher psychological functions originate as actual relations between human individuals.³ Hence, as students think together in a community of inquiry setting, they learn to think independently.

³ Vygotsky, L. *Mind in Society* p.57



2. Five models of Ethical Capability workshops for teachers

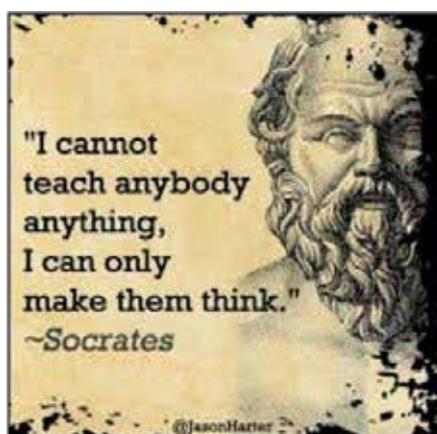
This training meets AITSL standards for PD requirements for Graduate teachers.

“ For surely it was Dewey who, in modern times, foresaw that education had to be defined as the fostering of thinking rather than as the transmission of knowledge; that there could be no difference in the method by which teachers were taught and the method by which they would be expected to teach ... — Matthew Lipman “Philosophy Goes to School” Temple University Press, 2010

2. WORKSHOPS: FOR TEACHERS

RATIONALE FOR WORKSHOPS

In developing workshops to support teacher implementation of the Ethical Capability Curriculum we recognise the point, raised by Dewey, that differences in ‘the method by which teachers are taught’ and ‘the method by which they would be expected to teach’ may well undermine delivery of the learning intentions. Hence the workshops are delivered in Community of Inquiry style with content developed in the light of participants’ experience and questions. In considering the fact that many teachers will be unfamiliar with this style of workshop, and in order to build confidence in the relevance of VAPS’ program to the successful delivery of the Victorian Curriculum, the earlier workshops provide a clear exposition of the aims, assumptions and content of the curriculum.



We provide explicit teaching of thinking skills throughout the workshops. Yes, we can teach thinking skills, but we can nurture thinking dispositions. We recognise we cannot be left “*at the mercy of ... routine habits and of the authoritative control of others*” as Dewey puts it. So, in giving consideration to his argument that education entails “*the fostering of thinking*” rather than “*the transmission of knowledge*” we go on to challenge participants’ thinking about ethical values, principles, codes of conduct and habits of thought that play out in their own lives and the lives of those around them.

We distinguish between telling participants “about Philosophy” and “doing Philosophy”. Lipman invites us to distinguish between the “logic of a discipline” which can be described in simple and clear terms, such as one would find in the most excellent [Stanford Encyclopedia of Philosophy](#), and the discoveries and insights made when engaging with the nature, methods and problems particular to a discipline such as Ethics.

“ that the logic of a discipline must not be confused with the sequence of discoveries that would constitute its understanding” (Lipman)

In encouraging these “discoveries” we do not offer pre-structured definitions of fundamental concepts - but provide strategies for teachers to assist students to reconstruct their spontaneously organised concepts - this we do through activities such as “Concept Games”.

Each workshop is supported by a specific Toolkit.



2. WORKSHOPS: FOR TEACHERS



Throughout the workshops we reference the Standards prepared by the [AUSTRALIAN INSTITUTE FOR TEACHING AND SCHOOL LEADERSHIP \(AITSL\)](#)

AITSL provides national leadership for the Australian States and Territories in promoting excellence in the profession of teaching and school leadership. These workshops are designed to assist teachers meet the AITSL standards for PD requirements for Graduate teachers with regard to the Ethical Capability.

PROFESSIONAL KNOWLEDGE

Participants will acquire the knowledge needed to implement the curriculum, learning activities and assessment tasks that foster the development of the ethical capability:

1. Know students and how they learn

- be able to recognise the kinds of skills, dispositions, behaviours and understandings that students should be able to demonstrate at different stages of development
- be able to recognise the kinds of skills, dispositions, behaviours and understandings that students currently demonstrate

2. Know the content and how to teach it explicitly

- understand relationship between Ethical Capability and the other components of the VC
- the relevance of Ethical Capability to specific learning areas.
- the key features of the theories of moral development that might assist in how to lead Ethical Capability
- how to access local and on-line available resources
- the key academic knowledge and skills that underpin the content descriptions across the levels

PROFESSIONAL PRACTICE

Participants will acquire the skills needed to implement the curriculum, learning activities and assessment tasks that foster the development of the ethical understanding capability.

3. Plan for and implement effective teaching and learning

- Identify ethical concepts and themes in learning areas curriculum, school and community contexts
- Select and create resources that will provoke ethical inquiry
- Develop questioning techniques for facilitating dialogues
- Design small group learning tasks that foster different thinking skills

4. Create and maintain supportive and safe learning environments

- Foster a philosophical community of inquiry as a means for students to examine ethical problems and form moral judgments
- Develop strategies for approaching the teaching of controversial topics

5. Assess, provide feedback and report on student learning

- Master tools for assessing thinking skills
- Establish formative assessment practices
- Develop context specific reporting rubrics

2. WORKSHOPS: FOR TEACHERS

PROFESSIONAL ENGAGEMENT

Participants will be motivated to implement the curriculum, learning activities and assessment tasks that foster the development of the ethical capability

6. Engage in professional learning

- be motivated to implement the curriculum, learning activities and assessment tasks that foster the development of the ethical capability
- be committed to the importance of the teaching of thinking skills
- appreciate the Victorian Ethical Capability curriculum and be proactive in finding its relevance to specific learning areas

7. Engage professionally with colleagues, parents/carers and the community

- Organise excursions and incursions that foster ethical understanding
- Collaborate with colleagues to produce and improve resources and practice



2. WORKSHOPS: FOR TEACHERS

WORKSHOP 1



INTRODUCTION TO ETHICAL CAPABILITY CURRICULUM

This workshop is an introduction to the Ethical Capability curriculum via a hands-on interactive exploration of an ethical concept using tools from the toolkits through the pedagogical approach of Community of Inquiry.

WORKSHOP 2



IMPLEMENTATION OF THE ETHICAL CAPABILITY CURRICULUM

This 1 day workshop supports teachers to plan their Ethical Capability curriculum by taking them through the three stages of planning. At each stage participants are taken through an exploration, using tools from the toolkit and modelling the practice of Community of Inquiry, of an ethical issue. Participants explore and experience how to use the toolkit to explore conceptual understanding and ethical decision making. At each stage teachers are provided with time to reflect on the implementation of the curriculum in their own classroom.

WORKSHOP 3



IMPLEMENTATION OF THE ETHICAL CAPABILITY TOOLKIT

This one day workshop supports teachers in developing their toolkit for their own classroom.

WORKSHOP 4



A DEVELOPMENTAL APPROACH TO ASSESSMENT AND REPORTING OF THE ETHICAL CAPABILITY (12 HOURS)

This workshop introduces P4C practitioners to using a developmental approach to learning and assessment. Focussing on the learning intentions and achievement standards outlined in the Ethical Capability, participants will learn to gather appropriate data and create rubrics useful for their teaching context.

WORKSHOP 5



PRACTICING ETHICAL CAPABILITY IN CONTEXT

As a 1 day training program that familiarises participants with the EC curriculum and gives them the experience of thinking together and learning within a Community of Inquiry in a public place.

Registration forms are overleaf.

Upcoming dates are available on the vaps website vaps.vic.edu.au

WORKSHOP ONE

Introduction to Ethical Capability Curriculum



CLASSROOMS AS COMMUNITIES OF INQUIRY (CoI)

Victorian Curriculum

PROGRAM GOALS:

- To support teacher delivery of the Victorian Curriculum – Capabilities, with a particular focus upon Ethical Capability
- Introduction and participation in Community of Inquiry pedagogy and practice
- To introduce participants to the classroom and assessment resources from Ethical Capability Teacher Tool Kits
- To invite teachers interested in ethical inquiry and Community of Inquiry pedagogy to participate in ongoing professional development networks in each region

VENUE:

DATE:

COST:

VIT HOURS:

INQUIRIES: educationofficer@vaps.vic.edu.au

REGISTRATION FORM

Your name:

Your school:

Role in school:

Your Postal address:

Your Contact phone number:

Your Contact Email address:

Dietary requirements:

Payment details: VAPS

BSB: 063157

Account Number: 10230050



Implementing the Ethical Capability Curriculum

CLASSROOMS AS COMMUNITIES OF INQUIRY (CoI)

Victorian Curriculum

PROGRAM GOALS:

- To support teacher delivery of the Victorian Curriculum – General Capabilities, with a particular focus upon Ethical Capabilities
- Introduction and participation in Community of Inquiry pedagogy and practice
- Demonstration of and participation in the stages of implementing an ethical inquiry in the classroom (including time and support to start your own implementation)
- Introduction to ethical theory and useful decision making frameworks and tools
- To introduce participants to the classroom and assessment resources from Ethical Capability Teacher Tool Kits
- To invite teachers interested in ethical inquiry and Community of Inquiry pedagogy to participate in ongoing professional development networks in each region

See Toolkit p 39

INQUIRIES: educationofficer@vaps.vic.edu.au

VENUE:

DATE:

COST:

VIT HOURS:

REGISTRATION FORM

Your name:

Your school:

Role in school:

Your Postal address:

Your Contact phone number:

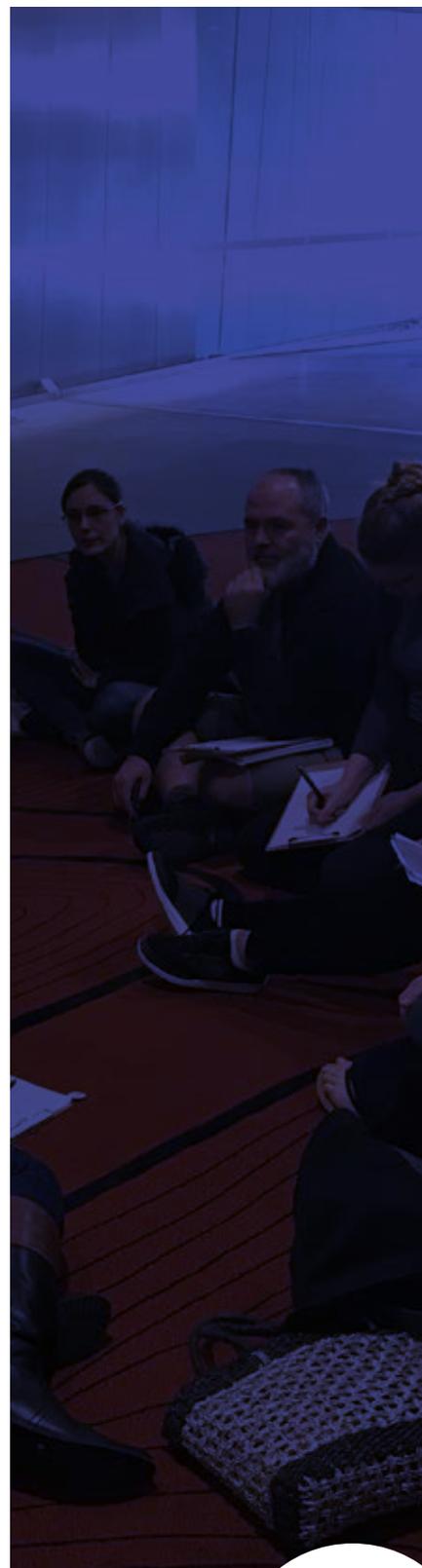
Your Contact Email address:

Dietary requirements:

Payment details: VAPS

BSB: 063157

Account Number: 10230050



Implementing the Ethical Capability Curriculum

HOW TO MAKE A COMMUNITY OF INQUIRY TOOL-KIT WORK FOR YOU!

PRESENTER:

VENUE:

DATE:

COST:

VIT HOURS:

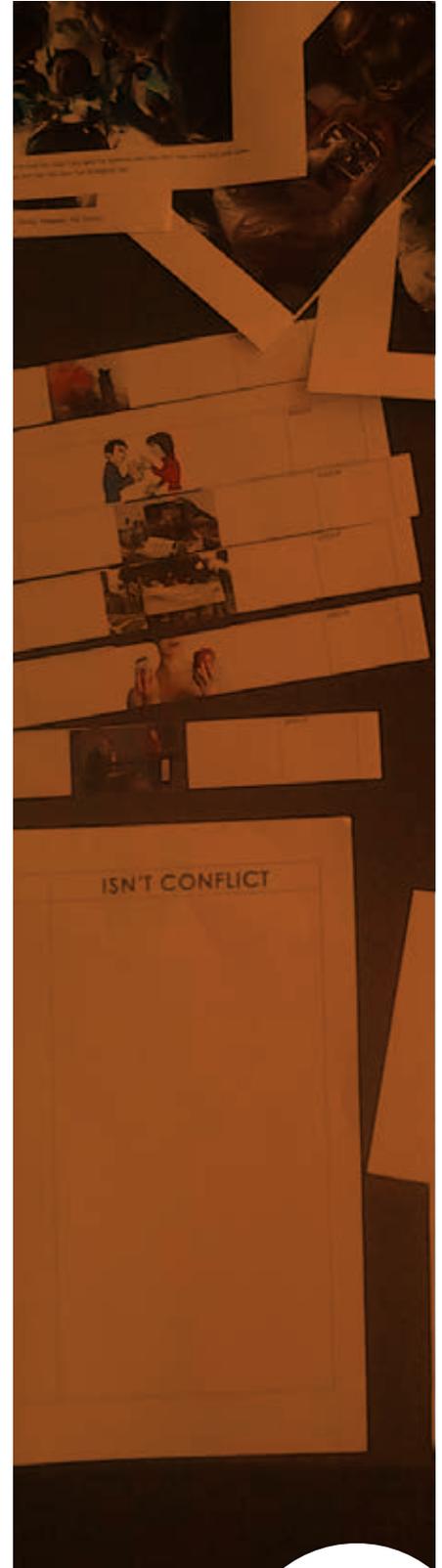
BASIC OUT LINE OF PL.

PROGRAM GOALS:

- Support teacher delivery of the new Victorian Curriculum – Capabilities, with a particular focus upon Ethical Capability
- Introduction: How to set up a Col in any space, 3-Stages of the Inquiry process
- Practice: Strategic use of toolkit for support in any of the 3-stages
- Create: Make your own concept activity
- Assess: How to track progress of your Col
- To invite teachers interested in ethical inquiry to participate in ongoing professional development networks in each region

See Toolkit p.37

INQUIRIES: educationofficer@vaps.vic.edu.au



Implementing the Ethical Capability Curriculum



REGISTRATION FORM

Your name:

Your school:

Role in school:

Your Postal address:

Your Contact phone number:

Your Contact Email address:

Dietary requirements:

Payment details:

Please attach a cheque or money order payable to "VAPS"

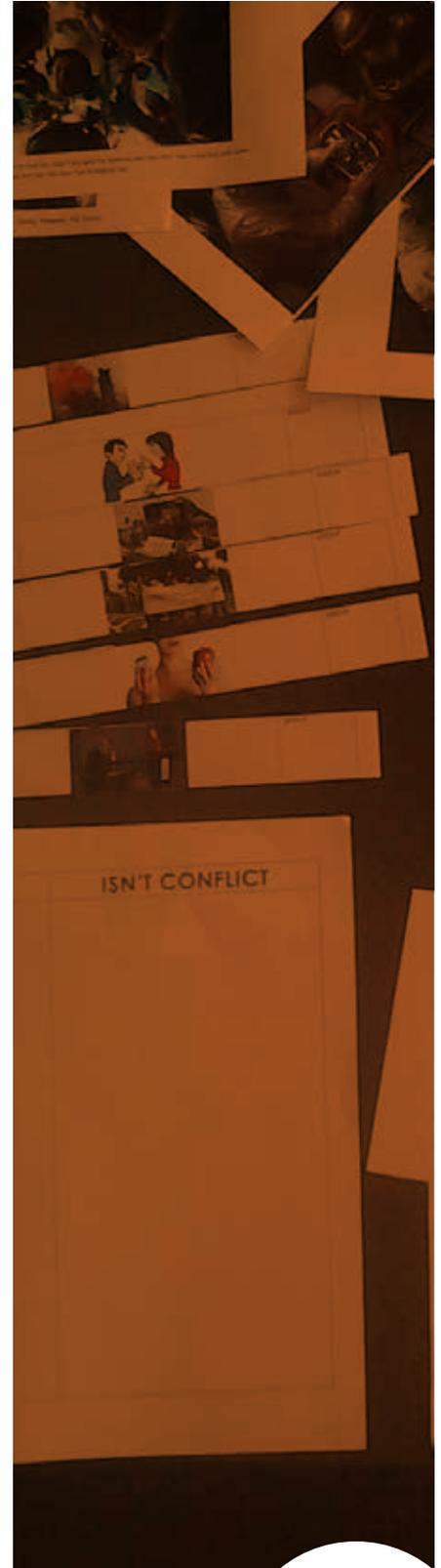
OR you may pay by Direct Credit to BSB: 063 157 Account number: 10230050

Please indicate your choice of payment:

Cheque enclosed \$..... Direct Credit \$.....

VAPS ABN: 77 896 901 691 No GST applies.

This form may be used as a Tax Invoice



Tools for supporting Assessment and Reporting

HOW-TO TOOLS FOR SUPPORTING ASSESSMENT AND REPORTING

PRESENTER:

VENUE:

DATE:

COST:

VIT HOURS:

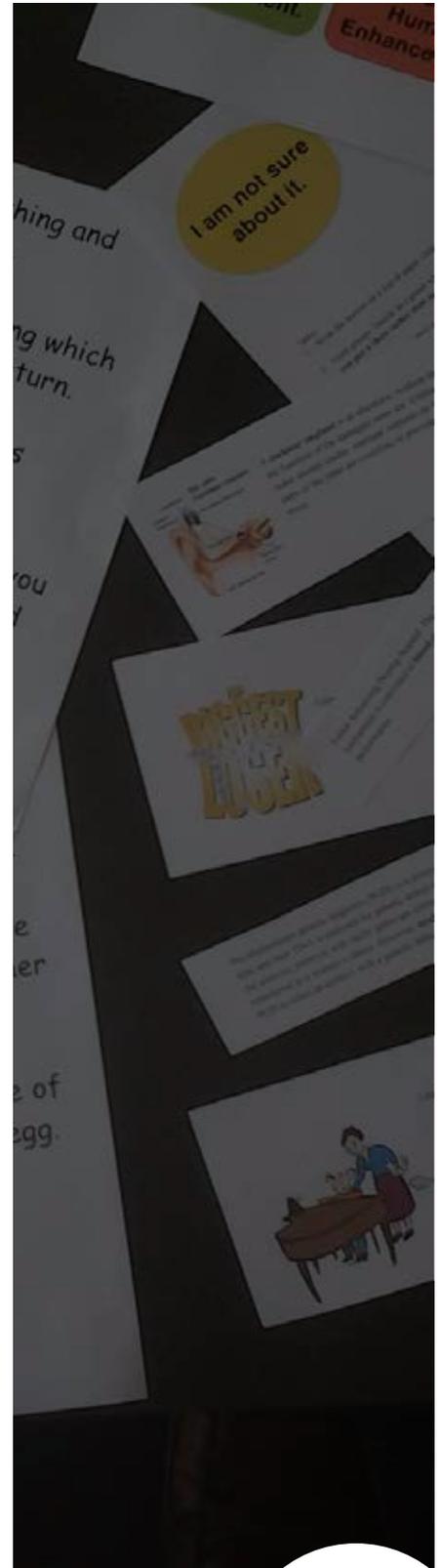
BASIC OUT LINE OF PL.

PROGRAM GOALS:

- to support teacher delivery of the new Victorian Curriculum – General Capabilities, with a particular focus upon Ethical Capabilities
- to introduce P4C practitioners to using a developmental approach to learning and assessment
- focussing on the learning intentions outlined in the Ethical Capability, participants will learn to gather appropriate data and create rubrics useful for their teaching context.
- to provide guidance and feedback using the VAPS Tools for supporting Assessment and Reporting
- Student self assessment and reflection tools
- How to track progress of your CoI
- To invite teachers interested in ethical inquiry to participate in ongoing professional development networks in each region

See Toolkit p.42

INQUIRIES: educationofficer@vaps.vic.edu.au



Teacher Workshops set in Public Spaces

ETHICS TRAILS

Ethics trails have been developed to familiarise interested teachers with both strands of the Victorian Curriculum- Ethical Capabilities:

- Understanding Concepts
- Decision-making and Taking Action

The development of these location specific workshops will prepare you to immerse your students in public places relevant to the teaching of ethical understanding,

Please see VAPS calendar at vaps.vic.edu.au for dates, or arrange for a guided trail at a time that suits you through a hub coordinator.

MELBOURNE ZOO

Elliot Ave, Parkville. Vic. 3052

Do No Harm To Others- Is it fair that animals are treated differently to people?

The trail primarily explores the concept of 'Fairness'.

BOOKINGS and INQUIRIES:

Western Hub Coordinator: joanneandrewes@gmail.com



STATE LIBRARY OF VICTORIA

328 Swanston St, Melbourne VIC 3000

Happiness Trail and Fairness Trail

BOOKINGS and INQUIRIES:

Northern Hub Coordinator: Janette.poulton@gmail.com



See Section 4 p44

WORKSHOP FOUR

Teacher Workshops set in Public Spaces



EXPLORING ETHICAL CONCEPTS VIA FREEDOM AND RESPONSIBILITY TRAILS

MONASH GALLERY OF ART

860 Ferntree Gully Rd, Wheelers Hill VIC 3150

Bookings and inquiries: Southern Hub Coordinator and Education Officer at MGA

mga
monash gallery of art



MORNINGTON PENINSULA REGIONAL GALLERY

Dunns Rd, Mornington, Melbourne VIC 3931

Bookings and inquiries:
Southern Hub Coordinator and Education Officer at MPRG



EXPLORING ETHICAL CONCEPTS VIA TOLERANCE TRAIL

JEWISH HOLOCAUST CENTRE

13-15 Selwyn St, Elsternwick VIC 3185

Bookings and Inquiries:
Southern Hub Coordinator and Education Officer at JHC



EXPLORING ETHICAL CONCEPTS IN CIVICS AND CITI- ZENSHIP – WHAT MAKES A COHESIVE SOCIETY?

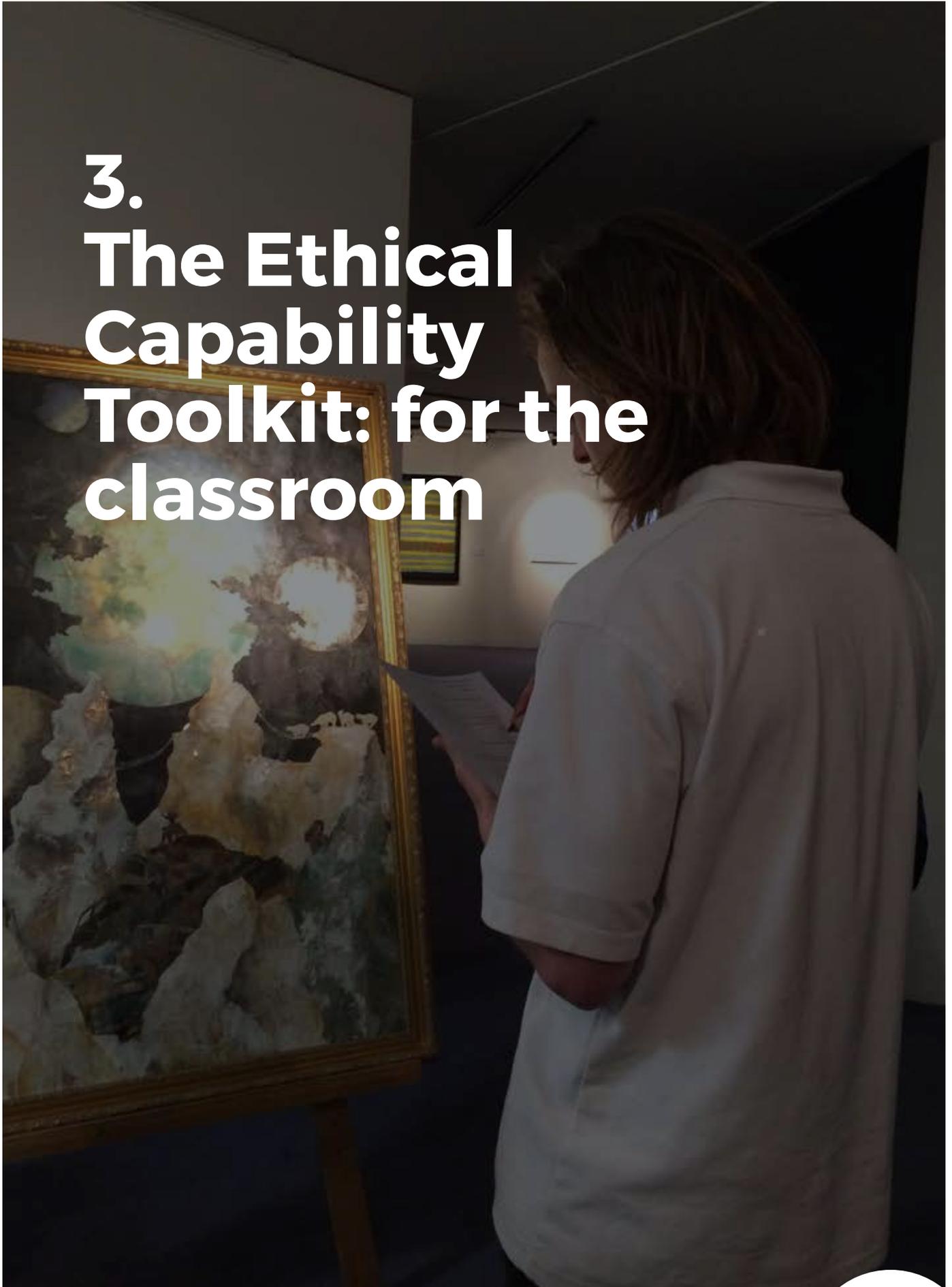
BURRINJA CULTURAL CENTRE

351 Glenfern Rd, Upwey 3158

Bookings and Inquiries: Eastern Hub Coordinator – Bonnie Zuidland,
zui@upweyhs.vic.edu.au or CEO Burrinja, Ross Farnell, rossf@burrinja.org.au



3. The Ethical Capability Toolkit: for the classroom



3. TOOLKITS: FOR CLASSROOMS

3. ETHICAL CAPABILITY TOOL-KIT

This Toolkit is written to support for the implementation of the Ethical Capability in the Victorian Curriculum.



TOOLS FOR BUILDING A COMMUNITY OF INQUIRY

- Explanation of a Col.
- Social (cultivating a sense of belonging within community, care, trust, respect, intellectual safety)
- Conceptual Thinking
- Inquiry (Question Quadrant, procedural/substantive questions, Socratic dialogue)



TOOLS FOR SUPPORTING THE UNDERSTANDING CONCEPTS STRAND

- Explanation of contestability
- Concept games rules and items
- Discussion plans
- Links to Lipman activities and exercises



TOOLS FOR SUPPORTING THE DECISION-MAKING STRAND

- Explanation of the Ethical Decision Making strand
- Explanation of different ethical decision making frameworks
- Activities to support Ethical Decision Making



TOOLS FOR SUPPORTING ASSESSMENT

- guidelines are provided for assessment task design at the different curriculum standards (Level Foundation - Level 10).
- Tools that allow teachers to collect evidence and progress of student achievement and understanding are included.
- Formative and developmental assessment tools are recommended and provided in this section of the Tool Kit.
- Student self assessment activities are featured as well.
- The included class and student record sheets are there to help teachers to make qualitative judgements about the cognitive and interpersonal standards met by participants involved in ongoing 'Communities of Ethical Inquiry'.

3. TOOLKIT: FOR CLASSROOMS



TOOLS FOR BUILDING A COMMUNITY OF INQUIRY

The community of inquiry, abbreviated as CoI, is a concept first introduced by early pragmatist philosophers C.S. Peirce and John Dewey, concerning the nature of knowledge formation and the process of scientific inquiry. The community of inquiry is broadly defined as any group of individuals involved in a process of empirical or conceptual inquiry into problematic situations. The concept was novel in its emphasis on the social quality and contingency of knowledge formation in the sciences, contrary to the Cartesian model of science, which assumes a fixed, unchanging reality that is objectively knowable by rational observers. The community of inquiry emphasizes that knowledge is necessarily embedded within a social context and, thus, requires intersubjective agreement among those involved in the process of inquiry for legitimacy.



Community of inquiry, 2016, January, Retrieved from <http://www.sapare.org.uk/Default.aspx?tabid=76>

P4C focuses on thinking skills and communal dialogue ('philosophising'), and aims to build 'communities of inquiry' where participants develop the 4Cs: creative, critical, caring and collaborative thinking skills.

- Caring – listening (concentrating) and valuing (appreciating) (e.g. showing interest in, and sensitivity to, others' experiences and values)
- Collaborative – responding (communicating) and supporting (conciliating) (e.g. building on each other's ideas, shaping common understanding and purposes)
- Critical – questioning (interrogating) and reasoning (evaluating) (e.g. seeking meaning, evidence, reasons, distinction, and good judgements)
- Creative – connecting (relating) and suggesting (speculating) (e.g. providing comparisons, examples, criteria, alternative explanations and conceptions)

The P4C or 'community of inquiry' approach is very adaptable – which is why it is used in adult groups as well as in schools, and for recreational as well as education purposes.

Teachers who have introduced the approach in a special session generally find that it carries over into other lessons, affecting both their own style of teaching and their students' preferred style of learning.

This is because it puts inquiry at the heart of the educational process: teachers begin to ask more *open and genuine questions*, whilst students become more confident in expressing their puzzlements and in developing their interests. But developing a community of inquiry requires more than just concentrating on better questioning. It is equally important to develop reasoning and reflection, both public and private. And there bring into play, among other things, emotions and the thoughtful expression of emotions.

In short, the process is multifaceted and profoundly personal. It presents an intellectual challenge to those involved, but also a social and emotional one. It encourages open-mindedness, and creates conditions for change, both for individuals and for communities.

Community of inquiry, 2016, January, retrieved from http://en.wikipedia.org/wiki/Community_of_inquiry

Research findings

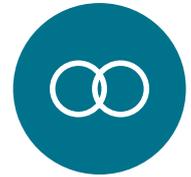
Lyle, S., & Thomas-Williams, J. (2011). Dialogic practice in primary schools: How primary head teachers plan to embed philosophy for children into the whole school. *Educational Studies*, 1-12.

3. TOOLKIT: FOR CLASSROOMS



TOOLS FOR SUPPORTING THE UNDERSTANDING OF CONCEPTS STRAND

Concepts are the mental or cognitive tools we use to classify and order our experiences in and of the world.



Concepts are abstractions constructed by thinking beings – like us – with sufficiently large brains. But some concepts are more abstract than others; for example, we can imagine a child deriving the concept dog from numerous instances of four-legged creatures that she encounters in her daily experience, together with appropriate reinforcement from someone already familiar with this concept. This is, in part, a process of trial and error – excluding other four-legged creatures that miaow instead of bark, for example. Still, this concept is an abstraction, albeit one closely and fairly clearly related to certain familiar objects in the world (both those we may have encountered and those we have not). I can pat my dog but I cannot pat – i.e. interact physically with – my concept or idea of a dog. Other concepts – including those, like *good*, *bad*, *right(s)*, *wrong*, *responsibility*, *freedom*, *justice*, that are central in the field of Ethics – are more abstract still, in that it is more difficult to describe or imagine precisely what kinds of items in the world fall under them.

There are two different points to notice here:

First, even if there were complete agreement as to what such concepts mean, the words which stand for them function more like adjectives or adverbs than nouns. I can observe, hear, pat, play with and smell cats and dogs, but – so it seems – I can only observe, witness or perform *actions* – or, perhaps, people – that are good, bad, responsible, free, etc.

Secondly – and this point is acknowledged in the *Ethical Capability Curriculum* – there rarely is complete agreement as to what such concepts mean. What counts as right or wrong, or free or just is often quite *contestable* or *controversial*, both in general terms – precisely what the words “right”, “wrong” and “free” mean – and in specific instances – whether or not a particular action or person, state, regime, etc. is actually right, good or free.

Of course being contestable does not imply that the meanings of these words are actually *contested*. All too often, we simply assume that when we use them, those around us will mean the same thing by them as we do (even if we don’t quite know what we do mean!). Such assumptions can lead to unnecessary misunderstandings and even disagreements. Trying to be clear about what certain terms or concepts actually mean is a key part of thinking and inquiry in ethics.

CONCEPTS AND THE “THREE CS”

“**Contestability**” is one of the “Three Cs” that characterize many important concepts – including ethical or moral concepts. The other “Cs” are:

“**Common**” (meaning that the concept – or, if you prefer, the term which designates it – is fairly familiar and in common usage. Certainly, students in years 7 and 8 will be familiar with terms like “freedom”, “justice”, “rights”, “responsibilities”, etc. Notice, however, that they might not be very clear about what such concepts really mean or signify; and even if they are clear, others might well disagree (because these concepts are contestable). Further, their very commonality can trap the unwary thinker into assuming that they have one fixed meaning.

“**Central**” (meaning that many concepts play an important role in our lives. In an ethical context, concepts like person and human being are very important (although it is not clear if these concepts are synonymous or not), as are many others such as right, good, responsibility, happiness....

3. TOOLKIT: FOR CLASSROOMS

The Concepts identified by VCAA as significant

LEVEL	ETHICAL CONCEPTS
P-2	<ul style="list-style-type: none"> • Right/ Wrong • Good/ Bad
3-4	<ul style="list-style-type: none"> • Fairness • Harm
5-6	<ul style="list-style-type: none"> • Happiness • Truth

LEVEL	ETHICAL CONCEPTS
7-8	<ul style="list-style-type: none"> • Rights • Responsibilities • Freedom • Justice
9-10	<ul style="list-style-type: none"> • Fairness • Equality • Respect • Tolerance

When you click on the concept you are interested in you will be taken to a set of activities including:

1. A capture of the contestability of the concept
2. A Concept game including rules and items
3. A discussion plan
4. Lipman activities

Once you have familiarised yourself with these examples, you will be able to produce your own concept games and discussion plans.



3. TOOLKIT: FOR CLASSROOMS



ETHICAL DECISION-MAKING TOOLS

This document by no means covers, and cannot possibly cover all aspects of ethical decision-making in the world. However, it will attempt to describe the Victorian Curriculum across the levels; provide an explanation of the different ethical positions students are being asked to explore; and consider, evaluate and provide some conceptual guidance and instructions for the activities included in this toolkit to help explicitly teach the ethical capabilities decision-making strand within the context of the Community of Inquiry (CoI) pedagogy.



Although treated separately here (and in the curriculum), ethical decision-making cannot be separated from conceptual understanding, as one's understanding of concepts are the reference point for ethical decision-making.

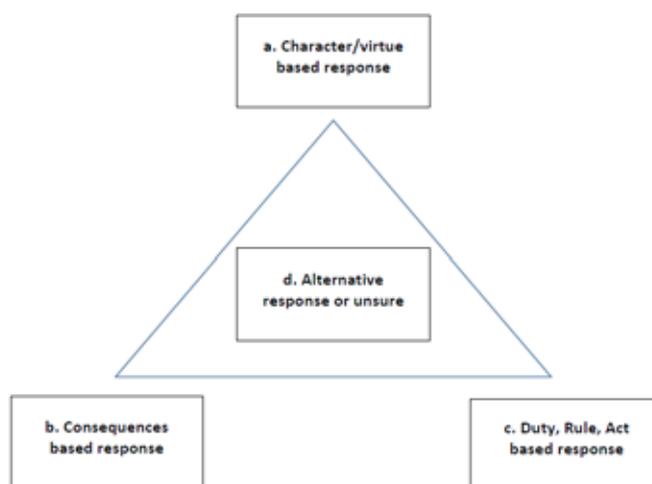
For example, when exploring concepts, the question "Is action X fair?" is not so much about the ethical decisions behind action X, but about how we define 'fairness'. Once (through the CoI) students have developed a shared working definition of 'fairness', ethical decision-making can be explored.

This is part of what is covered through the Understanding Ethical Concepts strand. Students are asked to construct criteria to judge and evaluate concepts. In the Ethical Decision-making strand students are asked to explore 'Action X' in light of their criteria, and evaluate whether 'Action X' is appropriate in the situation, when considered against students' shared definition of 'fairness'.

The aim of this strand of the curriculum is for students to identify, consider and evaluate their own, and others, reasoning behind ethical decision-making through reflecting and organising their own experiences, assumptions and ways of making meaning in the world.

The following materials set out to support educators to facilitate this to happen in Victorian classrooms.

The Ethical Decision-making strand, like Understanding Concepts, is developmental through the levels, though students may function across the spectrum depending on their experiences and the maturity of the Community of Inquiry that has been established. The tools outlined in the Ethical Decision-making document have also been considered in light of the developmental stages of thinking, understanding concepts and especially the Ethical Decision-making strand.



3. TOOLKIT: FOR CLASSROOMS



TOOLS FOR SUPPORTING ASSESSMENT AND REPORTING

The VAPS *Assessment Tool-Kit for Ethical Capability*, with its sample assessment templates and protocols, has been put together for teachers new to the Community of Inquiry pedagogy and who wish to weave this capability into their practice. More specifically, it consists of:



- a. Student Self-Assessment and reflection tools; and
- b. Templates for teachers to collect data on class and individual student performance within a Community of Ethical Inquiry.

Development versus Deficit

All diagnostic, formative and summative assessment tools in the Tool Kit are informed by the developmental approach to learning and assessment.

Put simply, a developmental approach

“ . . . elaborates on the paradigm within which the aim of education becomes the movement of student learning along a path of increasing complex knowledge, skills and abilities. Under this model, the teacher’s attention is focused on a student’s readiness to learn so that the instruction can be designed to build upon the current level of learning. This developmental model sits in contrast to the deficit approach, which instead focuses on diagnosing and then remediating the things a student cannot do.¹”

In other words, the developmental approach ‘recognises the developmental level at which students are actually operating, and targets instruction to focus on the skills and knowledge the student needs to develop in order to move to the next level. The focus is on development, not deficit’.² It is a conceptualisation of learning, as Patrick Griffin notes³ that aligns with Robert Glaser’s (1921-2012) theoretical framework of assessment interpretation known as a criterion-referenced interpretation (Glaser 1981):

“ The cornerstone of his framework is that knowledge acquisition can be conceptualised as a continuum, ranging from low to high proficiency. Points on the continuum are identified by behavioural criteria that indicate a particular level of proficiency has been reached. Thus the aim of criterion-referenced interpretation is to ‘encourage the development of procedures whereby assessments of proficiency could be referred to stages along progressions of increasing competence.’(1981, p. 935).⁴”

1 Griffin, P. *Assessment for Teaching*, (New York, Cambridge University Press, 2014) p. 28.

2 Ibid. p.15.

3 Ibid. p. 28.

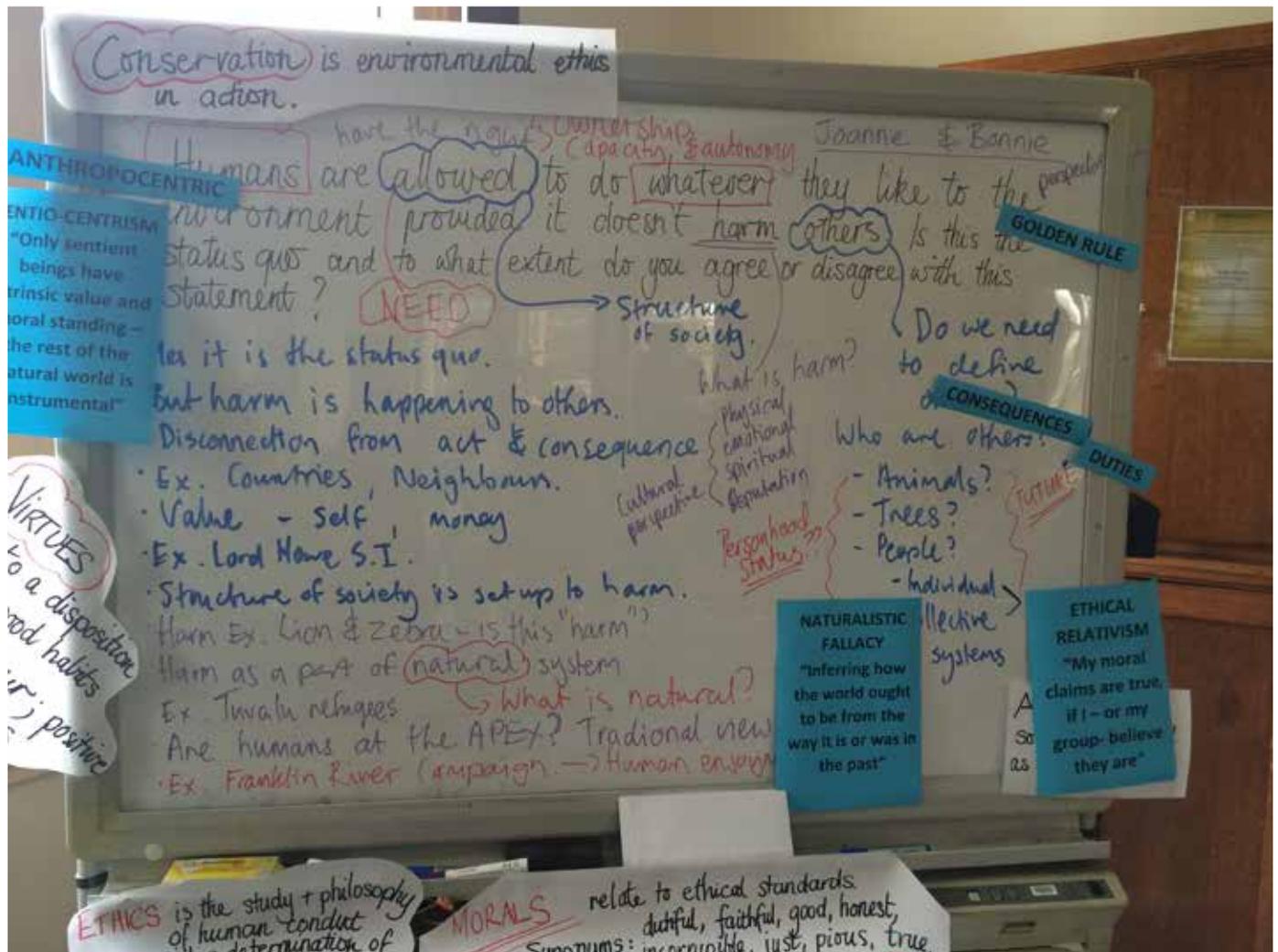
4 Ibid. pp. 28 – 29.

3. TOOLKIT: FOR CLASSROOMS

This criterion-referenced interpretation coupled with the shift away from a deficit model of learning and assessment towards a developmental approach, has arguably made Ethical Capability less onerous and entirely possible to teach and assess.

P4C, with its community of philosophy of inquiry pedagogy, and particular emphasis on dialogic practice, is well positioned and indeed should constitute a key component to any developmental approach that seeks to actively cultivate in students ethical competency. The resources, of course, are not exhaustive but are simply intended to provide teachers with one approach of how Ethical Capability, with its two strands, titled Understanding Ethical Concepts and Decision-making and Actions, can be addressed.

The Department's Ethical Capability assessment task resources and guidelines can be found at: www.education.vic.gov.au/School/teachers/support/Pages/assessment.aspx



4. Guides to Ethics Trails in Public Places



4. GUIDES TO ETHICS TRAILS

in public places



4. GUIDES TO ETHICS TRAILS IN PUBLIC PLACES.

Ethics trails have been developed to familiarise interested teachers with both strands of the Victorian Curriculum- Ethical Capabilities:

- Understanding Concepts
- Decision-making and Taking Action



The development of these location-specific guides to accompany excursions relevant to the teaching of ethical understanding,

- State Library of Victoria
- Melbourne Zoo
- Burrinja Cultural Centre
- Mornington Peninsula Regional Art Gallery
- The Jewish Holocaust Centre
- Monash Gallery of Art



MELBOURNE ZOO

DO NO HARM TO OTHERS: IS IT FAIR THAT ANIMALS ARE TREATED DIFFERENTLY TO PEOPLE?

An Ethics trail that explores the concept of 'Fairness' has been developed to familiarise interested teachers with both strands of the Victorian Curriculum- Ethical Capability:

- Understanding Concepts
- Decision-making and Taking Action

It has been written for teachers working with students in Levels 3-10.

The trail requires that participants come to this professional development day having done some pre-thinking around their definition of Fairness. Alternatively, they might choose to complete a Fairness concept game with their class beforehand. With their beginning definition, participants visit each of the animals pictured above at Melbourne Zoo. Accompanying resource material takes them through a process of gathering information, note taking, a stimulus activity, a brief follow up discussion, active reflection and revisiting their own definition and understanding of Fairness.

Undoubtedly, other Ethical Capability curriculum concepts such as Justice, Equality, Rights, Freedom, Harm will be introduced during on-site discussions. The trail models the Community of Inquiry process by thinking deeper around the same essential question and contestable concept at each site and working to continually refine the group and individual understanding of the concept of Fairness.

A Student Booklet has also been created so that participating teachers may bring their class to do the trail as a follow up activity and to reinforce their learning on this professional development trail. The Teacher Booklet includes ideas, lead questions and web links to resource material produced by Zoos Victoria to facilitate taking ethical action within the Zoo campaigns or their own school community.



BURRINJA CULTURAL CENTRE

“BUILDING COMMUNITY THROUGH ART”

Building community through art is the vision and purpose of the township of Upwey’s Burrinja Cultural Centre. Burrinja has a diverse range of programs and activities focusing on art and culture. It supports new and emerging art forms and practices, through providing gallery and studio space. It also houses a world-class collection of Indigenous and oceanic art.

Burrinja provides the perfect setting for the Ethical Capability curriculum to explore concepts that connect with the Humanities’ strand of Citizenship, Diversity and Identity and can help address the question of what makes a cohesive society. Therefore, this trail has been set up for students working through levels 9 and 10 and is intended to connect to the Civics and Citizenship area of the curriculum, as well as the level 9 and 10 concepts from the Ethical Capability Understanding Concepts strand – Fairness, Equality, Respect and Tolerance. It also hopes to provide means for teachers to engage students in the Ethical Decision Making strand of the curriculum.

In this trail, students engage in pre-work at school to get them thinking about the concept of community and how we define what a community is. At Burrinja, students are then exposed to 5 sets of different stimuli. Each stimulus has been selected to bring forth deep ethical questions and ideas for consideration. The history of Burrinja, as displayed in two of the artefacts, allows students to explore questions like “Should governments invest in the arts or hospitals?”, “Is protest an important part of a cohesive society?”, “What role can or does art play in civic life? Should it play a role?”

There are various activities for teachers to do as follow up back in the classroom.



burrinja

BUILDING COMMUNITY THROUGH ARTS



STATE LIBRARY OF VICTORIA

www.slv.vic.gov.au

FAIRNESS TRAIL



ETHICAL CAPABILITY TRAIL: FAIRNESS TOUR

For a self-guided philosophy experience like no other, take your students on a journey back in time to when the city of Melbourne was first founded. The Fairness Trail encourages young learners to consider: was what took place fair? Created in conjunction with the Victorian Association for Philosophy in Schools, the trail is inspired by levels 3 and 4 Ethical Capabilities and levels 3 and 4 History in the Victorian Curriculum.



ALLOW 90 MINUTES



LEVEL: 3-4



25 STUDENTS



FREE (SELF-GUIDED)

Student experience

Students will:

- undertake a history-themed scavenger hunt through State Library Victoria's heritage spaces, including the spectacular La Trobe Reading Room
- discover historical items from the Library's collection and use them to stimulate conversation about contested concepts of fairness and harm
- discuss how and why particular events of Victoria's past may be seen as good or bad, right or wrong
- record their thoughts with words and drawings in an accompanying activity booklet.

Skills development

This program links to the Victorian Curriculum and assists students to:

- explore the contested meaning of fairness and harm (VCECU004) and practise justifying their views with evidence and ideas (VCHHC083)
- identify and employ personal values in the decision-making process (VCEU006/008).



11

STATE LIBRARY OF VICTORIA

HAPPINESS TRAIL



ETHICAL CAPABILITY TRAIL: HAPPINESS TOUR

For levels 5 and 6 students exploring the ethical capability curriculum, the Happiness Trail simultaneously investigates notions of happiness and history while introducing students to Melbourne in its early years, asking them to contemplate: how do you build a happy city? This program is created in conjunction with the Victorian Association for Philosophy in Schools, and relates to Ethical Capabilities and History in the Victorian Curriculum.



ALLOW 90 MINUTES



LEVEL: 5-6



25 STUDENTS



FREE (SELF-GUIDED)

Student experience

Students will:

- undertake a history-themed scavenger hunt through our heritage spaces, including the spectacular La Trobe Reading Room
- discover historical items from the Library's collection and use them to stimulate conversation about competing concepts of happiness and place in colonial Victoria
- explore the significance of 'means versus ends' in the context of colonisation and discuss how ethical principles are formed from world views and cultural background
- record their thoughts with words and drawings in an accompanying activity booklet.

Skills development

This program links to the Victorian Curriculum and assists students to:

- explore concepts of happiness, place and prosperity (VCECU009) and practise justifying their views with evidence and ideas (VCHHC083)
- identify examples of continuity and change in colonial Victoria (VCHHC085) and discuss their ethical implications (VCECE012, VCECD013).



12

MORNINGTON PENINSULA ART GALLERY

“A JOURNEY TO FINDING FREEDOM”

“What is Freedom? Who decides? How does our definition of Freedom impact our actions?”

MPRG is one of Australia’s leading regional galleries, renowned for its exhibition program of Australian and international art. The Gallery embraces traditional and contemporary art in all its forms. MPRG-curated exhibitions often explore the distinctive coastal environment and feature works by Australian artists with a connection to the Mornington Peninsula. The Gallery is the region’s major cultural facility and is supported by Mornington Peninsula Shire Council and other partners.

In this trail, the resources provided for teachers and students will guide their experience and support learning in Levels 7 and 8 in the Ethical Capability of the Victorian Curriculum. Teachers may easily plan their visit by selecting specific activities to embed into their subject area lessons from the extensive pages provided or follow all the steps recommended in the trail as a wider unit of work. Students will engage in pre-work at school to encourage thinking about the concept of Freedom before visiting The Gallery. When teachers and students arrive at the gallery, they will engage in a guided experience for thinking ethically to explore the concept of Freedom. Students will be presented with three categories of works to consider which convey the following: freedom, not free, and ‘troublesome’. Students will be encouraged to keep a reflective journal of their journey in the Finding Freedom ethical trail to keep track of their thinking – how and why does it change along the trail, understanding, criteria building, reasoning and decision-making. Students will learn that their values and beliefs influence their interpretation of ethical concepts and how their points of view impact how they make ethical decisions. The trails are developed by philosophy teachers, for teachers across core curriculum areas, to stretch student learning and extend capacity for ethical thinking to better support learning in the Humanities and the Arts.

MONASH GALLERY OF ART

“A JOURNEY TO FINDING FREEDOM”

‘What is Freedom? Who decides? How does our definition of Freedom impact our actions?’

MGA, the Australian home of photography, is one of Australia’s leading public galleries. Their mission is to provide cultural enrichment to their audiences through innovative engagement, entertainment and education of Australian photography. The Gallery is situated in landscaped grounds with stunning views of the Dandenong Ranges, on a landmark site once occupied by an early homestead. A sculpture park invites visitors to enjoy their art experience both inside and outside the gallery.

In this trail, the resources provided for teachers and students will guide their experience and support learning in Levels 7 and 8 in the Ethical Capability of the Victorian Curriculum. Teachers may easily plan their visit by selecting specific activities to embed into their subject area lessons from the extensive pages provided or follow all the steps recommended in the trail as a wider unit of work. Students will engage in pre-work at school to encourage thinking about the concept of Freedom before visiting the gallery. When teachers and students arrive at the gallery, they will engage in a guided experience for thinking ethically to explore the concept of Freedom. Students will be presented with three categories of works to consider which convey the following: freedom, not free, and ‘troublesome’. Students will be encouraged to keep a reflective journal of their journey in Finding Freedom ethical trail to keep track of their thinking – how and why does it change along the trail, understanding, criteria building, reasoning and decision-making. This may be used as an assessment tool for learning in the Ethical Capability. Students will learn that their values and beliefs influence their interpretation of ethical concepts and how their points of view impact how they make ethical decisions. The trails are developed by philosophy teachers, for teachers across core curriculum areas, to stretch student learning and extend capacity for ethical thinking to better support learning in the Humanities and the Arts.

For more information, and to book a visit please contact the following:

Southern Region coordinator:

Michelle Rocca michellesrocca@gmail.com

THE JEWISH HOLOCAUST CENTRE

A JOURNEY TO UNDERSTANDING DIGNITY, TOLERANCE AND INTOLERANCE

'Why is tolerance necessary for an ethical society and why does intolerance make us inhuman?'

The Jewish Holocaust Centre was the fulfilment of a vision by Melbourne Holocaust survivors to create a memorial to the millions of Jews who were murdered between 1933 and 1945. The Centre was established under the patronage of Yad Vashem, Jerusalem and has grown to become an active and internationally-recognised institution dedicated to combating racism, hatred and prejudice by fostering tolerance and understanding.

In this trail, the resources provided for teachers and students will guide their experience and support learning in Levels 9 and 10 in the Ethical Capability of the Victorian Curriculum. Teachers may easily plan their visit by selecting specific activities to embed into their subject area lessons from the extensive pages provided or follow all the steps recommended in the trail as a wider unit of work. Students will engage in pre-work at school to encourage thinking about the concept of Tolerance before visiting the JHC. When teachers and students arrive at the centre, they will engage in a guided experience for thinking ethically to explore the concepts of Dignity, Tolerance and Intolerance. Students will be presented with three categories of works to consider which convey the following: dignity, tolerance, intolerance. Students will be encouraged to keep a reflective journal of their journey in unpacking and understanding these ethical concepts throughout the trail to keep track of their thinking – how and why does it change along the trail, understanding, criteria building, reasoning and decision-making. This may be used as an assessment tool by teachers for learning in the Ethical Capability. Students will learn that their values and beliefs influence their interpretation of ethical concepts and how their points of view impact how they make ethical decisions for themselves, and how these decisions impact others. The trails are developed by philosophy teachers, for teachers across core curriculum areas, to stretch student learning and extend capacity for ethical thinking to better support learning in English and the Humanities.

For more information, and to book a visit please contact the following:

Southern Region coordinator:

Michelle Rocca michellesrocca@gmail.com

5. Compendium



QUICK REFERENCE GUIDE

A Compendium of Philosophical ideas referenced by VCAA

PROFESSIONAL KNOWLEDGE (AITSL)

This glossary provides a guide to philosophical terms and references included by VCAA in the Ethical Capability Curriculum. It is designed as a starting point for developing professional knowledge of the content of the discipline of philosophy known as Ethics, including introducing teachers to canonical texts, noteworthy philosophers, important concepts and key terms. It is provided to support teachers to meet the AITSL standard 2.2: Participants will acquire the knowledge needed to implement the curriculum, learning activities and assessment tasks that foster the development of the ethical capability.

We first provide the technical meanings of common philosophical ideas relating to Ethics.

In the next three sections we provide information to support teachers who are “required to introduce students to schools of thought and/or individual thinkers as appropriate.”

This includes knowing content such as:

- schools of thought such as utilitarianism, relativism, realism or hedonism can be drawn on to strengthen student understanding,
- individual thinkers “as appropriate”, such as John Stuart Mill, Peter Singer, John Rawls, Kant and Aristotle may be introduced through references, including excerpts, from both primary and secondary sources,
- a range of relevant precepts including those from the five most common religions and a secular world view representative of humanism and rationalism,

Finally, for those who are interested in building students’ capacities to perform well in VCE Philosophy we provide examples of the kinds of Ethical questions included in the most recent VCE study design. These questions will also provide you with a sense of the kinds of questions that your students may spontaneously raise during your Ethical Community of inquiries. Be prepared! But do not worry, scholarly ignorance and Socratic questioning are the best responses.

- a. Ethical Ideas
- b. Schools of thought referenced in the EC Curriculum
- c. Individual thinkers referenced in the EC Curriculum
- d. Common religious and secular World Views.
- e. A selection of Ethical questions raised in the VCE Philosophy Study Design (2019 - 2023)

6. REFERENCES AND ADDITIONAL RESOURCES

What do you think is the Zoo's
ethical purpose?
Brainstorm 27/9/16

REFERENCES AND ADDITIONAL RESOURCES

An extensive reference list has been developed including:

- STIMULUS MATERIAL
- ACTIVITIES
- THEORETICAL WORKS
- RESEARCH ARTICLES
- POLICY DOCUMENTS

This list can be downloaded from the Ethical Capability Page at vaps.vic.edu.au

HUB COORDINATORS

Northern: Janette Poulton

Western: Joanne Roberts

Southern: Michelle Rocca

Eastern: Bonnie Zuidland

GRAPHIC DESIGNERS

Tasha Hassapis

Karen Dragatsikas (KD Design)

Hannah Raisin (Burrinja EC Website design)



VAPS ETHICAL CAPABILITY RESOURCES

ACKNOWLEDGEMENTS



SCHOOLS	CONSULTANTS	WRITERS
Ascot Vale PS	Michelle Bedoe – the Arts	Jill Anderson
Boronia PS	Monica Bini – VCAA	Kalinda Ashton
Brunswick East PS	Kate Brown – Geography	Jennifer Bradford
Brunswick NW PS	Lauren Brown – Geography	Edie Collyer
Brighton PS	Michelle Buckley – Literacy	Deborah Cordingly
Buninyong PS	Judy Chambers – Science	Tanya Davies
Caledonian PS	Charlotte Clemens – Arts	Ross Farnell
Cambridge PS	Daphne Cohen – DET	Harry Galatis
Caulfield South Primary	Emily Condell – English	James Goode
Dandenong Ranges Network	Emily Cook – Science	Georgia Goud
Emmanuel College	Michael Downing – Health & PE	Tess Hildebrand-Burke
Good News Lutheran College	Adrian D'Ambra – English	Eliana Horn
Hoppers Crossing SC	Elizabeth Eels – F-6	Hayley Lewkowicz
Hume Central School	Rosemary Etherton – Visual Arts	Michelle Macaughtan
Kingswood PS – Thinking Conference (multiple participants)	Jill Howells – F-6	Deborah Michels
Lloyd St PS	Hilary Hughes – Science & Conservation	Suzanne Oakley
McKinnon Secondary College	Susan Graham – SLV	Lisa Phillips
Monbulk PS	Georgia Goud – History (SLV)	Janette Poulton
Mossfiel PS	Tess Hildebrand-Burke – History (SLV)	Debra Reys
Mother of God Catholic PS	Caroline Hubschmann – History	Stephanie Richter
Newport PS	Agata Kula – History & Geography	Joanne Roberts
Northcote HS	Cathy Legg – Inquiry based learning	Michelle Rocca
Northside Christian College	Matt Lucas – Humanities	Dean Rupric
St Michael's PS	Arther O'Neil – Mathematics	Michelle Sowe
New Pedagogies for Deep Learning Conference (multiple participants)	Brendan Perry – Literacy	Laurance Splitter
Sassafras PS	Selena Prior – Humanities	Marilyn Wiber
The Patch PS	Audrey Rizzato – Humanities	Carlene Wilson
Upwey HS	Patrick Stokes – Philosophy	Bonnie Zuidland
Upwey PS	Mel Treweek – Science & Conservation	
Upwey South PS	Andrina Young – Humanities	
Williamstown HS	Nadja Wood – F-6	
Wooranna Park Primary		
Woodville PS		
Zoos Victoria Learning Team		