



Case Study



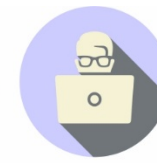
Community



Theory



Critical Reflection



Complete QIP



## Educators

*A statement of philosophy guides all aspects of the service's operations.*

A service reviewed the NQF Guide and found the Philosophy had three purposes. It:

1. underpins the decisions, policies and daily practices of the service
2. reflects a shared understanding of the role of the service among staff, children, families and the community
3. guides educators' pedagogy, planning and practice when delivering the educational program.

### Action from critical reflection – identified practice meeting the element description.

However, there are many competing interests in a philosophy. For example, a service that has a Montessori philosophy may grapple with how that fits with the requirements of the NQS and the EYLF. Then each educator's cultural background and experiences informs their practice, but this practice might be different to what your services philosophy is asking of you. All these competing interests can create difficulties when trying to answer this element. When you can identify the competing interest, then robust discussion can occur, and your philosophy can be adjusted if required.

How do you believe **children learn and acquire** new skills?

How does your philosophy reflect the way **children learn and acquire** new skills?

What is the difference between you and your philosophy?

What do you believe is the **families' role** in your service?

How does your philosophy reflect what the **families' role** is in your service?

What is the difference between you and your philosophy?

Many philosophies in ECEC services state educators see children as capable. Let's explore this further with the **Theory of Practice Architectures** based on the understanding that educators' practices and beliefs shape and are shaped by the physical ('material-economic'), cultural ('cultural-discursive') and social ('social-political') environments or architectures in which they operate.

Physical arrangements include the regulatory environment in which the service operates and the way space, resources and equipment are used. For example, educators may believe that babies are capable of independent gross motor development, but this may not happen because the layout of the service does not foster independent exploration. In all age settings, an example may involve staffing arrangements where educators focus on particular children. This may then constrain the social relationships children could develop with a wider network of educators.

Cultural arrangements include the beliefs educators hold about children's capabilities and the language and actions that result. For example, if educators implement practices consistent with the Pikler philosophy that infants are capable of independent learning, they will use language and implement practices that encourage this outcome. eg 'go for it', 'here I'll support you while you place the block on top', 'we're going to write a learning story now'.

Social arrangements include the way that power is used in relationships. For example, educators who assist a child with special physical needs could do this without talking to the child at all. But when educators assist while having a conversation with the child, outcomes change - "how we relate, it then becomes

different because we then wait for ...their response." The power between the educator and child shifts and is evident in the way they relate.

The Theory of Practice Architectures shows there is an ongoing cycle of interactions between educators' practices (doings, sayings and relating's) and the physical, cultural and social arrangements in the environment.

"So if we believe that children aren't able to engage with, say, dramatic play until 2 years and then we don't give them the opportunity, then of course they aren't able to engage in dramatic play...and so it becomes this cycle."

What do you believe is **your role as educator** in your service?

How does your philosophy reflect the **educator's role** in your service?

What is the difference between you and your philosophy?



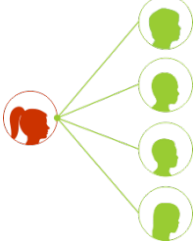
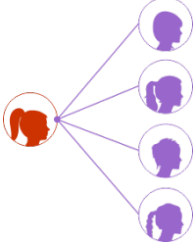
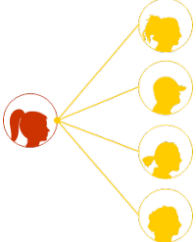
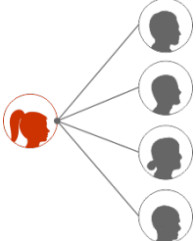
### Week 9, 29 March -2 April 2021- 7.1.1 Service philosophy and purpose

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The EYLF and MTOP says “Critical reflection involves closely examining all aspects of events and experiences from different perspectives..” Pick one of the following reflection points to complete the table below:

- Does the Service Philosophy contribute to a shared understanding about educators’ practice and priorities, and the outcomes they should be working towards?
- Does the Philosophy truly reflect the values and practices of the educators and staff at your Service? *(example below and in QIP Improvement example)*
- Does the current process for reviewing the Philosophy truly allow and encourage meaningful feedback from educators and families? *(example below and in QIP Improvement example)*

Critically reflect through the eyes of:	Write your critical reflection below	What changes did you or will you make because of the reflection?
 <p><b>a child</b></p>	<p>I look different to every other kid here and my family’s different too. It’s great that my teachers make sure I don’t feel left out. We’ve started cooking some of the food I eat at home, we get to do activities/games that I do with Mum or Dad, and we’re even learning some words I speak at home.</p>	<p>After reflecting we all realised that we needed to include equity and inclusion in our Philosophy because these values underpin everything we do at our Service.</p> <p>We also improved the way we engage with families when we review the Philosophy by making use of our Facebook groups to discuss the Philosophy and encourage families to give feedback.</p>
 <p><b>an educator</b></p>	<p>We’re so focused on equity and inclusion as we implement EYLF/MTOP Principles/Practices of ‘Respect for diversity’ and ‘Cultural competence’, and meet NQS elements like 5.1.2 Dignity and rights of the child. It’s funny that our Service Philosophy doesn’t even mention equity and inclusion.</p>	
 <p><b>your families</b></p>	<p>I know about the Service’s policies and procedures -not sure what the whole Philosophy thing is.</p>	
 <p><b>theorist and current research</b></p>	<p>The NQS Guide says the Philosophy serves three purposes. It:</p> <ul style="list-style-type: none"> <li>• underpins the decisions, policies and daily practices of the service</li> <li>• reflects a shared understanding of the role of the service among staff, children, families and the community</li> <li>• guides educators’ pedagogy, planning and practice when delivering the educational program.</li> </ul> <p>NQS Guide p. 286</p>	

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 <p><b>an educator</b></p>		
 <p><b>your families</b></p>		
 <p><b>theorist and current research</b></p>		

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## Complete your QIP

The information you write below can go directly into your QIP or Self-Assessment Tool (SAT) (NSW ONLY)

### Instructions

For a <b>MEETING</b> QIP and Self-Assessment Tool (SAT) <i>Please give an example of how the Service Philosophy guides your teaching practice.</i>	For <b>Exceeding</b> the QIP and Self-Assessment Tool (SAT) <i>Please explain how you regularly contribute to reviews of the Philosophy and what some of those contributions have been.</i>
<i>Please give an example of how your Service policies/procedures reflect the values/statements in the Philosophy.</i>	<i>Please explain how and why the Philosophy changed after you or other staff/managers reflected critically on the way it aligned with Service practices, priorities and purpose. (Used for QIP Strength example)</i>
<i>Please give an example of how your relationships and interactions with children support the values/statements in the Philosophy.</i>	<i>Please give an example of how you've encouraged families or community members to provide feedback and contribute to reviews of the Philosophy.</i>
If you cannot answer these questions above the you are not meeting. This means you need to create an improvement plan and make changes to your practice	If you cannot answer these questions above the you are not exceeding. This means you need to create an improvement plan and make changes to your practice

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Checklist

### Why are you doing the checklist?

The practices identified in the checklist are what the assessor needs to see you do so they can check you're 'meeting the NQS.' If you embed all the things in the checklist, then you are meeting the Element 6.1.3. If there's something on the checklist that you're not doing, then you need to either adjust your practice to do it, or ask for help and training to do what's on the checklist ie work with your educational leader or room leader who should teach/coach you how to do it.

### The checklist keys to use.

**E** = **Embedded** I do that **ALL** the time

**K** = I **know** I need to do that, but I don't do it all the time

**T** = Please **teach** me how to do it or improve my understanding of why I need to do it.

Name Educator 1	
Name Educator 2	
Name Educator 3	
Name Educator 4	
Name Educator 5	

	ED1	ED2	ED3	ED4	ED5
Do you know where your service Philosophy is located/displayed?					
Can you confidently explain how the Philosophy guides your teaching practices and the way you implement the EYLF/MTOP?					
Can you confidently explain how the Philosophy guides your relationships and interactions with children and families?					
Can you confidently explain how the Philosophy supports Service decisions, policies and daily practices?					
Do you confidently discuss the Philosophy with families and where relevant accept and pass on their feedback about the Philosophy?					
Do you willingly contribute to reviews of the Philosophy?					

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