EARLY CAREER EDUCATORS' WORLDVIEWS OF EDUCATION. PERSONAL PHILOSOPHIES OF EDUCATION AND THEIR INFLUENCE ON STATE PRIMARY SCHOOL TEACHERS

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Abstract

The professional context within state primary education in England is one which exemplifies high levels of stress on practitioners and large attrition rates of teachers. Possible reasons for this are many and documented but what is less documented are the worldviews of education held prior to undertaking a teacher education pathway and how these worldviews might develop within an Initial Teacher Education (ITE) programme and during the early stages of a teaching career. The assumption examined in this paper is that those entering into the profession do so with different but strongly held worldviews of education which are challenged by the various educative projects as articulated in state schools in the primary age phase in England whether they are faith based, maintained, or academies whose contexts and ethos vary. This project examined the perspectives of ITE students, some of whom had just commenced their degree programme and others at the completion of it following a convergent mixed methods approach. Findings suggest there are no statistical or narrative differences between student perspectives on personal worldviews of education at the commencement and completion of an Initial Teacher Education degree. This is despite their participation on a prolonged education degree with extensive professional placement experience in a variety of schools. The implications are that the ITE provider in this study and perhaps others could develop programmes to inform early career educators' personal worldviews of education in order to foster philosophically informed professionals alongside the technical knowledge and skills currently being developed.

Keywords

Worldviews; Trainee Teachers; Initial Teacher Education, Identity, Philosophy

Introduction

Teacher Education in the English context is highly regulated and focussed on equipping future teachers with the skills and knowledge needed to function in the classroom setting. Successive governments have interpreted what quality teaching is and how this can be fostered on university programmes providing Initial Teacher Education. While technical proficiency is developed through the provision of pedagogical knowledge, what may be lacking is a coherent and involved conversation around the development of personal worldviews of education that might underpin pedagogical choice; what education is for and how this can be achieved. This paper, arising out of a research project undertaken at Northumbria University, seeks to understand how students make explicit, their personal worldviews of education and examines if the programme of study explicitly develops this or otherwise. Engaging with the literature two key areas emerged that required scrutiny, The Quality Teacher Agenda and an examination of the development of the concept of worldviews with particular regard to education. Undertaking a mixed methodology, the paper presents general and specific contributions from students, and the findings suggest that on this particular programme, no development of personal worldviews of education was incorporated onto the programme of study.

The Current Quality Teacher Agenda

Both internationally and in the English context, an established narrative over recent years has been the 'quality' agenda. The quality teacher agenda has been articulated through many aspects which seek to regulate and compare teacher and school performance such as Teachers' Standards (Department for Education, 2011). The influence on Initial Teacher Education (ITE) programmes of study in English universities which seek to develop in trainees the skills, content and knowledge (SCK) to be successful and competent teachers and closely aligns the measurement of this through an alignment of Teachers' Standards (2011) measurement and an apprenticeship into Early Career Teacher (EQT) phases on completion of the programme of study. Similar international political articulations of the educative project have also followed alongside the same lines in the 'No Child Left Behind' (US Department of Education 2014) that express the inherent philosophy of neo-liberal market values as a vehicle to develop the 'quality' of education and teaching in schools. An important omission in these projects, and more germane to this project, is the lack of agreed definition of what 'quality' of teaching and education is (Sullivan et al 2021). As such, there would appear to be the possibility for different understandings of what constitutes a quality education as achieved through quality teaching by educators, politicians and ITE trainees and EQTs themselves. Symptoms of this lack of agreed understanding are well evidenced in individual schools and the literature regarding teacher attrition and well-being, with possible reasons for this being the ways in which 'quality' provision is identified and examined both intra and inter school scrutiny activities. Recent tragic consequences in England regarding the death of a headteacher, and is the latest incident of measurement and reporting approaches failing to adequately reflect the lived experience of individual educators and the schools they serve (Department for Education 2023).

Measuring 'quality' is enacted through multiple scrutiny tools within schools and paralleled on ITE programmes with particular similarities most often on teaching practice undertaken by trainees in schools. Being able to demonstrate competence and expertise across a variety of teaching SCK contexts is required to progress on ITE pathways and within the EQT phase of the profession in order to be deemed and signed off as competent in the Early Career Framework (2019). While there is little argument that the acquisition of competence should be recorded and form a transparent part of the journey from novice to expert teacher, the ways in which these tools are frequently applied is in the measurement and accountability expected of the student and ECT as opposed to the ability to identify progress and support needed. As a form of measurement and accountability, they betray the culture within schools which mirrors the crisis in confidence of the teaching profession articulated and applied through successive governments and anecdotally held by society at large (Chapman in TES, 2022). What differs between ITE students and those of other disciplines are the ways in which academic and professional boundaries are blurred. (Wijbenga et al 2024, 197-197). The conflation with measurement through the observation and recording of performance with that of quality, articulates a view of education which reduces the broad concept of education to that of a narrow focus on a small number of activities and skills largely directed to the core subjects (English and mathematics) within the primary age phase and from which, the recording of school and teacher performance is closely attributed to (Sullivan et al 2020, 391). Where performativity and productivity are confused with ability and competence, the impact on early career educators is clearly evidenced by the high dropout rate of teachers in the early stages of their careers and recorded levels of stress and illness in the workforce alongside those on ITE pathways. Performativity culture articulates a narrowing of the ideals of education towards a culture of narrow measurement and comparison. Aspects such as these have not been anecdotally or formally recorded as ideals which early career educators subscribe to or which attract them into the profession (ibid). It is the misalignment of educational ideals expressed through personal worldviews held by early career educators with those expressed corporately in the university, school and wider education culture that suggests such misalignment unaddressed, contributes to teacher dissatisfaction and associated issues arising from it.

Worldviews as a lens to understand Early Career Educators' Perspectives

The term Worldview(s) of late within the English education context has gained a lot of attention since the Commission of Religious Education (2018) proposed that Religious Education in England be given a national entitlement consistent across non-faith schools across the country as opposed to locally agreed syllabi, their new proposal for the subject was entitled of Religion and Worldviews. While there are differing perspectives of how 'worldviews can be conceptualised, broadly speaking 'A worldview (or "world view") is a set of assumptions about physical and social reality that may have powerful effects on cognition and behaviour. Lacking a comprehensive model or formal theory up to now, the construct has been underused' (Koltko-Rivera 2004, 3). Acknowledging that the current cultural, religious and social landscape in England and beyond contained individual worldviews, of which learners should be aware and have an ability to engage with. This debate has given rise to academic scrutiny in Higher Education ITE departments and within schools themselves as to what constitutes worldviews and how these are understood and made manifest by individuals. An examination of the worldviews held by education practitioners has been undertaken by Flanagan (2021) and has provided a major theoretical strand that has informed this study. Flanagan (2021a, p321) noted that raising the awareness of a multiplicity of worldviews in the English context might uncover subtlety and variety of opinion among learners. For the purpose of this paper, it is posited

that the new engagement with the topic of worldviews is noteworthy and should also be extended to those of future educators as these form part of the same generation of which the debate has arisen from. Being aware of one's worldviews as an educator may sharpen the educator's awareness of their own assumptions about education and engagement with the education of others, the design, delivery, assessment and overall experience and outcome of leaners under their supervision.

Developing the concept of worldviews in order to take into account those of future educators engaged on ITE courses Aerts et al (1994) provide a definition which closely mirrors those of this study 'Worldviews are a frame of reference which provides for the multifaceted nature of self'. This definition allows for flexibility of the concept of worldviews and privileges the participants in the study to develop this definition in ways which reflect their own position. The formation of one's worldview(s) is not something which is static but likely to change and develop over time, influenced by one's life journey or professional/academic studies. One's worldview conceptualises and articulates the multifaceted nature of self, shaped by an individuals' personhood, environment and connection with other(s). As individuals are not isolated or atomised but are active and transactional beings, the multiple ways in which an individual is affected and affects their environment and temporal conditions and the impact of time and temporality on individual's life journeys (Karasu,2025, pp732-735). The complexity of one's nature can also be considered in light of one's interactions and the instances where these inform one's understanding of self as a multifaceted individual. The 'Caritative' model provides a lens from which the transformative nature of positive interaction with other informs one's self concept and possibly incentivises one to reach beyond self towards other to foster positive connection (Tuppal et al, 2025, pp2-3). How one understands one's life journey as influenced by their family, culture can be understood and interpreted through a Ricoeurian (1992) lens which sees life as story, underpinned by hermeneutics of personal archaeology and artefacts which one foregrounds in a type of narrative. However, this provides only one way in which worldviews can be understood and is somewhat undynamic as it is largely retrospective and reflective. Mezirow (2000) provides an additional perspective in the way one's life may be informed by dramatic change through circumstance or event. Mezirow's disorienting dilemmas are yet another way in which one may identify standout moments which have caused an individual to appraise their perspectives and worldviews. Mezirow's theory of disorienting dilemma's has been rightly interrogated as providing a vantage point to examine unsettling issues one may experience but leaves the individual with an abiding and informing memory. Green and Mälkki (2017, 69-72) propose that for Mezirow's theory to bear fruit one must engage in a transformative experience in order to make connection and change. For this reason, the mutually developmental and compatible lenses Ricoeur, Mezirow and Green and Mälkki provide have been adopted to examine worldviews of education as held by those undertaking ITE programmes in this study.

Awareness of one's own and others' worldviews, and the link between worldviews (as a personal philosophy of education)and skills, content and knowledge (SCK) of education directly influences the ways in which trainees engaged on ITE courses understand their role as public servants engaged in teaching in state school alongside the tensions of being engaged on government regulated ITE courses which set standards and appraise the attainment of core competencies. As such, understanding one's own and others' worldviews and how they intersect with the acquisition of SCK may foreground the ways in which courses are devised are not 'neutral' but in themselves assume a positionality which may challenge or confirm the position taken by trainees engaged on them (Flanagan 2021b, 481). The interplay between situational meaning making systems (personal meaning making) and global meaning making systems (corporate meaning making) (Braten-Oddrun 2013, 3) may provide situations where the development of an individual's worldview in relation to personal, professional or in this case educational worldview, where challenges occur between the individual and group/student and profession. This original study seeks to examine the concept of trainees' education worldviews (their philosophy of education) and perspectives. The timely study is necessary to understand the way in which ITE programmes neglect, inform or produce future professionals who are/are not cognizant of their worldviews as informed by their programmes of study. With this in mind, we were motivated by the following research questions: *Are there differences between First and Third-year (final) trainee teachers' worldviews?* And, *what are the worldviews of trainee teachers and are they permanently fixed?*

Research Design and Method

In this convergent parallel mixed method study (Creswell & Plano-Clark 2014), quantitative and qualitative data were collected through an author-developed questionnaire and semi structured interviews. The data in this study consists of N = 87 responses from first and third year BA (Hons) Primary Education students studying on a three-year undergraduate programme leading to Qualified Teacher Status (QTS). These trainees were selected due to their unique stages within the programme. For example, year 1 trainees (n = 48) are about to embark on school placements, whereas year 3 trainees (n = 39) have had some exposure to school life. Trainees were approached through convenience sampling procedures knowing they are homogeneously nested within a teacher training programme that will require them to engage in RE/worldview learning content. Trainees were asked to take part by completing the questionnaire at the end of a 1-hour timetabled lecture on 'worldviews in school' for each year group. Following analysis of the quantitative data, six trainees were selected for an interview to learn more about their worldview preferences.

Quantitative Phase

The quantitative phase of the study required trainees to respond to open and Likert-style statements that focused on views and aspirations of personal and pedagogical worldviews in school-based education. The first part of the questionnaire concerned trainees' personal worldviews requiring them to select the most appropriate statement that reflected their own personal worldview: *(A) Meaning can be drawn from physical reality but it is also drawn from non-physical reality, such as emotions, values, thoughts and feelings; (B) Only thoughts emotions and feelings are real because they are all I personally experience, and I take on trust everything else* and *(C) Only the physical universe can be relied upon to give meaning. We can only know what can be measured.* The statements reflect the many positions taken by scholars who examine worldviews as not only a philosophical concern but having a relevance and expression in intersections of human experience within the social fabric of individual experience. For example, Aerts et al. (2007) presents frames of reference which provides for the multifaceted nature of self. Notably, this project drew on worldview theory found within psychological research. It was felt that this particular tradition of research is more closely aligned to that of Education as they share contributions to the social sciences.

In addition to the statement question, we asked trainees to consider their preferred and alternative worldviews in a personal and professional capacity. Trainees completed a 5 item Likert scale that requested them to indicate their level of agreement for each item (strongly disagree =1; strongly agree = 5). The scale was subjected to reliability analysis which revealed a moderate internal consistency $\alpha = 0.69$, and is considered reliable (DeVellis, 2003).

Quantitative analysis of means, standard deviation and medians are reported. Firstly, analysis considered both year groups. At this stage, it was important to observe patterns more comprehensively to learn about general worldview preferences. These data were then organised into mean ranks of low, medium and high. The ranks were constructed based on dividing the range of scores into three intervals: 1.00-2.33 (low), 2.34-3.67 (medium), and 3.68-5.00 (high). A low mean rank would indicate trainees' views were lower for a particular item compared to a high mean rank that indicates a stronger preference for an item. The ranking system was used to shape the qualitative interview schedule that probed the reasoning behind trainees' preferences.

Analysis was then subjected to empirical testing comparing the median differences between each group. A total personal worldview score was calculated for each year group cohort (year 1, n = 48; year 3, n = 39) by summing each of the personal worldview items (e.g., the frequency count of all items). A score closest to 25 would represent the highest agreement for the total count of personal worldviews and represent a collective agreement of this construct. Mean differences were tested parametrically using an independent samples-test with acknowledgements of any violations.

Qualitative Phase

Semi-structured interviews were carried out with final year trainees on the Teacher Education route who opted to be interviewed as part of the survey stage. Six trainees were interviewed individually and the timing of the interview coincided with their final school placement having been completed. Homogeneity was an important part of this stage of the process as the research team sought to identify in which ways they understood and enacted their worldviews of education. As such, trainees at the end of their university programme met the homogeneity requirements as they had all undertaken the same university course over the same period and with the same university provider.

Semi-structured interviews were deemed an appropriate method of data collection which drew on the results of the questionnaire phase to construct an interview schedule which might prompt further in-depth qualitative responses from the trainees germane to their personal experience and worldviews. Semi-structured interviews offer a stability which facilitates the project in that each participant answers the same questions but are at liberty to expand on their responses or to elaborate on a point not raised by the researcher (Punch and Oancea 2014).

Answers to the qualitative questions explored in the interviews were analysed using thematic analysis. 'The principles of the thematic analysis technique, such as coding of data, searching for themes, refining the themes, and reporting the findings, are relatable to other qualitative methods, such as discourse analysis. Thematic analysis is a method to analyse qualitative data. It involves the identification and reporting of patterns in a data set, which are then interpreted for their inherent meaning; these patterns can be found on the basis of understanding the meaning of keywords used by participants' (Naeem et al 2023, 2).

Ethical Procedures

Negotiating the relationships between the research team, as tutors to the students undertaking the study, required a foregrounding of the ways in which the experiences of the students and the data emerging from the research activities might be affected because of the established or perceived power dynamics. Through established positive relationships and the freedom to elect or decline engaging in the study anonymously empowered those engaged in the recruitment phase (Karristo 2022, 743-745). All trainees were informed about the study in advance and were advised about our procedures for anonymity and opportunities to withdraw. Students were asked to generate personal identifier codes to help with anonymising personal information, and explained completion or non-completion of the questionnaire had no bearing on academic progression. Participants were advised to make contact with the research team pre, during

and post lecture with any questions concerning the study. Ethical approval for the study was granted by Northumbria University ethics board:1633-753.

Limitations of the Research
Naturally, like most studies, there are limitations to our findings. The cross-sectional design of this study provided an opportunity to study teacher trainees' perspectives of their worldviews by comparing two distinct cohorts during a single point in time. As this study doesn't track trainees over time, there should be caution when viewing these findings in terms of changes over time and making causal links. Our findings are therefore limited to the differences between the two distinct cohorts who were at the opposite ends of their professional learning journeys. Future research should consider designing longitudinal studies to follow the same students over the duration of their study programme. Following trainees as they negotiate different professional and personal experiences between school and at university will inevitably provide a deeper understanding of the nuances surrounding their worldviews.

Results

Quantitative Findings
From the worldview survey, almost all of the trainees (98%) from both cohorts (year 1 and year 3) recognised their personal worldview as *meaning can be drawn from physical reality but it is also drawn from non-physical reality, such as emotions, values, thoughts and feelings.*

    Table 1 illustrates the means, standard deviations and ranks for the dimension of trainees' personal worldviews. Trainees reported medium to high on most of the items. However, the item: *My personal worldview is fixed and is unlikely to change* was ranked low ($M = 2.89$, $SD = 1.00$) suggesting trainees are perhaps more open to changing their personal worldview or they are not confident fixing their worldview at this time. This item, given its low ranking, was discussed in more detail with selected trainees in the qualitative phase of the study.

Table 1: Primary Trainees' Perceptions of Personal Worldviews (N = 87)

Item	M	SD	Rank
I am aware of my personal worldview	3.67	.731	Medium
I can recognise different worldviews that are different to my own	4.15	.995	High
I can confidently differentiate between personal and institutional worldviews	3.51	.913	Medium
I can confidently discuss my preferred worldview	3.39	.920	Medium
My personal worldview is fixed and is unlikely to change	2.89	1.00	Low

Descriptive findings from Table 2 revealed both cohorts have a similar mean score, but the year 1 cohort had a range score between 12 and 23 compared to 9 and 24 for year 3 trainees.

Table 2: Total Personal Worldview Score

Education Phase	N	Mean	Std. Deviation	Minimum	Maximum
Year 1	48	17.16	2.56	12.00	23.00
Year 3	39	17.02	3.21	9.00	24.00
Total	87	17.10	2.85	5.00	24.00

    The descriptive analysis was then empirically tested for differences between each year group. The principal and most impactful finding of this study indicates that there is a lack of statistically significant differences between students in the first year of study compared to those at the end. This is despite the exposure to the principles and ethos espoused at particular intervals within the programme and professional practice in schools. It would suggest that exposure to university culture, or institutional worldview, has limited impact on these groups development of an individual's personal worldview for first and third year students. Our analysis revealed the mean difference between year 1 (M = 17.68, SD = 2.66) and year 3 (M = 17.43, SD = 3.53) to be not statistically significant, $t(85) = .379$, $p = 252$. We interpret these results as trainees recognising their own worldviews with some flexibility to change in the future. On average, 68% of all trainees agreed with how they felt about their own personal worldviews, and how they differed from others. This finding is consistent whether being a First or Third-year trainee.

Qualitative Findings
Trainees electing to take part in the interview stage were first contacted to reflect on their responses to the questionnaire as this is what was being explored through the interviewing stage. The initial question provided a link and a reminder to the overall study and facilitated trainees in being able to present their worldview generally and their worldview of education in particular. We used the following referencing codes ro refer to participants: R-

Researcher; T-Trainee; F-T refers to the trainees First or Third year on the programme and 1, 2 etc refers to the individual student participant; TT1- Trainee in their Third year and first participant.

R *Do you regard your current worldview as 'fixed' or do you think this will change throughout your life?*

TT1 *Definitely not fixed, the world is constantly changing, and each generation makes different choices based on how life is. I think it's important to be open as previous generations in my family have very fixed views and are close-minded to change".*

The response represented the low ranking pattern generally found across the cohort when surveyed from phase 1. There's an openness and flexibility of pursuing alternative worldviews that are reflective of modernity, it suggests the trainee aims to seek new truths about the world that are not governed by familial influences and doctrines.

R *Having completed the questionnaire what would you say your worldview is?*

TT1 *I hadn't thought very much about it but I suppose I am quite value based, that comes from my upbringing which was Catholic. For me, having thought about the survey options, I think I most closely fit with the spiritual one. Only because I don't see things as just about what can be felt or measured. There's more to it than that and again, coming back to my values. I want to help children be happy and reach their dreams. Those things are not measurable but are deep.*

It is evident from TT1s response to the question that she sees her worldview as going beyond the material and links this firmly back to her upbringing and what Ricoeur's concept of life as story, or reflection on life as forming a personal, deeply felt story. From this it is clear that this student at this point firmly acknowledges that they hold a worldview which is most closely aligned with the spiritual. At this point, it would not be fair to assume that the other types of worldview presented in the survey do not in some way resonate with her, but that one in particular appears to have an alignment with how she sees her role as an educator.

TF5 *The questionnaire messed with my head a bit. I hadn't really thought about how I saw things. I want to be a teacher and that's about that. It's a job. But the questionnaire got me thinking.*

R *Thinking of what, what's making you think?*

TF5 *Well maybe I'm supposed to have some deep views on education. I come from a working class background and I have a young child, all I want is a job that my boy can be proud of me having. I don't buy into the stuff about Teachers Standards, values and all that. I don't have the time for that. There are lots of vacancies and this provides me with a secure job and future. But now, at this late stage of the course, I've accepted a position at a school, and now I'm thinking, have I missed something?*

This student is clearly struggling to make sense of the ways in which their course and chosen career may be value informed and this is in contrast to their legitimate need to forge a career which 'provides' a secure income for their young family. What is interesting is the fact that this student strongly articulates an ambivalence against professional standards required and which they've successfully met and the lack of philosophical grounding or clear ethos within the programme they have been engaged in for nearly a year. This might suggest that without explicit reference and activities focussed on value development linked to university, programme and course ethos, performative professionalism centred on individual need is the ultimate outcome.

R *Have you always felt secure in your worldview or have you noticed it change at specific times or on reflection? What were they?*

TT4 *If I'm honest it isn't something I've ever thought about, not in those terms anyhow. I think for me it relates to what I think life is about. I didn't always want to be a teacher, I came to the programme after working for several years for charities. And the nonsense going on.*

R *What 'nonsense' are you talking about?*

TT4 *Just the stuff about children not getting the same treatment during Covid and how that has carried on. It isn't right or fair that some children, and people I suppose, do better than others for no other reason than*

their postcode or bank account. I hadn't noticed how cross this made me until recently and I guess that's been an eye-opener. My ways of seeing things have changed.

Relating to the early stages of this study which includes ascertaining if trainees understand their worldview and if this is subject to change, TT4 demonstrates that while articulating the term 'worldview' might be new, the awareness of deeply held beliefs which are made manifest by choices and actions prompted by those beliefs is evident. We can posit that this demonstrates that trainees in this study are aware their worldviews develop and are informed by the multi-faceted nature of self and one's life journey. Again, this aligns with Mezirow's concept of disorienting dilemmas as the example above would point towards being confronted with an issue that this student felt was unacceptable, prompting them to take a new direction in their life journey.

TT2 I know more stuff now and I know more about my own capabilities and resilience. I've really pushed myself to develop as a teacher. I suppose when I think back to when I finished college and at the start of the course, I thought teaching was mainly with children, I had a very naive idea of what education and teaching was about. Now I realise it is far far more involved, massive hours and involvement. I wasn't aware of that and I'm not sure how I feel about that, if it's for me. I think had I known that earlier on, I might have made other decisions.

R What would you have done instead?

TT2 I don't know but I have a job lined up now. I won't say where, but now I'm wondering how long my career will be. That's ok though, not everyone stays in the same job forever.

This student has a deep concern about her current worldview of education and how this might have misaligned with the worldview she held at the start of the course. What can be stated is that she is aware of reaching the required professional and pedagogical competency but unsure if this is enough to sustain her in her career. This would seem to make complex the ways in which Mezirow's disorienting dilemmas can be applied to worldview conceptualisation, as this student has entered into a sustained period of reflection as opposed to the dramatic event often associated with Mezirow's thesis of imminent positional change due to an event. Long term reflection forms part of this student's current inner dialogue regarding her career.

Discussion

The aim of this study was to compare the worldviews of First and Third year (final) student teachers, and to consider if these worldviews were consistent between the two cohorts. Results indicate that there are no significant differences between First- and Third-year students' worldviews of education. Final year trainee worldviews were not meaningfully influenced by content from their initial teaching education programme of study, suggesting that worldview construction is mediated by personal, social and familial factors rather than professional learning content. One possible reason for this, based on trainees' perspectives in this study, is the narrowing of the ITE programme's training requirements that follows a performative- and compliant-dominant approach in meeting the Teachers' Standards (Department for Education 2011). This is possibly at the expense of opportunities to explore deep thinking about the purpose and values within various educational systems in a collective sense, leading to the maturation of personal worldviews and values facilitating the articulation of these in the professional and academic arena. Flanagan (2021a) posits that the enlightening of individuals towards the multiplicity of worldviews would benefit individuals as well as their context. It is the position of these findings that this may indeed be the case. Trainees' worldviews are therefore not fixed but instead boundless and open to change. Institutional worldviews are seldom discussed and removed from trainees' internal dialogue. Life experiences, views and beliefs are constant and mirror Ricouer's (1992) ideas of the multifaceted self.

Are there differences between First and Third-year trainee teachers' worldviews?
Emerging from the mixed methods approach and the evidence indicated through the analysis undertaken. There is no significant difference between First- and Third-year students' worldviews. From the above data it can be said to point towards this for several reasons. Students, regardless of their stage of their degree programme, referred to their worldview of education being drawn from their own personal perspectives and experiences outside of influences on the degree programme. These factors ranged from the utilitarian through to the emotive. Practical considerations were such that there was an acknowledgement of employment opportunities to be positive due to teacher shortage and the expectation that teaching opportunities in schools to be still available at the end of their programme. No reference was made to a social or values based imperative to teach but to provide for oneself through a socially respected career. Other students did reference family and relationships as informing their view of education but again, made no reference to the way in which their degree might have informed this. Drawing on one's personal life story,

relationships and artefacts informs the participants' worldview of education in a more meaningful way than their academic and professional journey on their ITE programme and is aligned with the Ricoeurean position as outlined previously (Ricoeur 1992). What emerges is an individuality of worldviews which only differs through personal stimuli as opposed to an engagement or prompting of debate by consistent and guided discussion on the degree programme of which the students are enrolled.

What are the worldviews of trainee teachers and are they permanently fixed?
The study seems to have prompted the respondents in this study to consider (or reconsider) their worldviews in general and those of education in particular. The above data shows that their worldviews are not fixed and reflection on these prompts analysis of where they are teleologically directed. Participants' responses indicate that the very act of taking part in the study has drawn their attention to the ways in which education can be conceptualised and articulated. Rather than the degree programme and professional pathway on which they are journeying, the respondents have provided insights which show that their own experiences of life outside of their degree programme have shaped their views of education. The recent Covid epidemic has meant that social equity has become a factor in one participant's view of what education should be, now and in the future. This alone indicates that the worldviews held now are provisional and open to change where new situations arise. One issue arising from the data is one of individuality and one's willingness and ability to engage and reflect on issues in an interrogative manner. This would suggest that this is aligned with Mezirow's concept of disorienting dilemmas (Mezirow 2000) but what is challenging towards the education programme students are engaged in, is that from the data presented, students do not identify instances where their worldviews are challenged through course design. However other data shows that as one is engaged on their programme their worldview has changed but only in as much as an awareness of being competent on the programme and professional practice aspect does not solidify the desire for a prolonged career. Competency does not nurture longevity.

Implications for Practice

Implications arising out of these findings may be that if a well-founded, intellectually and values informed institutional worldview of education was presented and debated throughout a degree programme, students may be able to articulate their own worldview of education through a shared reference point. From this, a greater fluency and ability to articulate an informed view of education, outside of core content and skills, may provide a clear link between individual, institutional and professional philosophies of education. The initial findings from this study demonstrates that students at the beginning and end of their programme of study draw heavily on their personal resources to inform their personal worldview of education. This suggests that on this particular programme of study, trainees' academic and professional learning experiences may have a limited influence on how they perceive their own worldviews. Both their academic programme and the professional experience gained on school placement, makes little difference to how they perceive their worldview of education. The implications arising from this, is that on this particular programme, instances where trainees' worldviews can be defined, examined, challenged and developed are minimal and have little impact. The purpose of education varies depending on one's personal worldview of education and the philosophy of education being presented. However, what is also evident is that these overarching positions are not evident to students engaged on this ITE programme and it is the contention of this paper that this may have a negative impact on students' eventual professional practice and career longevity. In order to examine this topic more thoroughly, the project is being extended to other ITE providers to assess whether students on programmes in other universities demonstrate similar or different viewpoints to those partaking in this study. It is hoped that this study may provide a starting point from which to assess course design to inform individual students about the ways in which worldviews of education can be conceptualised and articulated and inform their own practice and career pathways.

Conclusion

Hitherto, student teachers' worldview of education has not been examined in the English context in a meaningful way and has implications for programme design and delivery. This original, rigorous and impactful pilot study has established that on one programme of study there are limited meaningful instances or opportunities being created to explore and develop this important aspect underpinning professional identity and personal worldview of education. The impact that this study will have through collaborative study with other ITE providers examining this issue may ensure that instances of deep and meaningful exploration of individual's worldviews as they embark on a career in education may facilitate identification of aspects of education and its impact societally that will strengthen the professional pathway for individuals.

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